काण्वशतपथब्राह्मणम्

Kāṇvaśatapathabrāhmaṇam

VOLUME III



INDIRA GANDHI NATIONAL CENTRE FOR THE ARTS

It is for the first time that a complete critical edition of the *Śatapathabrāhmaṇa* of the Kāṇva School of the *Śukla Yajurveda* alongwith its English translation is published. This edition has taken into account the readings available in a few more manuscripts, besides those in the published edition in Telugu script, which were not available to Prof. Caland who brought out a critical edition of its first seven Kāṇḍas. It is also the first attempt at providing a complete English translation. No doubt the texts of the *Śatapatha* of the Mādhyandina and Kāṇva School do not differ much from Kāṇḍas VIII to XVI and Prof. Eggeling's translation of the former is available. Still a fresh attempt at translating the latter portion was felt necessary as a result of detailed discussions with traditional scholars who are actively engaged in Śrauta sacrificial performances.

Textual Notes to substantiate the choice of particular readings; a section under the heading *Vimarśa* discussing certain selected topics arising out of a study of the text; an exhaustive list of contents, Brāhmaṇa-wise and glossary of technical terms are some of the additional features of this attempt. The suggestions and guidance of traditional scholars who are experts in Śrautaprāyogas are the most important advantages of this edition.

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Kāṇvaśatapathabrāhmaṇam

कलामूलशास्त्र-ग्रन्थमाला

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GENERAL EDITOR
KAPILA VATSYAYAN



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काण्वशतपथब्राह्मणम्

Kāṇvaśatapathabrāhmaṇam

Volume III

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by
C. R. Swaminathan



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GENERAL EDITOR'S NOTE

As is now well-recognised, the Indira Gandhi National Centre for the Arts through its diverse programmes of research and publications, fieldwork and documentation, seeks to recontextualise the arts within the larger dynamics of the natural and human environment. The methodology is interdisciplinary and multidisciplinary. As a primary prerequisite is the need to make accessible, in original and translation, texts that lay the foundations of the Indian artistic traditions and those others that are specific to particular arts. The *Kalāmūlaśāstra series,* thus, concentrates on the 'textual' in relation to the traditions of oral transmission, as also contemporary practice. In the *series,* early fundamental texts on music, such as, *Mātrālakṣaṇam, Dattilam, Bṛhaddeśī* as also comparatively late texts, e.g., *Śrīhastamuktāvali* and *Nartananirṇaya,* have already appeared. Also, *Śilparatnakośa* and *Mayamatam, vāstu* and *śilpa* texts of the Orissan and Tamilian traditions have been published. Two texts belonging to the category of *Āgama* and *Purāṇa viz. Svāyambhuvasūtrasaṃgraha* and *Kālikāpūrāṇe Mūrtivinirdeśaḥ,* have been published.

Now, we have pleasure in introducing the *Kāṇvaśatapathabrāhmaṇa* also in the *series.* The Vols. I and II containing the Kāṇḍas first and the second to third respectively have already appeared in the *KMS Series nos.* 12th and 22nd. Both the Vols. were received very well by the scholars. Now the Vols. III and IV are appearing as 30th and 31st in the *series.* The Vol. III comprises the fourth and the fifth Kāṇḍa of the Brāhmaṇa and the Vol. IV from the Kāṇḍa sixth to the eighth. The remaining Kāṇḍas will be presented in the subsequent volumes of the *series.*

While the texts on particular arts or a group of related arts, provide details of the principles of form and delineate intricacies of techniques, the foundations of these, lie in the articulation of a world-view in the Vedas, the speculative thought of the Upaniṣads and the elaborate system of rites and rituals enumerated in the Brāhmaṇas. The theory and technique of the particular arts is but a specific branch and flowering of a single unified vision. The world-view is embedded in the recognition of ceaseless movement of the universe where the parts are related to the whole, matter and energy are reciprocal and 'man' is only one amongst all living matter. Vedic hymns are considered as 'revelations' (*Dṛṣṭa*) because they are inspired by an intuitive insight and 'flash'. Little wonder while the *Śruti* (the Vedic corpus) has remained immutable, its interpretation at the level of thought, intellection and systematised concretisation, have been many.

While the Upaniṣads speculate on the nature of the universe, and the relationship of the one and the many, the immanent and transcendental, the Brāhmaṇas make

concrete the world-view and the concepts through a highly developed system of ritual—*yajña*. This functions as a strategy for a continuous reminder of the inter-relatedness of man and nature, the five elements and the sources of energy. The rituals (*yajña)* yoke together the different orders of time and space in specific duration, and thus establish a system of correspondences between the micro and the macro, the finite and infinte, the specific and the universal, the physical and the metaphysical. Physical space is demarcated and consecrated, the *śālā,* altars are made ; Sky, Earth, Sun and the Moon are invoked; fire is kindled; verses of *Ṛk*, *Sāman* and *Yajuṣ* are chanted, sung and recited, by different people ; oblations are made of diverse substances through stylised movement and gestures. Through the ritual a spatial and temporal order is restored, individual identities are submerged in a collective purification. The Brahmanic ritual also is, in our contemporary language, a multimedia performance of a very high order. In this performative act lie the seeds of later temple architecture, musical forms, dance and drama. It is not without significance that the writer of the *Nāṭyaśāstra* acknowledges debt to all the Vedas and states that the theatrical performance is a *yajña.*

Aesthetics and artistic practices are rooted in the functionality of ordinary and everyday life but its goal and ultimate objective is to evoke a state of bliss and experience, analogous but not identical, to the supreme mystical *ānanda*. The ordinary is transubstantiated to the extraordinary, the *laukika* to the *alaukika*. For this purpose at the level of structures, methodologies and technique, the Brāhmaṇa texts and the practice of the *yajña* and its *viniyoga* serve as a model. The Brāhmaṇa texts thus serve as the foundation of artistic practice, as much as being texts of theology and liturgy of litany.The texts on the specific arts tacitly accept this as is evident from a reading of the early texts on the arts and an examination of the actual survivals.

So far, the Brāhmaṇa texts have been looked at and studied by those whose primary concern has been with cosmology, religion and ritual. It is only in the last decade that there has been a new and fresh interest in the study of art as ritual and ritual as artistic practice. In this context the re-edited publication of this fundamental text on ritual—the *Śatapathabrāhmaṇam*—is both timely and relevant.

The responses to the first and the second volume have convinced us of the importance of this seminal text. Many scholars, both art historian and those from the field of History of Science, specially mathematics, have acknowledged the need for a reinvestigation of the contents of the *Śatapathabrāhmaṇaṃ.*

Julius Eggeling, Caland and other pioneers, had edited and translated the text. While Eggeling translated the Mādhyandina recension, Caland carried on the work of editing and translating eight Kāṇḍas of the *Kāṇvaśatapathabrāhmaṇam*. Julius Eggeling who spent many decades of his life on this particular Brāhmaṇa in an erudite introduction, says—

"…. In the whole range of literature few works are probably less calculated to excite the interest of any outside the very limited number of specialists, than the ancient theological writings of the Hindus, known by the name of Brāhmaṇas. For wearisome prolixity of exposition, characterised by dogmatic assertion and a flimsy symbolism rather than by serious reasoning, these works are perhaps not equalled anywhere; unless, indeed, it be by the speculative vapourings of the Gnostics, than which, in the opinion of the learned translators of Irenaeus, 'nothing more absurd has probably ever been imagined by rational beings'. If I have, nevertheless, undertaken, at the request of the Editor of the present Series, what would seem to be a rather thankless task, the reason will be readily understood by those who have taken even the most cursory view of the history of the Hindu mind and institutions".

As Eggeling continued the work, gradually but surely he began to recognise the value of the work. Not only was he impressed with the ritual (then called 'sacrifices') practices, but began to see the philosophic and mystical significance. He recognised that through the ritual (*yajña*), the 'cosmos' was being renewed. The *yajña* in essence is refuelling the depleted energies—a resurrection of the dead elements. He began to appreciate why in the etymology of the Brāhmaṇas it is born through movement. Hence it is *yañ + ja* which is as much *yajña*. Eggeling then remarked that "………. the periodical sacrifice is nothing else than a microcosmic representation of the ever-proceeding destruction and renewal of all cosmic life and matter". —(Introduction to Part IV).

At the end of his arduous task requiring extraordinary patience, perhaps, Eggeling himself changed, for no longer was it a thankless task. The Brāhmaṇas were no longer just a series of highly artificial system of sacrificial ceremonies, but were, instead, both mystical and concrete. Understandably, he concluded:

"And now my task is done, and I must take leave of this elaborate exposition of the sacrificial ordinance of Indian theology. For well-nigh a score of years the work has 'dragged its slow length along,' and during that time it has caused me—and, I doubt not, has caused some of my readers, too—not a few weary hours.

……………but for Professor Max Muller's timely exhortations and kindly encouragement, the work might perhaps never have completed. 'I know', he once wrote to me, 'you will thank me one day for having pressed you to go on with your work'; and now I do indeed thank him most sincerely and with all my heart for the kindness and patience he has shown me these many years. But, strange to say, now that work is completed, I feel as if I could not do without working at it; and certainly, if a second edition could ever have been required of a work of this kind, it would have found me ready once more to work my way through the bewildering maze of rites".—(Introduction to Part V)

The IGNCA undertook to look at the text, once again, taking into account the valuable work done by Eggeling and Caland, in order to contextualise the text within the larger discourse of the Indian tradition, specially its system of developing multilevelled and multilayered sructures of thought, meaning and form. Also because the *Śatapatha* is a fundamental text of the formal aspects of ritual traditions relevant for identifying the principles of form and the methodology of establishing correspondences between the idea and the 'image', the concept and the symbol, and of course, myth and ritual in the Indian arts. As is well recognished, the conception of the 'Puruṣa' is fundamental and pervasive in the Vedas, Brāhmaṇas and the Upaniṣads. While the Puruṣa Sūkta of the *Ṛgveda* may be revelation, it is the Brāhmaṇas which identify the ritual (*yajña*) with Prajāpati. The physical construction of the altars, the essence of the piling up of bricks is essentially symbolic. It has the purpose of carrying out in ritual form the essential act of reconstruction of Prajāpati whose sacrifice as Puruṣa has resulted in the creation of the universe in all its parts. The ritual is not restricted to a definite act in time; it is a constant process. Therefore, the dismembered Prajāpati must be ever and again renewed. The renewal is brought about by the construction of Prajāpati in the shape of a fire altar. The concepts of Prajāpati, Puruṣa and Agni coalesce. The *Śatapatha* develops the theme in the tenth Kāṇda philosophically and identifies its symbolic significance in terms of space and time. Indian architecture, likewise, conceives of the temple as Puruṣa and assembles the architectural members as in a ritual. So far, art-historians have not paid adequate attention to this relationship,except a few like Stella Kramrisch in her monumental work: "The Hindu Temple".

The publication of a new edition with text and translation will, it is hoped, facilitate access to primary text of fundamental importance for the student of both ritual as well as the arts.

The *Śatapathabrāhamaṇam* belongs to *Śukla Yajurveda* and as has been pointed out by the Editor, is available in two recensions known as Kāṇva and Mādhyandina. The Mādhyandina text was edited by Weber in the year 1923 and its English translation was rendered by Eggeling. In the case of Kāṇvaśatapatha, Prof. Caland published the critical edition only of the first seven Kāṇdas; of the remaining ten Kāṇdas he included only the difference in reading in the two recensions.

The present edition includes the full text with translation. No doubt, the work of Caland and Eggeling has been considered primary. However, the learned Editor, Dr. C. R. Swaminathan has consulted other manuscripts, specially one in Telugu script and another in a private collection from Karnataka. These are based on the oral transmission of the text.

A careful re-collation of the text has thus been done by checking original manuscripts used by Caland and others, now located in Nasik, Belgaum and Pandarpur and the orally transmitted text. Consequently, the text has been culled out by a most comprehensive search, collation, editing and translation. Also,

naturally, the viewpoint differs from the European scholars. No longer is the fundamental concern to trace Indo-Iranian sources and make comparisons with the Romans, etc. Dr. C. R. Swaminathan—our Editor—critically assesses the text in Vimarśa section. With a command on both language and contemporary practice, he comments and elucidates certain technical aspects of the performance of *yāgas* connected with this Brāhmaṇa. Besides, he alludes to other *yāgas* and the relevance of the Kāṇvaśatapatha as textual authority. A Glossary of technical terms related to objects used in performing *yāgas* along with their illustrations, has been added. All this material, it is hoped, will be an invaluable source of knowledge on a much partially quoted and discussed but infrequently read text, in original or translation. The contents would be of interest both to theologists as also to those interested in the foundations of artistic traditions, architecture, music, dance and theatre and those interested in the study of ritual as a discipline.

IGNCA is deeply indebted to Dr. C. R. Swaminathan for undertaking this enormous and highly specialised project. With his command on the subject, he has accomplished a very difficult task, with erudition, patience and rare understanding. I should also like to acknowledge and appreciate the work of Dr. Advaitavadini Kaul for seeing this complex text through the press.

KAPILA VATSYAYAN

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ABBREVIATIONS

B — Manuscript from Belgaum got through the good offices of Sri Pimplapure.
C — Manuscript in the Calcutta Asiatic Society Library, described by Caland as codex 3.
Ca — The reading adopted by Caland in his edition.
CL — Calcutta manuscript described by Caland as codex 10.
Co — Colebrooke's manuscript describe under codex 4.
H — Paper manuscript in possession of Sri Marthanda Dikshit, Hubli, Karnataka.
K — Incomplete palm-leaf manuscript of Sri Kumaraswami Dikshitar, Illiippai, Tamil Nadu.
L — Manuscript in the India Office Library, described by Caland as codex 9.
M — Madras manuscript – Government Oriental Manuscripts Library, Madras, describe by Caland as codex 1.
MD — The Mādhyandina Śatapatha Text.
Ms — Manuscript.
Mss — Manuscripts.
My — Paper manuscripts of Oriental Institute, Mysore, described by Caland as codex 8.
N — Manuscript from Nasik compared by the good offices of Sri Pimlapure.
Ne — Nepal manuscript described by Caland as codex 11.
P — Manuscript in the Paris Library referred to by Caland as codex 4.
P1 — Paper manuscript from Poona University Library, complete.
P2 — Paper manuscript from Poona University Library, incomplete.
Pa — Manuscript from Pandarpur, compared through the good offices of Sri Pimplapure.
Po — Oxford University Manuscript described by Caland as codex 5.
SB — *The Kāṇva Śatapathabrāhmaṇa.*
T — Palm-leaf manuscript of Saraswati Mahal Library, Tanjore, described by Caland as codex 2.
TE — Printed edition of the *Kāṇva Śatapatha*, edited by Bhagavatulu Lakshmipathi Sastri, printed at Tripurasundari press, Tenali, published by Yajñavalkya Mahajana Sangha in 1923 in 2 Vols.
V1 — Banaras manuscript numbered by Caland as codex 6.
V2 — Paper manuscript belonging to Sri Lakshmikant Ramacharya Purohit of Varanasi.
W — Manuscript from Waí, Maharashtra, compared through the good offices of Sri Pimplapure.

INTRODUCTION

The Vedas form the earliest literature available to humanity, handed down by an unbroken oral tradition, throwing light on the religious, social and cultural life and aspirations of the people who inhabited the south and south-east Asian regions. The word 'Veda', is derived from the root *vid*, 'to know'. The Veda refers to that group of expressions which enables us to know the ways and means of achieving the fourfold aim of human existence, namely *dharma* (righteousness), *artha* (prosperity in material terms), *kāma* (physical and mental happiness) and *mokṣa* (unmitigated spiritual bliss of ever-lasting nature). Another definition of the Veda is that which throws light on those means of emancipation or on those superhuman agencies who can help in the emancipation, which cannot be known or identified by the other two means of knowledge, viz. *pratyakṣa* (perception) and *anumāna* (inference). It is, in other words, a collection of sounds that reveal super-mundane matters or that which enables us to perceive the supra-sensual phenomena, अलौकिकार्थवेदकशब्दराशिर्वेदः.

The Vedas consist of the Mantras (also called Saṁhitās) and the Brāhmaṇas. Mantras include prayers to divine beings and also deal with the super-natural powers of those divine entities which have a sway over the living beings in this Universe, both in their genesis and in their behaviour. The Mantras, by virtue of the potency of their sounds, are themselves believed to influence the atmospheric conditions and also divert the physical, psychical and metaphysical activities of living beings and bring about peace and harmony among human beings themselves and between human beings and nature.

The Brāhmaṇas are in a sense, the earliest annotations of the Mantras also called the Saṁhitā portions. They contain some etymological derivations of words found in the latter, serve as manuals for the performance of Vedic sacrifices involving the usages of the Mantras, dilate on some narratives and anecdotes to drive home the significance of particular statements of the Saṁhitā and their usages in particular contexts, etc. In short, the Brāhmaṇas reveal to us the nature of *dharma* (that unseen moral and spiritual merit or *adṛṣṭa* produced by such mental and physical activities that fall within the purview of righteousness), which would lead to the other three *puruṣārthas* or human goals, viz. *artha, kāma* and *mokṣa*. The Saṁhitā, on the other hand, reveals to us the divine entities to be propitiated for the earning of *dharma*, their nature and the various offerings that go to propitiate them.

Indian tradition holds both the Saṁhitā and the Brāhmaṇa equally sacrosanct revelations of non-human origin. They are eternal collections of sounds

revealed from time to time due to divine will. Jaimini, who, according to Indologists, antedates the Christian era, in his *Mīmāṃsā-sūtras* that lay down the guide-lines for the interpretation of the Vedas, has treated the Saṁhitā and the Brāhmaṇa at par. He has not only accepted both as authentic Vedic texts but laid at rest all speculations regarding the *apauruṣeyatva* of the Brāhmaṇa part. He refers to an earlier scholar, by name Kāśakṛtsna, on whose lines, he claims to have planned his own *sūtras*. That means, much earlier to Jaimini, the *apauruṣeyatva* of both the Saṁhitā and Brāhmaṇa had come to stay as an accepted fact and both together had been held as the uncontrovertible source of the entire spectrum of valid knowledge, the sheet-anchor of later metaphysical speculations.

Of the four Vedas, the first three are considered specially important and are collectively called the *Trayī vidyā*. This is because these three are indispensable for the performance of sacrifice or *yāga*. The hymns of the *Ṛgveda*, totalling 10,424 *mantras* are distributed over one thousand *sūktas* (hymns) that are divided into ten *Maṇḍalas*. These *Ṛks* are used in the chanting of *śastras* or invocatory prayers in honour of deities like Indra, Agni, Varuṇa, etc. and in the uttering of *yājyas* and *puronuvākyas* at the times of actual offerings. The *Yajus* formulae in prose, refer to the details of the performance of the various *iṣṭis* and *yāgas* and to the process of pressing Soma juice, etc. While collecting the pressed Soma juice in different cups or *grahas* for different gods, the *Ṛk* hymns set to music called *Sāmans* are sung. These *Sāman* chants are called *stotras*. Both *śastras* and *stotras* (in *Ṛks* and *Sāmans* respectively) are in praise of the qualities and characteristics of various deities for whom the *grahas* are collected. The priests who handle these three Vedas and perform the rituals connected with these are respectively called Hotṛ, Adhvaryu and Udgātṛ. Besides these, there is the Brahmā who is to monitor the entire sacrificial rituals and is supposed to be well-versed in the functions of the other three categories of priests. Each one of these four priests have three assistants, forming four *gaṇas* or groups. Thus the Hotṛ-gaṇa includes (1) Hotṛ, (2) Maitrāvaruṇa, (3) Acchāvāka (4) Grāvastut. The Adhvaryu-gaṇa consists of (1) Adhvaryu, (2) Pratiprasthātṛ, (3) Neṣṭṛ and (4) Unnetṛ. The Udgātṛ-gaṇa comprises of (1) Udgātṛ, (2) Prastotṛ, (3) Pratihartṛ and (4) Subrahmaṇya. The Brahma-gaṇa includes (1) Brahma, (2) Brāhmaṇācchaṁśin, (3) Āgnīdhra and (4) Potṛ.

The *Yajurveda*, which is most important from the point of view of sacrifice, is concerned with the techniques of conducting the *yāgas* and its Brāhmaṇa parts explain the rationale behind each one of the technical details. The priest handling the *Yajus* part is called Adhvaryu denoting his role in the *adhvara* or sacrifice. The *Yajurveda* has two main divisions, namely the *Śukla* or white and the *Kṛṣṇa* or black. There are three *śākhās* or schools of recitation of the *Kṛṣṇa-Yajurveda*, called the Kāṭhaka, the Maitrāyaṇīya and the Taittirīya. The Brāhmaṇa portions of the first two are not available now. The Taittirīya

śākhā has two divisions of Mantra and Brāhmaṇa but they are not exclusively of Mantras and Brāhmaṇas respectively. There is an intermixture of the two and that is perhaps the reason for its being named *Kṛṣṇa* or black.

Two recensions of the *Śukla-Yajurveda* have come down to us and each of them has the Saṃhitā and the Brāhmaṇa clearly separated and exclusive of each other. The Brāhmaṇa texts of both are called by the same name of *Śatapatha*, which literally means 'The hundred paths'. In the Mādhyandina version, the order in which the topics are dealt with, is the same as they appear in the Saṁhitā text of that *śākhā*, except for the *Piṇḍa-pitṛ-yajña* which appears after *Darśapūrṇamāsa* in the Saṁhitā and after *ādhāna* in the Brāhmaṇa. In the Kāṇva version, the Saṁhitā starts with the *Darśapūrṇamāsa* and the Brāhmaṇa deals with *ādhāna* first. Hence the first and second Kāṇḍas of the *Mādhyandina Śatapatha* are in the reverse order in the Kāṇva recension. The *Mādhyandina* Brāhmaṇa is divided into Kāṇḍas, Adhyāyas, Prapāṭhakas, Brāhmaṇas and Kaṇḍikās; whereas in the Kāṇva, all the divisions except the Prapāṭhakas are found. The contents of each division vary in the two versions and are as follows:

Divisions	**Mādhyandina**	**Kāṇva**
Kāṇḍas	14	17
Adhyāyas	100	104
Prapāṭhakas	68	Nil
Brāhmaṇas	436	435
Kaṇḍikās	7179	6806

The names of the Kāṇḍas also vary between the two and the sequence in which they appear is as below:

Name of the Kāṇḍa	**Serial no. in Kāṇva**	**Serial no. in Mādhyandina**
Ekapāt Kāṇḍa	1	2
Haviryajña Kāṇḍa	2	1
Udhāri Kāṇḍa	3	—
Adhvara Kāṇḍa	4	3
Graha Kāṇḍa	5	4
Vājapeya Kāṇḍa	6	—
Sava Kāṇḍa	—	5
Rājasūya Kāṇḍa	7	—
Ukhāsaṁbharaṇa Kāṇḍa	8	6
Hastighaṭa Kāṇḍa	9	7

Citi Kāṇḍa	10	8
Sāgniciti (Sāciti) Kāṇḍa	11	—
Sañciti Kāṇḍa	—	9
Agnirahasya Kāṇḍa	12	10
Aṣṭādhyāyī Kāṇḍa	13	11
Madhyama Kāṇḍa	14	12
Aśvamedha Kāṇḍa	15	13
Pravargya Kāṇḍa	16	—
Bṛhadāraṇyaka Kāṇḍa	17	14

Generally, the division of Kaṇḍikās is more rational in the Kāṇva text than in the other. The sequence of the Adhyāyas in the former recension is also less erratic than in the Mādhyandina. The name '*Śatapatha*', as Eggeling has suggested, might have been based on the number of Adhyāyas in the Mādhyandina which is exactly one hundred. But the Kāṇva recension, which has one hundred and four Adhyāyas is also known by the same name. In Indian tradition words like '*śata*' and '*sahasra*', indicating numbers, do not always stand for the exact numbers. They are often approximate indications. When they name a work as *Sahasranāma-stotra* (a prayer with 1000 appellations of gods) it is not unusual to find 1008 names in it.

The first half of the *Mādhyandina-Śatapatha* ending with Sañciti Kāṇḍa consists of sixty Adhyāyas distributed among nine Kāṇḍas and the corresponding portion of the *Kāṇva-Śatapatha* ending with Sāgniciti or Sāciti Kāṇḍa consists of sixty-five Adhyāyas distributed among eleven Kāṇḍas. There are some evidences to show that only this first part in each of these Brāhmaṇas was in vogue in the oral tradition of learning, i.e. *adhyayana-paramparā*. It is perhaps due to the fact the Kāṇḍas from 10 to 13 in Mādhyandina and from 12 to 15 in Kāṇva deal with sacrificial rituals not usually practised and the 14th Kaṇḍa in Mādhyandina and the last two Kāṇḍas in Kāṇva (16 and 17) deal with metaphysical matters comprising the *Bṛhadāraṇyakopaniṣad*. However, it should be remembered that the *Bṛhadāraṇyakopaniṣad* has been in *adhyayana-paramparā* separately as an *Upaniṣad*, though not as a part of the Brāhmaṇa text. The text of the Mādhyandina school has already been critically edited by Weber and an English translation of the same by Eggeling has also come out. Prof. Caland prepared and published the critical text of the first seven Kāṇḍas of the *Kāṇva-Śatapatha*. In respect of the remaining Kāṇḍas, he has only indicated the main differences in readings between the Mādhyandina and the Kāṇva recension.

Here an attempt has been made to present the critical text of the entire *Kāṇva-Śatapatha-brāhmaṇa* with all the 17 Kāṇḍas and also an English translation side by side.

It would be a repetition to describe the details of the manuscript material consulted by Caland in the preparation of his critical edition of the seven

Kāṇḍas. The present edition, however, besides the variations in readings assiduously collected by Caland and carefully consulted here, has the added advantage of consulting the following materials :

(1) One important material that has been availed of for the preparation of this edition, which Caland has not mentioned, is the printed text of the *Kāṇva-Śatapatha* in Telugu script in two volumes. Despite many printing mistakes and typical characteristics of Telugu pronunciation, this printed edition has been very useful in sorting out some of the problems which Caland faced in deciding the correct textual passages. In the absence of a living oral tradition of the *Kāṇva-Śatapatha*, this edition, which was prepared at a time when the *adhyayana-paramparā* of the Brāhmaṇa was still in vogue, serves as a useful guide to understand how it was actually being chanted. In other words, it enables us to peep into the unbroken oral tradition upto a point of time when it was still a *śruti* and not a written document. We naturally attach maximum importance to this edition in keeping with our age-old practice of accepting greater credibility to what is an unbroken oral transmission than to what has been preserved in the form of written record.

(2) Out of the manuscripts collated by Caland, the following were rechecked in respect of the entire text. The reason being that Caland had to depend upon handwritten copies of Mss supplied to him by the concerned libraries and hence were likely to carry scribal errors.

(a) The manuscript designated as M (Madras) and numbered as Codex -1 by Caland has been rechecked with the original. This manuscript, as already described by Caland, is in Grantha script partly and Telugu script in some Kāṇḍas. It has no accent.

(b) The manuscript T(Tanjore) and numbered as Codex-2 by Caland is again unaccented and is a palmleaf manuscript which was described by Burnell and is available in the Tanjore Saraswati Mahal Library. The first three books of this manuscript which could not be consulted by Caland have also been collated for the present edition.

(c) The manuscript B (Benares) referred to by Caland as Codex-6 is the paper manuscript of the Sampurnanand Sanskrit University, Varanasi. This was also rechecked.

(d) The manuscript My (Mysore) described as Codex-8 by Caland belongs to the Oriental Library, Mysore and is again unaccented. A xerox copy of the entire manuscript in Telugu script, instead of a Devanagari transcript, was obtained for collation purposes.

(e) Besides the above, the paper manuscripts belonging to Sri Lakshmikant Ramacharya Purohit of Varanasi with accent, was obtained through the good offices of Pandit Rajahans Ghanapāṭhī, a disciple of Sri Purohit. This manuscript has been designated as V-2 indicating Varanasi - II.

(f) My good friend Dr.T.N.Dharmadhikari, Director, Vaidika Samsodhana

Mandala, Pune, helped me in getting a xerox copy of each of the two manuscripts deposited in the Pune University Library. Both are paper manuscripts with accent. The first one is complete and is given the symbol P.1 in our references. The second one which seems to be only a copy of the former, covers the first three Kāṇḍas only and it is designated as P.2.

(g) One of the most valuable manuscripts which we could procure and which was not available to Caland, is the one in possession of Pt. Marthanda Dikshit of Hubli, Karnataka. It is a paper manuscript well accentuated and complete in every respect. It was got prepared by the late Chidambara Dikshitar of Hubli and he belonged to the last generation of svādhyāyins who maintained the oral tradition of *Śatapatha adhyayana*. The value of the manuscript is, for reasons stated earlier, of high order since it was recorded by a person himself well-versed in the oral recitation.

Hubli seems to have been a very well-known centre of Kāṇva studies in Karnataka and the name Chidambara is appearing in that line of scholarship almost in every alternate generation. All the five manuscripts including the two in Pune, that are found in south Maharashtra have somewhere or other the mention of Chidambara Diskhitar. My good friend Sri G.W. Pimplapure, who has been working on this text for quite some time, brought to my notice four manuscripts were from Nasik, Belgaum, Wai and Pandarpur - all these four manuscripts from the region of north Karnataka and south Maharashtra have been partially collated with the help of copies made available by Sri Pimplapure. They are given the symbols N, B, W and Pa respectively. Although we may not attach individual importance to each of these four, because they all appear to be copies of the text of Hubli tradition but their utility in solving the riddles, particularly in the matter of accentuation cannot be under-estimated.

THE NEED FOR THE FRESH EDITION

Caland's edition is limited to the first seven Kāṇḍas; in respect of subsequent Kāṇḍas, he only gives main deviations in the *Kāṇva-Śatapatha* from the *Mādhyandina-Śatapatha*.

Caland has made some emendments either on the basis of the Mādhyandina readings or on his own conjecture. In many such instances we found that the transcripts of the manuscripts which were consulted by Caland and which were fortunately made available to us in original, provided the clues to solve the riddles instead of resorting to conjectures. In some other cases, Caland's emendments were found to have been induced by imaginary grammatical defects. In a few cases, consultation with other Brāhmaṇa texts was found useful to solve problems of the readings without resorting to arbitrary amendments.

There are certain instances where the Kāṇva recension is more elaborate than the Mādhyandina or the *vice versa*. In such cases doubts about readings could be solved either by referring to the Mādhyandina Brāhmaṇa text or its commentaries by Sāyaṇa and Harisvāmin. No doubt, Sāyaṇa has meant only a brief gloss to the Mādhyandina text and has skipped over many passages presuming that the reader would have understood them from the other Brāhmaṇa texts and their commentaries. Harisvāmin's commentary, though little more elaborate, is less helpful when the merit of variant readings has to be decided on etymological or grammatical grounds. In spite of these drawbacks, both Sāyaṇa and Harisvāmin have come to our rescue in quite a number of places.

Of course, it is intriguing to find Sāyaṇa interpreting the same expression in one way in the *Mādhyandina-Śatapatha* and in a different way in some other texts. In such instances, it becomes difficult to decide the text and the meaning of such expressions found in the Kāṇva recension. This is not mentioned with a view to questioning the credibility of Sāyaṇa's scholarship. It would only mean that Sāyaṇa himself has acknowledged the possibility of variation in the interpretation or it may be that the entire Bhāṣya literature attributed to Sāyaṇa was not from the same pen. They might have been the products of individual efforts of a synod or consortium of scholars under the supervision of Sāyaṇa–an inference which has widely been accepted by scholars.

The manuscripts in Grantha or Telugu scripts which were obtained by Caland for collation in the form of Devanagari transcripts, have obviously carried some human scribal errors causing some difficulties for Prof. Caland. These are rectified by directly rechecking the original manuscripts, as in the instances of misspelt letters like *dha* and *tha*.

The Telugu printed edition in two volumes, mentioned earlier, was published by Tenali Sambhasivaraya in the year 1923. This edition has the following drawbacks:

(1) It is non-critical in nature, since the manuscripts outside the peninsula do not seem to have been consulted.

(2) Being in Telugu script, there are some obvious spelling mistakes caused by the different pronunciation of Sanskrit letters by the Telugu-speaking people as indicated above.

(3) The printing is of very poor quality.

In spite of these drawbacks, this edition has the credit of having been produced at a time when oral tradition of *Śatapatha* study was alive.

Besides, the manuscript got from Hubli has also indication that it was written down by those who were themselves preserving the oral tradition and hence were in a position to make corrections in the manuscripts, wherever there were errors.

In conclusion, with all due respect to the western scholarship that has brought to the limelight some of the most valuable Vedic texts, I would like to submit that the preparation of critical editions of Vedic texts cannot be and should not be on the same lines as preparing the critical edition of any other classical Sanskrit text. In so far as the Vedic literature is concerned, the oral tradition is the most dependable basis and the sources where the oral tradition was alive till the recent past will be more dependable than the manuscripts which are copies of the copies. In other words, the validity of the recorded evidence of Vedic text is directly proportionate to its proximity in time and space, to the oral tradition. This principle has been kept in view while preparing this edition.

A detailed textual note is appended at the end of each Kāṇḍa where our preferences to a particular reading needed justification or inclusion of a particular alternate reading called for reasoning.

In the case of translation, Prof. Eggeling's rendering of the *Mādhyandina Śatapatha* has been taken as a guiding light, not only because that great scholar has maintained a high level of excellence, but also because he has made it a readable translation despite the repetitive nature of the Brāhmaṇa text. His cross references to other texts on occasions where the translation of a passage is difficult, has helped us in no small measure. I have no hesitation in recording my dependence on Eggeling's translation.

A section entitled Vimarśa has been appended to discuss certain technical topics connected with the *Śatapatha-brāhmaṇa*. Incidentally it also contains a bird's eye view of all the *Somayāgas* which are elaborately dealt with in the *Śrauta-sūtras* and for the performance of which this Brāhmaṇa text provides the basic material. This section also includes certain titles, with a view to throwing some light on the ritualistic significance of some specific rites prescribed during the course of performance of *yāgas.*

We have also appended an almost exhaustive glossary of technical terms relating to the utensils used in the sacrifices and pictorial representations of these utensils and instruments are also given separately. An alphabetical Kaṇḍikā index with Kāṇḍa, Adhyāya and Brāhmaṇa numbers is included to facilitate quick reference. At the beginning, a descriptive list of contents of each Brāhmaṇa has also been provided for the benefit of scholars.

Originally it was proposed to give an English translation of Kaṇḍas I to VIII only where there are major differences between the Kāṇva and Mādhyandina recensions. It was even felt that giving an English translation for Kāṇḍas IX to XVII may be redundant while the translation by Eggeling is available. In fairness to Eggeling, it must be mentioned that his translation does not call for much improvement. Despite this, a fresh translation has been attempted also for the latter half of the *Kāṇva-Śatapatha* even though the readings of Mādhyandina and Kāṇva have very little difference. This fresh attempt is

justifiable on the grounds that it is in the interest of continuity of the methodology adopted for the first eight Kāṇḍas and it would also help to present a homogeneous independent translation of the Kāṇva recension. I would like to assure the readers that the alterations in the language of Eggeling are not introduced only for the sake of alterations and not in the least as a camouflage. The changes introduced are mostly to maintain continuity in the usage of English equivalents adopted in the earlier Kāṇḍas.

Therefore, to the extent my translation agrees with that of Eggeling, the gratitude to Eggeling is obvious. To the extent they differ from Eggeling, it may be ascribed to the compulsions which were felt to bring about homogeneity and uniformity with my translation of the first eight Kāṇḍas.

A colossal work like this, which was undertaken without fully realising its vastness could not have been completed without the unreserved co-operation of friends and institutions who lent or provided copies of manuscripts in their possession, team of scholars with knowledge of various scripts who helped in getting the manuscripts collated word for word and above all the unflinching help that was received from a group of scholars in editing and translating the text. Particular mention should be made of Prof. K.V. Seshadrinath Sarma, Sri T. K. Chayapati Sarma and Prof. A.V. Nagaraja Sarma who provided the academic co-operation for this monumental work. Sri S. Ranganatha Sarma, Sri G. W. Pimplapure and Sri A. S. Subbukrishna Srautigal have helped me in collating the various manuscripts. Last but not the least in importance, Sri H. Subramanian was very helpful in doing the typing work of the translation.

I cannot find adequate expression to convey my gratitude to the IGNCA and particularly to its dynamic Academic Director Dr. (Smt.) Kapila Vatsyayan for the confidence she reposed on these weak shoulders of mine when this project was entrusted to me.

C.R. Swaminathan

काण्वशतपथब्राह्मणम्
Kāṇvaśatapathabrāhmaṇam

अध्वरकाण्डम्

प्रथमोऽध्यायः

प्रथमं ब्राह्मणम्

तद्वै देवयजनमीक्षन्ते तद्यदेव वर्षिष्ठं भूमेस्तदेव देवयजनꣳ स्याद्यत्रान्यद्भूमेर्नाभिशयीतेतो वै देवा उत्क्रान्ता देवानेव तदुपोत्क्रामति स सदेवे देवयजने यजतेऽथ यो ह तत्र यजते यत्रान्यद्भूमेरभिशेतेऽधस्तरमिव हैव तस्मिन्निष्ट्वा भवति तस्माद्यत्रैव वर्षिष्ठं भूमेस्तदेव देवयजनꣳस्यात्तद्वर्षिष्ठꣳ सत्समꣳ स्यात्तद्धि प्रतिष्ठितमविभ्रꣳशि यत्समꣳ समꣳ सत् ॥ १॥

प्रागिव[1] प्रवणꣳ स्यात्प्राची हि देवानां दिगथो उदक्प्रवणमुदीची हि मनुष्याणां दिग्दक्षिणतः प्रत्युच्छ्रितमिव स्यादेषा वै पितॄणां दिग्यद्ध दक्षिणाप्रवणꣳ स्यात्क्षिप्रꣳहामुं लोकं यजमान इयात्तथा ज्योग्यजमानो जीवति तत्र देवयजनमात्रं प्राग्यूपादतिरिक्तꣳ स्याद्द्विषन्तꣳ हास्य तद्भ्रातृव्यमभ्यतिरिच्येत कामं दक्षिणतः काममुत्तरतस्तद्ध त्वै समृद्धं देवयजनं यत्र पश्चाद्देवयजनमात्रमतिरिक्तं भवत्युप हैनमुत्तरा देवयज्या नमति ॥ २ ॥

तदु होवाच याज्ञवल्क्यो वार्ष्णोऽयक्ष्यतेति तस्मै देवयजनमीक्षितुमयमेति सोऽब्रवीत्सात्ययज्ञिरिति सर्वा वा इयं पृथिवी देवी देवयजनं यत्र वा अस्याः क्व च यजुषा परिगृह्य यजेतेत्येतदु ह स मेन ऋत्विजस्तु ह वाव देवयजनं यत्रैवानुष्ठ्या विद्वाꣳसो याजयन्ति सैवाह्वलैतन्नु देवयजनस्यां रूपम् ॥ ३ ॥

अथैताꣳ शालां प्राग्वꣳशां कुर्वन्ति प्राची हि देवानां दिक्पुरस्ताद्वै देवाः प्रत्यञ्चो मनुष्याꣳस्तस्मादेभ्यः प्राङ्तिष्ठञ्जुहोति तस्मादु न प्रत्यङ्शयीत नेद्देवानभिप्रसार्य शया इत्यथ येयं दक्षिणा सा पितॄणामथ येयं प्रतीची सर्पाणां वैषा दिग्यत्र वा देवाः प्राञ्च उदक्रामꣳस्तद्धैषाहीयत हीना वोदीची मनुष्याणां तस्माद्यावन्मानुषे शाला वा विमितं वा भवत्युदग्वꣳशमेव भवत्युदीची हि मनुष्याणां दिक्तस्माद्यदैव दीक्षिष्यमाणो भवत्यथ प्राग्वꣳशां कुरुते देवान्वा एष उपावर्तते यो दीक्षते स देवतानामेवैको भवति तस्माद्दीक्षिष्यमाण एव[2] प्राग्वꣳशां कुरुते ॥ ४ ॥

१. प्रागेव M

२. एवं P1

ADHVARA KĀṆḌA

Chapter One

BRĀHMAṆA I

1. Then they look for a place for the worship (sacrifice) to the gods. There (that place) which is highest and above which no other part of the ground rises—that should verily be the place of sacrifice to the gods; for, from here did the gods ascend. Thus does he (the sacrificer) ascend to the vicinity of the gods. He sacrifices in a place of divine worship where the gods are. And he who sacrifices in a place, above which some other part of the ground rises he becomes lower, as it were, having sacrificed there. Therefore only that place where the ground of the earth is highest should be the place of sacrifice to the gods. It should be highest and should also be even. That which is very even indeed becomes well established and it does not fall off.

2. It should slope down towards the east; for the east is the quarter of the gods. And it may incline towards the north; for the north is the quarter of men. It should be high (raised up) at the south. This (south) is indeed the quarter of the manes. If it should slope down towards the south, the sacrificer would soon reach the yonder world. Thereby (by making it incline towards the east or north) the sacrificer lives long. Then, the measure of the sacrificial ground to the east of the sacrificial post should not be excessive. If it should exceed, it would be (favourable) towards the hateful enemy. It may well be so in the north and well so in the south. That sacrificial ground indeed prospers where in the west the measure of the sacrificial ground is excessive. Towards him (that sacrificer) does the superior (subsequent) worship of the gods incline (become favourable).

3. About this, Yājñavalkya said, "We went to look for a place for him for sacrifice as this *Vārṣṇa* intended to sacrifice". Sātyayajñi said, "This whole earth is divine. Wherever, having enclosed a place with *Yajus* (chant), one sacrifices, that is a sacrificial place". This is indeed that he thought. But surely it is the priests who constitute the sacrificial ground. Where verily the learned (priests) straightaway help one to perform a sacrifice, that (part of the earth) is faultless. This is indeed the form of the place of sacrifice to the gods.

4. Now they make this (sacrificial hall) such that the beam is turned eastward; for, east is the quarter of the gods. In front (the east) are the gods and behind (in the west) are men. Therefore one offers to these (gods), standing facing east. Therefore, too, one should not lie down (with his head) towards the west, lest he should be lying down stretching (his legs) towards the gods. This quarter, *viz.*, south belongs to the manes. This, which is west, —it indeed is the quarter of the snakes. When the gods ascended (to heaven) eastward, then this (west) verily became low (deficient). The north is indeed deficient; the north belongs to men. Therefore, in human practice, the hall is rectangular or squarish, with its beam pointing only northward; for the north is the quarter of men. Therefore, when

तां परिघ्नन्ति नेच्छꣳशायादिति[3] हेमनि नेत्प्रोक्षादिति वर्षासु नेद्घृणिरसदिति ग्रीष्मे देवान्ह्येष उपावर्तते यो दीक्षते स देवतानामेवैको भवति तिर इव वै देवा मनुष्येभ्यस्तिर इवैतद्भवति ॥ ५ ॥

तन्न सर्व इवाभिप्रपद्येत न हि देवाः सर्वेणेव संगच्छन्त आर्य एव ब्राह्मणो वा क्षत्रियो वा वैश्यो वैते हि यज्ञिया नो एव सर्वेणैव संवदेत न हि देवाः सर्वेणैव संवदन्त आर्येणैव ब्राह्मणेन वा क्षत्रियेण वा वैश्येन वैते हि यज्ञिया यद्येनꣳ शूद्रेण संवादो विन्देदित्थमेनं विचक्ष्वेत्यन्यं ब्रूयादेष दीक्षितस्योपचारः ॥ ६ ॥

अथाध्यवस्यति सा यासौ वर्षिष्ठा पूर्वार्धे शालास्थूणा भवति तामभिपद्य जपत्येदमगन्म देवयजनं पृथिव्या इत्या ह्येनद्गच्छति यत्र देवासो अजुषन्त विश्व इति तद्विश्वैश्च देवैर्जुष्टे देवयजने यजते य उ चेमे मनुष्यदेवा ब्राह्मणाः शुश्रुवाꣳसोऽनूचाना यदहैनत्तेऽक्षिभ्यां जोषयन्ते तदु ह तैर्जुष्टं भवति यद्वाह यत्र देवासो अजुषन्त विश्व इति तद्विश्वैर्देवैर्जुष्टं भवति तदुभयैर्देवैर्जुष्टे देवयजने यजत ऋक्सामाभ्याꣳ संतरन्तो यजुर्भिरित्यृचा वै साम्ना यजुषा यज्ञस्योदृचं गच्छन्ति तस्मादाह ऋक्सामाभ्याꣳ संतरन्तो यजुर्भिरिति रायस्पोषेण समिषा मदेमेति भूमा वै रायस्पोषो भूमो वै श्रीराशिषमेवैतदाशास्ते श्रियं गच्छेयमिति समिषा मदमेतीषं मदतीति वै तमाहुर्यः श्रियं गच्छति तस्मादाह समिषा मदेमेति ॥ ७ ॥ इति प्रथमं ब्राह्मणम् ॥

द्वितीयं ब्राह्मणम्

स वा अपराह्णे दीक्षते स पुरैव केशश्मश्रुणो वसोः पुरा नखेभ्यो निकर्तितोरथ यत्कामयेत तदश्नीयाद्यद्वा लभेत यद्यु न जिघत्सेदपि नाश्नीयान्न ह्यस्य ततोऽन्यद्व्रतादशनमवकल्पते व्रतꣳ ह्येवास्य ततोऽशनं भवति तस्मादश्नीयाद्यदि जिघत्सेत्तदिति ॥ १ ॥

उत्तरेण शालां परिश्रितं भवति तत्केशश्मश्रु च वपते नखाꣳश्च निकृन्तते स यत्केशश्मश्रु च वपते नखाꣳश्च निकृन्तते यत्र वै पुरुषस्यापो नोपतिष्ठन्तेऽमेध्यꣳहास्य तन्नो

३. नेत्सꣳश्यायात् Ca, नेच्छꣳस्यायात् M, see notes

one is about to undertake the vow, he makes it with the beam eastward. Indeed, he who enters upon the vow approaches the gods and he verily becomes one of the gods themselves. Therefore, only the person who is about to undertake the vow makes it such that its beam points eastward.

5. They enclose it lest it become cold (freeze) in the snowy season, lest it get sprayed (pour) during the rainy season, and lest there should be the sun (sun's heat and light) during summer. Verily he who undertakes the vow approaches the gods and he indeed becomes one of the gods themselves. The gods are, as it were, concealed from men. Concealed, as it were, does this (sacrificial hall) become (being enclosed).

6. Not every one should go to it, indeed the gods do not unite with every one. Only a noble person who is either a Brāhmaṇa or Kṣatriya or a Vaiśya (may enter it). These indeed are fit to sacrifice. Not also should he converse with everyone. The gods do not converse verily with everyone, but only with one who is noble, whether a Brāhmaṇa, Kṣatriya or Vaiśya. These indeed are fit to sacrifice. If conversation with a Śūdra should come about for him, he should address somebody else (who is not a Śūdra), "Thus tell this person". This is the customary practice of one who has to enter upon the vow (rule of conduct).

7. Then he decides (the place to be the place of worship of the gods). Reaching that post of the hall, which (post) is the chief one (and which is) the forepart (of the hall), he mutters, "We have arrived at this divine place of worship on the earth. "One (the sacrificer) arrives here where all the gods have delighted". Thus he sacrifices in that place of sacrifices that has been with pleasure resorted to by all the gods. In that these human-gods, the Brāhmaṇas who have studied the Vedas and who teach the Vedas look at it with pleasure with their eyes, thereby it becomes accepted with pleasure by them. When he says, "Where all the gods delighted," then it becomes accepted with pleasure by all the gods. Thus he sacrifices in the sacrificial ground that is resorted to by both (the gods and the human gods). (He chants), "Crossing by means of *Ṛk* and *Sāman* and by means of the *Yajus* (chants)". Indeed they reach the end of the sacrifice with the *Ṛk*, with the *Sāman* with the *Yajus*. Therefore says, he, "Crossing by means of *Ṛk* and *Sāman* and by means of *Yajus* (chants). (He chants), "May we rejoice with increase of wealth and with fine sap!" Abundance is indeed increase in wealth. Abundance verily is prosperity. He prays for a blessing indeed thus, "May I attain prosperity". (He chants), "May we rejoice with fine sap!" Of him who attains prosperity they say, "He rejoices in sap". Therefore does he say "May we rejoice with good sap!" (First Brāhmaṇa Ends)

BRĀHMAṆA II

1. He undertakes the vow in the afternoon. He may eat what he likes or what he may get, only before shaving off his hair and beard and before paring his nails. If he may not like to eat, he need not eat. Nothing other than the vow (itself) serves as food for him thereafter. Thereafter only the vow becomes his food. Therefore it is that (before entering upon the vow), if he wishes to eat he may eat.

2. North of the hall, a place is enclosed. There he shaves off his hair and beard and pares his nails. That part of man where water does not reach, that is indeed

वा अत्राप उपतिष्ठन्ते यत्केशश्मश्रुणि च नखेषु च मेध्यो भूत्वा दीक्षा इति तस्माद्वपि सर्व एव वपेत तदु केशश्मश्रु चैव वपते नखाꣳश्च निकृन्तते तन्न नखेषु यजुरस्ति ॥ २ ॥

स दक्षिणानेवाग्रे निकृन्तेताथ सव्यान्त्सव्यान्वा अग्रे मानुषे निकृन्ततेऽथैवं देवत्राङ्गुष्ठयो-रग्रे निकृन्तेताथ कनिष्ठिकयोः कनिष्ठिकयोर्वा अग्रे मानुषे निकृन्ततेऽथैवं देवत्रा ॥ ३॥

स प्राङासीनः श्मश्रूण्यभ्युन्त इमा आपः शमु मे सन्तु देवीरिति वज्रो वा आपो वज्रो हि वा आपस्तस्माद्येन यन्ति निम्नं तद्भवति यत्रोपतिष्ठन्ते निर्दहन्ति तत्तथैनमेष वज्रो न हिनस्ति स दक्षिणामेवाग्रे वपतेऽथ सव्याꣳ सव्यां वा अग्रे मानुषे वपतेऽथैवं देवत्रा ॥ ४ ॥

स कुशतरुणकमभिनिदधात्यो[१]षधे त्रायस्वेति वज्रो वा एष यत्क्षुरस्तदेनमेत-दोषधिभिरेवान्तर्दधाति तथैनमेष वज्रो न हिनस्ति स्वधिते मैनꣳ हिꣳसीरिति प्रच्छिनत्ति वज्रो वा एष यत्क्षुरस्तथैनमेष वज्रो न हिनस्ति तदुदपात्रेऽवदधाति स एतेन वैव यजुषा तूष्णीं वोत्तरां प्रच्छिनत्ति तदुदपात्रेऽवदधाति ॥ ५ ॥

अथ नापिताय प्रयच्छति स यदा वपतेऽथ स्नाति स यत्स्नात्यमेध्यो वै पुरुषस्तेन ह पुरुषोऽमेध्यो यदनृतं वदति तेनेदमन्तरतः शुक्तः पूतिर्वाति मेध उ वा आपो मेध्यो भूत्वा दीक्षा इति पवित्रमापः पवित्रपूतो दीक्षा इति[२] ॥ ६ ॥

सोऽभिषिञ्चत आपो अस्मान्मातरः शुन्धयन्त्वित्येतद्वा एनꣳ शोधयन्ति यत्स्नाति घृतेन नो घृतप्वः पुनन्त्विति तद्वै सुपूतं यद्घृतेन पूयते विश्वꣳ हि रिप्रं प्रवहन्ति देवीरिति सर्वं वै विश्वं यदु वा अमेध्यं तद्रिप्रꣳ सर्वꣳह्यस्यैतदमेध्यं प्रवहन्ति स्नात्वोत्क्रामत्युदिदाभ्यः शुचिरापूत एमीत्युद्धयाभ्य एतच्छुचिः पूत एति ॥ ७ ॥

अथ दीक्षितवसनं परिधत्ते सर्वत्वाय वै दीक्षितवसनं परिधत्ते कृत्स्नतायै पुरुषे ह वा इयमग्रे त्वगास येयं गवि ॥ ८ ॥

१. तरुणकमधिनिदधाति V 1
२. इति Ca

impure. In the hairs and the nails water does not reach him. The consecration (vow) occurs after his becoming pure (fit to sacrifice). Therefore, too, he should shave entirely. Then he shaves off his hair and beard too and pares his nails. There is no ritual by means of the nails.

3. First he should cut only the right nails (nails of the right hand) and then the left. In human (affairs) he cuts off the left (nails) first. And (but) with reference to the gods (it is) in this manner. He should cut off (the nails) first of the two thumbs and then of the two little fingers. In human (practice) he cuts off (the nails) of the little fingers first. And (but) it is like this with regard to the gods.

4. Seated facing east, he moistens his moustache, (chanting) "These divine waters—may they be for my happiness (good)!" Verily water is thunderbolt; indeed water is thunderbolt. Therefore that (path) by which they flow, that becomes a depression; where they approach that they destroy (burn out). Thus, this thunderbolt (water) does not hurt this person. He first shaves off only the right (moustache) and then the left. Indeed in human (practice) he shaves off first the left. (But) then it is thus with reference to the gods.

5. He places (on the moustache) the (cut off) tip of sacrificial grass, (chanting), "Oh plant! Protect (me). The razor indeed is thunderbolt. Thus he verily conceals (separates) this (thunderbolt) with the very plants. Thereby this thunderbolt does not harm this person. "Oh Knife! Do not hurt this person", so saying he cuts off (the moustache). This thing viz., the razor is indeed the thunderbolt. Thereby this thunderbolt does not hurt this person. He puts it (the) tip of the sacred grass and then cuts off (hair of moustache) in a vessel of water. Either with this *Yajus* (chant) or silently he cuts off the left (hair of the moustache) and places it into the vessel of water.

6. Then he gives (the razor) to the barber. When he (the barber) shaves. He then bathes. The reason why he bathes is that man is impure (unfit to sacrifice). Man is impure because he speaks untruth. By that he becomes sour within and putrid. Verily the waters are the sacrifice. (He thinks) "May I take up the vow after having become pure (worthy of sacrifice)!" (It means), "The waters are pure; having become purified, let me undertake the vow".

7. He bathes (with the chant) "May the waters, the mothers, cleanse us!" Thus they really cleanse him. The reason why he bathes (chanting) "May the purifiers of *ghee* purify us" is that indeed becomes well cleansed which is purified by *ghee*. (He chants), "Indeed they, the divine, carry away all impurity (sin etc.)". 'All' really means 'every' what is unfit for sacrifice (impure) that is '*ripra*' (dirt). All this defilement of this person they carry away. Having bathed, he steps out (comes up), (chanting), "From these (waters) I emerge clean, having been purified". Indeed he thus emerges purified and clean, from these (waters).

8. Then he puts on the garment of the vow (prescribed for the vow) for the sake of completeness indeed; he puts on the garment for the vow for fullness. This skin (hide) which is on the cow was formerly on man.

ते ह देवा ऊचुरियं वा इदꣳ सर्वं बिभर्ति यद्गौरिति हन्त येयं पुरुषे त्वक्तामवच्छाय गवि दधाम तयेयं घृणिं तितिक्षिष्यते तया वर्षन्तं तया हिममिति तथेति तामवच्छाय गव्यदधुस्तयैषा घृणिं तितिक्षते तया वर्षन्तं तया हिममथायमवच्छितः पुरुषोऽवच्छितो हि[3] वै पुरुषस्तस्माद्यत्र क्व चास्यापि कुशो विकृन्तति तत एव लोहितमुत्पतति तस्मिन्नेतां त्वचमदधुर्यद्वासः पुरुषस्य हि वा एषा त्वक्तस्मादेतां नान्यः पशुर्बिभर्ति तस्मादु सुवासा एव बुभूषेत्तद्धि स्वया त्वचा समृद्धो भवति तस्मादप्यश्लीलꣳ सुवाससं दिदृक्षन्त एव स्वया हि त्वचा समृद्धो भवति तस्माद्गोरन्ते न नग्नः स्याद्वेद ह गौरहमस्य त्वचं बिभर्मीति सा हास्मादीश्वरस्त्रसितोर्यन्मेऽयं त्वचं नादधीतेति[4] तस्मात्सुवाससमुपैव निश्रयन्ते पशवः ॥ ९ ॥

तस्य[5] वाससोऽग्नेरेव पर्यासो वायोरनुच्छादः पितृणां नीविः सर्पाणां प्रघातो विश्वेषां देवानां तन्तवो नक्षत्राणामारोका एवꣳ ह्येतत्सर्वा देवता अन्वायत्तास्तस्मादेतद्दीक्षणीयं तदहतꣳ स्यादित्याहुस्तदुभयं[6] निष्पेष्टवै ब्रूमो यद्वेवास्यामेध्या कृणत्ति वा नयति वा तदेवास्यैतदद्भिर्मेध्यं कुर्वन्त्यथो यत्स्नातवास्यमपल्पूलनपल्पूलितं तत्स्यात् ॥ १० ॥

तत्परिधत्ते दीक्षातपसोस्तनूरसीति मानुषी वा अस्यैषाग्रे त्वग्भवत्यथैषा दीक्षातपसोर्यद्दीक्षितस्य तस्मादाह दीक्षातपसोस्तनूरसीति तां त्वा शिवाꣳ शग्मां परिदध इति तां त्वा साध्वीं परिदध इत्येवैतदाह भद्रं वर्णं पुष्यन्निति पाप इव वा एतदग्रे भवत्यवच्छित इवाथैतद्भद्रं वर्णं पुष्यति यत्स्वां त्वचं तस्मादाह भद्रं वर्णं पुष्यन्निति ॥ ११ ॥

तदाहुर्धेनोश्चानळुहश्च नाश्नीयादिति धेनुश्च ह वा अनड्वाꣳश्चेदꣳ सर्वं बिभृतस्ते ह देवा ऊचुरिमौ वा इदꣳ सर्वं बिभृत इति यद्धेनुश्चानड्वाꣳश्च हन्त यदन्येषां वयसां वीर्यं यदन्येषां पशूनां तदनयोर्दधाम तेनेमाविदꣳ सर्वं भरिष्यत इति तद्यदन्येषां वयसां वीर्यमासीद्यदन्येषां पशूनां तदेतयोरदधुस्तेनैताविदꣳ सर्वं बिभृतस्तस्मादेत-

३. ह TE
४. नाददीतेति M, My,T
५. तस्य ह वाससो M
६. तदु वयं Ca, see notes

9. They, the gods, said, "Verily this one, the cow, supports every thing. This skin which is on man—taking it off let us put it on the cow. With that she will endure the heat and with that (she will endure) the pouring rain and with that the cold. (Saying) "So be it", having taken it off, they put it on the cow. With that this one (the cow) endures the heat, (endures) the pouring rain with that and the cold (snow) (she endures) with that. And this man has been flayed; indeed man was flayed. Therefore wherever the '*Kuśa*' grass cuts him, from there blood gets out. They put on this skin viz., garment on him. This indeed is the skin of man. Therefore no other animal wears this. Therefore one should wish to have fine garment. Then (thus) alone he becomes rich with his own skin. Therefore, too, people verily desire to see even an ugly person (to be) clad in fine raiment. He becomes enriched with his own skin. Therefore in the presence of a cow one should not remain naked; for the cow knows, "I bear this skin". She may get afraid of him, thinking "Will he (May he) not take my skin?" Therefore cows indeed resort to one who is finely clad.

10. The woof of his cloth belongs to Agni, the warp belongs to Vāyu, the thrum (ends and hem) belongs to the manes, the thick-set part belongs to the snakes and the threads belong to the *Viśvedevas* (All-Gods) and the meshes to the stars. So is it indeed that all the gods are involved in it. Therefore, this is (the garment) fit for the vow. They say that it may be unwashed (new, fresh from the loom). It may be both (washed or unwashed). We ask (the Pratiprasthātṛ) to squeeze it (and wash it). What of this (cloth) an unclean woman cuts or weaves, that very thing (part) of this thus they make pure with the waters. Or it (the garment to be worn at the commencement of the vow) may be the cloth set aside to be worn after bathing or one which has not been put into washing materials.

11. He puts it on, chanting, "You are the body of consecration and penance". Originally this is the skin of the man indeed and then (now) it is of the consecration and penance as it is of the person who has undertaken the vow. Therefore he says, "You are the body of consecration and penance". (He chants), "I wear you who are such, who are mighty and auspicious". He verily says (means) this, "I wear you who are such and who are good". (He chants), "nourishing auspicious colour". Formerly this is evil (sinful) as it were, having been flayed. Then (Now) thus he nourishes auspicious complexion viz., his own skin. Therefore does he say, "Nothing auspicious colour".

12. About this, they say, "He should not enjoy (milk etc., and the labour etc.) of the cow and of the ox. Indeed the cow and the ox support all this. They, the gods, said verily, "These two *viz.*, the cow and the ox indeed bear all this. Ah, Well! We shall put into these two what is the vigour of the other beasts and birds. By that these two are going to maintain all this"...what is the vigour of the other birds and of the other animals, that they put into these two. By that these two now bear all this. Therefore, he should not (enjoy) eat of these two; for that (using; their products and strength) would be like, 'eating everything' and 'reaching the end (destruction)'. He would be born strangely or he would have aborted the pregnancy of his wife.

योर्नाश्रीयात्सर्वाश्यमिव ह तदन्तगतिरिव सा तꣳ हेश्वरोऽद्भुतमधिजनितोर्जायाया वा गर्भं निरवधोद्यद्वेति तदु होवाच याज्ञवल्क्योऽश्नीयामेवाहमित्यꣳसलं चेत्स्यादिति ॥ १२ ॥इति द्वितीयं ब्राह्मणम् ॥

तृतीयं ब्राह्मणम्

स वा एतमाग्नावैष्णवमेकादशकपालं पुरोळाशं निर्वपति दीक्षणीयं तद्यदेतदाग्नावैष्णवं दीक्षणीयꣳ हविर्भवत्यग्निर्वै सर्वा देवता अग्नौ हि सर्वाभ्यो देवताभ्यो जुह्वत्यग्निरु वा अवरार्धो यज्ञस्य विष्णुः परार्धस्तत्सर्वाश्च देवता इति सर्वं च यज्ञं परिगृह्य दीक्षा इति तस्मादाग्नावैष्णवो भवति ॥ १ ॥

तदाहुरादित्येभ्योऽपि चरुं निर्वपेदिति तदप्येतदष्टौ पुत्रासो अदितेर्ये जातास्तन्वस्परि देवां३ उप प्रैत्ससभिः परा मार्ताण्डमास्यदित्यष्ट ह पुत्रासोऽदितेस्ततस्ते सप्त ये देवा ये देवत्राथ हाष्टमं[1] जनयां चकार मार्ताण्डमित्यविकृतमिवैव संदेघमिवैव स ह पुरुषमात्र एवोर्ध्व[2] आस पुरुषमात्रस्तिर्यङ् ॥ २ ॥

ते हेम आदित्या ऊचुर्मायमयमुया भूदिति हन्तेमꣳ संकृन्ताम यथायं पुरुष एवं विकरवामैनमिति तꣳ ह संचक्रतुस्तꣳ ह विचक्रुर्यथायं पुरुष एवं तस्य यत्संकर्तनमास तत्सार्धꣳ संन्यासुः स हस्त्यभवत्तस्माद्धस्ती दुष्प्रतिग्रह इत्याहुः पुरुषः प्रतिगृह्यमिव तद्यो हस्तिनं प्रतिगृह्णादिति तद्यं तꣳ समकृन्तन्यं तं व्यकुर्वन्त्स विवस्वानादित्यस्तस्येमाः प्रजा वैवस्वत्यो यदिदं किं च ॥ ३ ॥

स होवाच यन्मे प्रजायां यज्ञ उपनमादिति राध्नवदेव स य आदित्येभ्यश्चरुं निर्वपादिति राध्नोति हैव स य एवं विद्वानादित्येभ्यश्चरुं निर्वपतीतरं त्वेव प्रज्ञातं यदेतदाग्नावैष्णवं दीक्षणीयꣳ हविर्भवति ॥ ४ ॥

तस्यावृद्धैवेयं दार्शपौर्णमासिका तेन यथेष्ट्यैवं चरन्ति सप्तदश सामिधेनीरन्वाह सर्वत्वायोपाꣳशु देवतां यजति संयाजयन्ति पत्नीः समिष्टयजुरेव न जुह्वति नेदिदं

१. त्वाष्टमं V 1
२. वोर्ध My

About this Yājñavalkya said, "I surely may consume it (make use of it) if it would be strong (if it would make me strong)". (Second Brāhmaṇa Ends)

BRĀHMAṆA III

1. He offers a *puroḍāśa* (sacrificial cake) on eleven potsherds, dedicated to Agni and Viṣṇu (together), connected with the *dīkṣā* (consecration). The reason why this oblation is connected with the consecration and is dedicated to Agni and Viṣṇu is that Agni is verily all the gods. Indeed they offer for all the gods into the fire. Agni is the lower part of the sacrifice and Viṣṇu the upper part. In that are all the deities. Therefore, the consecration takes place after encompassing the whole sacrifice. Therefore is it (the *puroḍāśa*) dedicated to Agni and Viṣṇu.

2. About it they say, "He should offer *'caru'* (rice-pap) to the Ādityas too. It is thus. Eight were the sons who were born to Aditi from (around) her body. She approached the gods with seven. She cast away (the eighth) Mārtāṇḍa". Indeed the sons of Aditi were eight. Among them there were seven who were gods and who were connected with the gods. Then she produced the eighth called Mārtāṇḍa who was, as it were, not well formed (without the formation of limbs) and also as if all round of body. He (Mārtāṇḍa) was of only the size of a person (man) in height and of the size of a person (man) across.

3. They, these gods, said, "This one should not be in this manner. Ah! Let us cut him (to shape) as he would be a person. Let us thus fashion him". Him did they cut and him did they mould so that he became a person. What was thus cut off of him, that they put together. That became the elephant. They say that therefore the elephant is unacceptable (as a gift) like a man. He who accepts an elephant (would be) as if making a man acceptable (as a gift). He whom they cut and fashioned—he (became) Vivasvān, Āditya (the Sun). These and whatever is are his progeny, the creatures, Vaivasvatya (born of Vivasvat).

4. He said, "May sacrifice come to my progeny! And may he verily prosper (among the progeny) who may offer the *'caru'* (rice-pap) to the Ādityas!" Indeed does he prosper who, knowing thus, offers the *'caru'* to the Ādityas. Only the other thing is well known (approved) which is the oblation of consecration, dedicated to Agni and Viṣṇu.

5. Its process is verily this viz., the one for the New-moon and the Full-moon rituals. Therefore, they perform as with an *Iṣṭi* (ritual for fulfilling a wish). He recites seventeen kindling verses (*Sāmidhenis*), for the sake of completeness. He offers to the deity in a low voice. They make him perform the *'Patnīsaṁyājas'* (worship of the wives of the gods). Only they do not offer the *Samiṣṭayajus*, (as he thinks), "if not (i.e. if I now offer *Samiṣṭayajus*), having put on the garment of consecration, with this intent about the sacrifice, I might reach the end of the

दीक्षितवसनं परिधायेति यमिमं यज्ञमनसि तस्य पुरा सꣳस्थाया अन्तं गच्छानीत्यन्तो ह्येव यज्ञस्य यत्समिष्टयजुः ॥ ५ ॥

अथैनं पूर्वार्धे शालाया वा विमितस्य वा तिष्ठन्तं तदेनमभ्यनक्ति स यदेनमभ्य-नक्त्यरुर्वै पुरुषस्तेन ह पुरुषोऽरुर्यदवच्छितोऽनरुरेवैनं तत्करोत्यथो गवि वा अस्य त्वचमदधुर्गोरु वा एतद्भवति तयैवैन[3]मेतत्स्वया त्वचा समर्धयति कृत्स्नं करोति तस्मादेनमभ्यनक्ति ॥ ६ ॥

तन्नवनीतं भवति घृतं वै देवानामाज्यं निष्पाण्टं मनुष्याणामथैतन्नवनीतमयातयाम वै नवनीतं यदि ह[4] कामयते घृतमेनत्कुरुते यदि कामयतेऽभ्यञ्जनमयातयाम्नैवैनमेतदयातयामानं करोति तस्मादेनमभ्यनक्ति ॥ ७ ॥

सोऽभ्यनक्ति महीनां पयोऽसीति मह्यो वा एता एकेन नाम्ना यद्गावस्तासामेतत्पय-स्तस्मादाह महीनां पयोऽसीति वर्चोदा असि[5] वर्चो मे देहीति नात्र तिरोहितमिवास्ति तꣳ शिरस्तोऽग्रेऽनुलोमाभ्यनक्ति शिरस्तो ह्यग्रे जायमानो जायते ॥ ८ ॥

अथास्याक्षिणी आनक्त्यरुर्वा अक्षिणी प्रशान्ममेति होवाच याज्ञवल्क्यो दुरक्ष इव हास तस्य या दूषीका यथा पूय एवं तदनरुरेवैने तत्करोत्यथो यत्र वै देवा असुररक्षसानि जघ्नुस्तद्ध शुष्णो[6] दानवः प्रजानां चक्षूꣳषि प्रविवेश स एष कुमारक इव कनीनिकायां तस्मा एवैतद्यज्ञमुपप्रयन्नश्मपुरां करोत्यश्मा ह्याञ्जनम् ॥ ९ ॥

तत्त्रैककुदꣳ स्याद्यत्र वा इन्द्रो वृत्रमहꣳस्तस्य ह या कनीनिकास यच्चक्षुस्तमेतं गिरिं चकार त्रिककुदꣳ स यत्त्रैककुदं भवति चक्षुष्येवैतच्चक्षुर्दधाति यदि त्रैककुदं न विन्देदपि यदेव किञ्च स्यात् ॥ १० ॥

तच्छरेषीकयानक्ति वज्रो वै शरो विरक्षस्तायै सतूलयाप्रतिशीर्णाग्रया तथा ह

३. स्वयैवैनं in all Mss except M

४. यदिह V 1, H, P1

५. वर्चोदा वर्चो C, Pa

६. शिश्नो in all Mss except M, TE gives it as alternate reading

sacrifice even before its completion". Verily the *Samiṣṭayajus* is the end of the sacrifice.

6. Then he anoints (with *ghee*) him (the sacrificer) who stands in the fore-part (eastern part) of the rectangular hall or of the squarish hall. The reason why he anoints him is that man (a person) is indeed wounded. Man is wounded because he has been flayed. That (anointing), thus, makes him verily free from wound. Then they (the gods) put his skin indeed on the cow. This (*ghee*) is also of the cow. Thus he enriches him (the sacrificer) with his own skin (and) makes him whole. Therefore does he anoint him.

7. It is fresh butter. Indeed *ghee* is of gods and creamless (*niṣpāṇṭa*) *ghee* is of men. And now it is fresh butter; for the fresh butter is not stale. If he so wishes, he makes it (uses) *ghee*. If he wishes anointing with what is not stale in time, this (fresh butter) makes him, thus, fresh. Therefore he anoints him (the sacrificer).

8. He anoints (chanting), "You are the essence of the great ones". These *viz.*, the cows are one with the earth by name (both being called '*go*'). This (*ghee* etc.) is their essence. Therefore does he say, "You are the essence of the great". (He chants). "You are the bestower of vigour (brilliance); give me vigour (brilliance)". It is not as if it (the meaning) is concealed (obsecure) here. First he anoints him from the head in regular order (in the same direction as the hairs on the body) for, as he is born, he is born from the head (head first).

9. Then he anoints his two eyes. Yājñavalkya said, "My two sore eyes are (i.e. have become) sound". He was (formerly) as if defective eyed. The secretion of his eyes was like pus. It (the anointment) made these (two eyes) indeed free from the wound. Where, the gods killed the Asuras and Rakṣasas their *susma* the Dānava (Demon) entered into the eyes of creatures. He is this one that looks like a young boy in the pupil of the eye. Reaching this sacrifice for him (against him), he (the sacrificer) builds a rampart of stones, for the ointment is (produced from) stone.

10. It should be derived from (the mountain) Trikakud where Indra killed Vṛtra. What was his (Vṛtra's) pupil of the eye and what was his eye that he (Indra) made into this mountain Trikakud. (The reason) why it is from Trikakud is that thereby he puts the eye into the eye itself. If he may not obtain what is of Tirkakud, then (he may use) whatever there may be.

11. Then he anoints (the eyes) with a reed-stalk; for the reed is thunderbolt. For driving away 'Rakṣasas' (he anoints) with (the reed-stalks) that has a tuft and the tip of which is not shattered. Thereby he drives away (afflicts) the 'Rakṣasas'. Just like a man who moves about (continously) in the aerial region, remaining rootless and hemmed in on both sides (up and down), in this very manner the evil

रक्षाꣳस्यपबाधते यथा ह्ययं पुरुषोऽमूल उभयतः परिच्छिन्नोऽन्तरिक्षमनुचरत्येवꣳ हि रक्षाꣳस्यमूलान्युभयतः परिच्छिन्नान्यन्तरिक्षमनु चरन्ति तस्मात्सतूलयानक्ति ॥ ११ ॥

स दक्षिणमेवाग्र आनक्त्यथ सव्यꣳ सव्यं वा अग्रे मानुष आनक्त्यथैवं देवत्रा द्विर्दक्षिणमानक्ति त्रिरुत्तरमुत्तरामेवैतदुत्तरं करोति तद्वेव पञ्च कृत्वः संपद्यते पाङ्क्तो वै यज्ञः पाङ्क्ताः पशवः पञ्चर्तवः संवत्सरस्य तं पञ्चभिराप्नोति तस्मात्पञ्च कृत्व आनक्ति ॥१२॥

स आनक्ति वृत्रस्य कनीनिकासीति वृत्रस्य वा एषा कनीनिका यदाञ्जनं तस्मादाह वृत्रस्य कनीनिकासीति चक्षुर्दा असि[७] चक्षुर्मे देहीति नात्र तिरोहितमिवास्ति स सकृदेव यजुषा दक्षिणामनक्ति तूष्णीं द्वितीयꣳ सकृद्वेव यजुषोत्तरमानक्ति तूष्णीं द्विः ॥ १३ ॥

अथैनं कुशतरुणकैः पवयति पवित्रं वै मेधः कुशाः पवित्रपूतो मेध्यो दीक्षा इति तदेकमेव स्यादयं वाव पवित्रं योऽयं पवते स वा अयमेक इवैव पवते सोऽयं पुरुषेऽन्तः प्रविष्टः प्राङ्च प्रत्यङ्च तौ प्राणोदानौ तदेतस्यै वानु मात्रां तस्मादेकमेव स्यादथो त्रीणि स्युरित्याहुस्त्रेधा विहितो ह्ययं पुरुषे प्रविष्टः प्राण इति तदेतस्यैवानु मात्रां तस्मात्त्रीणि स्युस्तदु खलु सप्तैव भवन्ति सप्त हीमे शिरसि प्राणास्तदु त्रिरेव सप्त भवन्ति ॥ १४ ॥

स पवयति चित्पतिर्मा पुनातु वाक्पतिर्मा पुनात्विति प्रजापतिर्वै चित्पतिः स हि चित्तानामीष्टे तदेनं प्रजापतिः पुनाति[८] वाक्पतिर्मा पुनात्वित्ययं वाव वाक्पतिर्योऽयं पवते तदेनमेष पुनाति[९] देवो मा सविता पुनात्विति सविता वै देवानां प्रसविता तदेनं देव एव सविता पुनात्यच्छिद्रेण पवित्रेणेत्यच्छिद्रं वा अयं पवित्रं योऽयं पवते तस्मादाहाच्छिद्रेण पवित्रेणेति सूर्यस्य रश्मिभिरित्येते वा अपिपवितारो यत्सूर्यस्य रश्मयस्तस्मादाह सूर्यस्य रश्मिभिरिति तस्य ते पवित्रपते पवित्रपूतस्येति पवित्रपतिर्ह्येष भवति यो दीक्षते पवित्रपूतस्येति पवित्रपूतो हि भवति यत्कामः पुने तच्छकेयमिति यज्ञस्योदृचमशीयेत्येवैतदाह यज्ञस्योदृचमशीयेति हि स कामयते यो दीक्षते तस्मादाह यत्कामः पुने तच्छकेयमिति स

७. चक्षुर्दा श्चक्षुर्मे My, C, T, TE
८. पुनातु TE, M, My, T, C
९. पुनातु M

spirits (Rakṣasas) move about (constantly) rootless and hemmed in on both sides in the mid-region. Therefore he anoints with what has a tuft.

12. He first anoints only the right (eye) and then the left. In human (practice) one anoints the left (eye) first. And now with reference to the gods it is thus. He anoints the right (eye) twice and the other (left) thrice. Thus he makes the left (eye) superior. That itself verily becomes five times. The sacrifice indeed is five-fold, five-fold the creatures, five the seasons of the year. With five he obtains that (year). Therefore he anoints five times.

13. He anoints (chanting), "You are the pupil of the eye of Vṛtra". Indeed what is ointment is the pupil of the eye of Vṛtra. Therefore does he say, "You are the pupil of the eye of Vṛtra". (He chants) "You are the bestower of eye. Give me eye". It is not as though in this it (the meaning) is concealed (obscure). He anoints the right (eye) only once with a *Yajus* (chant), the second time silently; only once he anoints the other (left eye) with a *Yajus* (chant) and twice silently.

14. Then he purifies him (the sacrificer) with the tips of sacred grass. "Indeed holy is the sacrifice, holy (are) the sacred grass (stalks). Let me undertake the vow being sacrifice worthy; after having been purified. It may be a single stalk. This one who blows (the wind) is indeed the purifier. That one (the wind) which is this (which blows and is felt) blows as if it were one only. It enters into a person (man) before and after. They are the out-breathing and the in-breathing (upward breathing). Therefore only in accordance with his very measure (should it, the cleanser, be). Therefore it may be only one. "Or there may be three (stalks for cleansing)", so they say, "For this vital breath (energy) that has entered into man is made three-fold. Therefore it, the cleanser, should be only in accordance with its measure". Therefore there may be three. Then they become seven indeed; for seven are these vital energies (faculties) in the head. Then they are also thrice seven.

15. He purifies him, (chanting), "May the Lord of thought (consciousness) purify me! May the Lord of speech purify me!" Prajāpati is indeed the Lord of thought; for he has power over the minds. Thus Prajāpati purifies this one (sacrificer). (He chants)" May the Lord of speech purify me!". This one that blows (the wind) is verily the Lord of speech. Thus he protects this one (sacrificer). (He chants) "May the divine Savitṛ purify me!" Indeed Savitṛ is the prompter (impeller) of the gods. Thus the very good Savitṛ protects this (sacrificer). (He says), "With the flawless cleanser". This one that blows (the wind) is indeed a flawless purifier. Therefore does he say, "With the flawless cleanser". (He says), "With the rays of the Sun". These *viz.*, the rays of the sun are cleansers indeed. Therefore does he say, "With the rays of the Sun". (He says) "Of you, Oh Lord of *Pavitra* (purifiers), who have been purified by the cleanser". This one who undertakes the vow becomes indeed the 'Lord of *pavitra*'. (The expression) "Of the one who has been purified by the '*pavitra*' (cleanser). (He chants) "With what desire I purify myself, may I be

एतेनैव[१०] त्रिः पवयति तन्नव[११] कृत्वो नव वै प्राणाः प्राणा उ वै पवित्रं तस्मान्नवकृत्वः पवयति ॥ १५ ॥

अथैनमाशिषामारम्भं वाचयत्या वो देवास ईमहे वामं प्रयत्यध्वरे । आ वो देवास आशिषो यज्ञियासो हवामह इत्याशिषामेवैष आरम्भ आशिष एवैतदारभते ता अस्मा आरब्धाः स्वाः सतीर्ऋत्विज एता आशिष आशासते ता अस्मै समृध्यन्ते ॥ १६ ॥

अथाङ्गुलीर्न्यचति[१२] स्वाहा यज्ञं मनस इति द्वे स्वाहोरोरन्तरिक्षादिति द्वे स्वाहा द्यावापृथिवीभ्यामिति द्वे स्वाहा वातादारभ इति द्वे ॥ १७ ॥

स यदेवमङ्गुलीर्न्यचति न वा इत्थं यज्ञ आरभे यथेदं वासो वा दण्डो वा यद्वेदमन्यन्मानुषे देवा हि यज्ञः परोक्षमिव हि देवा यज्ञमेवैतत्परोक्षमारभते स्वाहा यज्ञं मनस इति तदेनं मनस आरभते स्वाहोरोरन्तरिक्षादिति तदेनमस्मादुरुणोऽन्तरिक्षादारभते स्वाहा द्यावापृथिवीभ्यामिति तदेनमाभ्यां द्यावापृथिवीभ्यामारभते ययोरिदꣳ सर्वमधि स्वाहा वातादारभ इत्ययं वाव यज्ञो योऽयं पवते तदेनं प्रत्यक्षमारभते स यत्स्वाहा स्वाहेत्याह स्वीकुरुत एवैनमेतदात्मन्येवैनमेतत्कुरुत आत्मनि यज्ञं कृत्वा दीक्षा इत्यथ वाचं यच्छति वाग्वै यज्ञ आत्मनि यज्ञं कृत्वा दीक्षा इति ॥ १८ ॥

अथैनं प्रपादयति तस्यान्तरेणाहवनीयं च गार्हपत्यं च संचरो भवति स यदस्यैष संचरो भवत्यग्निर्वै यज्ञस्य योनिरेष उ वा अत्र यज्ञो भवति यो दीक्षत[१३] एष ह्येनं तनुत एष ह्येनं जनयतेऽन्तरेण वै योनिं गर्भः संचरति स यत्स तत्रैजति त्वत्परि त्वदावर्तते तस्माद्धिमे गर्भा एजन्ति त्वत्परि त्वदावर्तन्ते ॥ १९ ॥ इति तृतीयं ब्राह्मणम् ॥

१०. एतेनेव TE
११. तं नव P1, P2, TE
१२. See notes
१३. दीक्षित TE

capable of it!" He verily says (means) thus, "May I enjoy the completion of the sacrifice !" He who undertakes the consecration does indeed desire, "May I reach (enjoy) the end of the sacrifice!" Therefore does he say, "With what desire I purify myself, may I be capable of it!" He verily says (means) thus, "May I enjoy the completion of the sacrifice!" He who undertakes the consecration does indeed desire, "May I reach (enjoy) the end of the sacrifice!" Therefore does he say, "With what desire I purify myself, may I be capable of it!" He cleanses thrice with this very thing (chant). That becomes nine times. Indeed vital energies are nine. The very vital energies are pure. Therefore he cleanses nine times.

16. He then makes him recite this beginning of the prayer for blessings, "We approach you Oh gods? as the sacrifice proceeds well, we invoke you, Oh Gods! for blessing arising from the sacrifice". This is the very commencement of the prayers for blessings. This indeed commences the prayers for blessings. The sacrificial priests invoke (pray for) these blessings which are their own and which have been commenced for the sake of this (sacrificer). They (the blessings) get fulfilled for this person (the sacrificer).

17. Then he bends his fingers down; two fingers (chanting), "*Svāhā*! the sacrifice (I take hold of) from the mind", two (fingers) (chanting), "*Svāhā*! from the vast aerial (mid) region", two, (chanting), "*Svāhā*! from the heaven and the earth" and two (chanting) "*Svāhā*! I commence (take hold of) from the wind".

18. (One reason) why he thus bends his fingers is (that he thinks) "I do not in this manner commence (take hold tangibly) in the sacrifice as (in the manner) this cloth or staff or any other thing in human practice". Verily the gods are the sacrifice. The gods are invisible, as it were. Thus (by bending his fingers) he indeed commences (takes hold of) the invisible sacrifice itself (chanting) "*Svāhā*! (I take hold of) the sacrifice from the mind". Thus he takes hold of this from the mind. "*Svāhā*! from the vast mid-region. Thus he takes hold (of the sacrifice) from the vast mid-region. "*Svāhā*! from the heaven and the earth"—thus he takes hold of this from these two *viz*., heaven and earth on which all this (universe) rests. "*Svāhā*! from the wind I take hold",—This which blows (the wind) is indeed the sacrifice. Thus he visibly (directly) takes hold of this. Why he says '*Svāhā*', '*Svāhā*', (each time) is that he thus verily accepts this (sacrifice) as his own. Thus he takes this into himself. (He thinks) "Having taken the sacrifice into myself, let me undertake the vow". Now he restrains his speech (undertakes the vow of silence). Indeed speech is sacrifice. (He thinks), "Having taken the sacrifice into myself, let me undertake the vow".

19. Then he (the Adhvaryu) makes him (the sacrificer) enter (the sacrificial hall). His movement is between the *Āhavanīya* and *Gārhapatya*. (The reason) why his movement is thus is that Agni is verily the source of the sacrifice. Here, he (the sacrificer) who undertakes the vow becomes the sacrifice. He (the sacrificer) indeed performs this (elaborately). He indeed generates it. The foetus moves about within the womb. As he (the sacrificer) moves about there (in the sacrificial hall between the fires), moves round and turns back, therefore these embryos too move about, move around and turn back (return). (Third Brāhmaṇa Ends)

चतुर्थं ब्राह्मणम्

सर्वाणि ह वाव दीक्षाया यजूꣳष्यौद्ग्रभणान्युद्गृह्णीते ह वा एषोऽस्मान्मनुष्यलोकाद्देवलोकमभ्यात्मानं यो दीक्षते स वा एतैरेव तद्यजुर्भिरुद्गृह्णीते यैर्दीक्षते तस्मात्सर्वाण्येव दीक्षाया यजूꣳष्यौद्ग्रभणान्यथ यदेतान्यवान्तरामौद्ग्रभणानीत्याख्यायन्त आहुतयो ह्येता आहुतीर्ह्येव[1] यज्ञः परोक्षमिव हि तद्यद्यजुर्जपत्येतेन हि तद्यज्ञेनोद्गृह्णीते ॥ १ ॥

तद्यानि त्रीणि स्रुवेण जुहोत्यधीतयजूꣳषीति तान्याख्यायन्ते संपदः कामाय चतुर्थꣳ हूयतेऽथ यामेवादः स्रुचानुष्टुभा जुहोति सैव प्रत्यक्षमौद्ग्रभणमनुष्टुभा हि तां जुहोति वाग्घ्यनुष्टुब्वाग्घि यज्ञस्तेन ह सा प्रत्यक्षमौद्ग्रभणमथ यत्सर्वाणि जुहोति ॥ २ ॥

देवा वै यज्ञेनेमां जितिं जित्वा येयमेषां जितिस्ते होचुर्हन्तेदं तथा करवामहा इति यथा न इदमनभ्यारुह्यं मनुष्यैरसदिति ते यज्ञस्य रसं निर्धीय यथा मधुकृतो निर्धयेयुरेवं विदुह्य यज्ञं यूपेन योपयित्वा तिरो बभूवुस्तद्यदेनेनायोपयꣳस्तस्माद्यूपो नाम ॥ ३ ॥

तदृषीणामनुश्रुतमास तं यथा यथर्षयो यज्ञꣳ समभरꣳस्तथायं यज्ञः संभृतो यथो वै तदृषयो यज्ञꣳ समभरन्नेवमु वा एष एतद्यज्ञꣳ संभरति यो दीक्षते ॥ ४ ॥

एष उ वै स यज्ञो यदेता आहुतयस्तस्मात्पञ्च जुहोति संवत्सरसंमितो यज्ञः पञ्चर्तवः संवत्सरस्य तं पञ्चभिराप्नोति तस्मात्पञ्च जुहोति ॥ ५ ॥

स जुहोत्याकूत्यै प्रयुजेऽग्नये स्वाहेत्याकुवते वै यजेयेति स यदेनं तनुते तदेनं प्रयुङ्क्ते तद्यदेवैतद्यज्ञस्य रूपं तदेवैतेन संभरति तदात्मनि कुरुते ॥ ६ ॥

मेधायै मनसेऽग्नये स्वाहेति मेधया वै मनसाभिगच्छति यजेयेति तद्यदेवैतद्यज्ञस्यरूपं तदेवैतेन संभरति तदात्मनि कुरुते दीक्षायै तपसेऽग्नये स्वाहेत्यन्वाहुरेवैतन्न तु जुह्वति ॥७ ॥

सरस्वत्यै पूष्णेऽग्नये स्वाहेति वाग्वै सरस्वती वाचा वा अभिव्याहरति यक्ष्य इति पशवो वै पूषा पुष्टिर्हि पूषा पुष्टिर्हि पशवो यदा वै पशून्पुष्यत्यथ यज्ञं प्राप्नोति तद्यदेवैतद्यज्ञस्य रूपं तदेवैतेन संभरति तदात्मनि कुरुते स यत्सर्वेष्वग्नये स्वाहेति

१. आहुतिर्ह्येव Ca

BRĀHMAṆA IV

1. All the *'Yajus'* chants of consecration at the undertaking of the vow are elevators. This (sacrificer) who undertakes the vow surely elevates himself from this world of men to the world of gods. Thus he raises (himself) up with these very *'Yajus'* chants with which he undertakes the vow. Therefore all the *'Yajus'* chants of consecration at the undertaking of the vow are elevators. That these intermediate ones (*Yajus*) are called 'elevators' is because these are verily oblations; indeed the oblation itself is the sacrifice. That he mutters the *'Yajus'* is as if it (the sacrifice) is invisible. Hence by means of this sacrifice he elevates (himself).

2. Those three (libations) which he offers with the *sruva* are called *'Ādhīta yajūṁṣi'*. The fourth (libation) is offered for the wish for wealth (fullness). And then that which he offers with an 'Anuṣṭubh' (chant in the Anuṣṭubh metre), with the *sruk*, that very thing (libation) is the direct elevator, for he makes it with an Anuṣṭubh. Indeed 'Anuṣṭubh' is speech and speech is verily the sacrifice. Therefore is it the direct (visible) elevator. Then he makes all the offerings.

3. The gods, having won by means of the sacrifice this victory, which victory is theirs, said, "Ah! Let us make this (sacrifice) such that it would be unattainable by men". Having (completely) sucked the essence of the sacrifice, as bees would (completely) suck (honey), and thus having emptied the sacrifice and having obliterated it with the sacrificial post, they disappeared. Since they obliterated it (*ayopayan*) by means of this (post), therefore it is known as *'Yūpa'*.

4. That came to be heard by the Ṛṣis. This (sacrifice) came to be collected (prepared) in the very different manners in which the Ṛṣis collected the sacrifice. In the very same manner in which the Ṛṣis collected (prepared) the sacrifice then, this (sacrificer) who undertakes the vow (consecration) collects (prepares) this sacrifice now.

5. This is really that sacrifice *viz.*, these oblations. Therefore he offers five (libations). The sacrifice is of the measure of the year. The seasons of the year are five. That (the year) he obtains by means of the five (oblations). Therefore he offers five (oblations).

6. He offers, (chanting) "To *'ākuti'* (intention), to *'prayuj'* (gain, purpose), to Agni *Svāhā*"! Indeed he intends (makes up his mind) "May I sacrifice!" In that he performs this, he employs this. What verily is the form of the sacrifice that very thing he thus (now) collects with this. That (then) he takes into himself (his mind).

7. (He chants), "To wisdom (insight), to the mind, to Agni—*Svāhā*!" for he reaches with his wisdom, with his mind (the resolution) "May I sacrifice!" Therefore, what is verily the form of the sacrifice, that very thing he collects with this. That (then) he takes into himself (his mind). They merely recite, "To *'dīkṣā'* (consecration for the vow), to penance (discipline), to Agni—*Svāhā*!" but they do not now make an offering.

8. (He chants) "To Sarasvatī, to Pūṣan, to Agni—Svāhā!" Speech indeed is Sarasvatī, for it is with speech that he says, "I am going to sacrifice". The cattle are,

जुहोत्यनद्धेव वा एता आहुतयो हूयन्तेऽप्र[२]तिष्ठिता इव न हि कस्यैचन देवतायै हूयन्ते ॥ ८ ॥

आकूत्यै प्रयुज इति तन्नाग्निर्नेन्द्रो न सोमो मेधायै मनस इति नातोऽन्यतरच्चनैवमेव सर्वेष्वग्निरु वा अद्धाग्निः प्रतिष्ठित एतेनास्यैतदद्धाहुतयो हुता भवन्त्येतेन प्रतिष्ठितास्तस्मात्सर्वेष्वग्नये स्वाहेति जुहोत्यथ यदाधीतयजूꣳषीत्याख्यायन्त आत्मनि ह्यस्यैता देवता आधीता आत्मनि प्रतिष्ठिताः ॥ ९ ॥

आकूत्यै प्रयुजेऽग्नये स्वाहेत्यात्मना वा आकुवते यजेयेति स यदेनं तनुते तदेनमात्मन एव प्रयुङ्क्ते ते अस्मिन्नेते उभे देवते आत्मन्याधीते ॥ १० ॥

मेधायै मनसेऽग्नये स्वाहेति मेधया वै मनसाभिगच्छति यजेयेति तदस्येदमुभयमात्मन्येव यन्मेधा च मनश्च ते अस्मिन्नेते उभे देवते आत्मन्याधीते ॥ ११ ॥

सरस्वत्यै पूष्णेऽग्नये स्वाहेति वाग्वै सरस्वती वाचा वा अभिव्याहरति यक्ष्य इति सेयमस्यात्मन्येव पशवो वै पूषा पुष्टिर्हि पूषा पुष्टिर्हि पशवो यदा वै पशून्पुष्यत्यथ यज्ञं प्राप्नोति त उ अस्येम आत्मन्येव ते अस्मिन्नेते उभे देवते आत्मन्याधीत एवꣳह्यस्यैता देवता आत्मन्याधीता आत्मनि प्रतिष्ठितास्तस्मादाधीतयजूꣳषीत्याख्यायन्ते ॥ १२ ॥

अथ जुहोत्यापो देवीर्बृहतीर्विश्वशंभुवो द्यावापृथिवी उर्वन्तरिक्ष बृहस्पतये हविषा विधेम स्वाहेत्येषा हि नेदिष्ठा यज्ञस्यापाꣳह्यत्र कीर्तयत्यापो हि यज्ञो द्यावापृथिवी उर्वन्तरिक्षेति तदेषां त्रयाणां लोकानां कीर्तयति तदेभ्यस्त्रिभ्यो लोकेभ्यः संभरति बृहस्पतये हविषा विधेम स्वाहेति ब्रह्म वै बृहस्पतिर्ब्रह्म यज्ञ एतेन हैषा नेदिष्ठा यज्ञस्याथ यामेवादः स्रुचानुष्टुभा जुहोति स एव प्रत्यक्षं यज्ञोऽनुष्टुभा हि तां जुहोति वाग्घ्यनुष्टुब्वाग्घि यज्ञस्तेन ह सा प्रत्यक्षं यज्ञः ॥ १३ ॥

तद्यद्ध्रुवायामाज्यं भवति तत्सर्वमेव जुह्वामानयत्यथ द्विः स्रुवेण स्थाल्या गृहीत्वाभ्येव स्रुवं यत्स्थाल्यां परिशिष्टं भवति तदानयति तज्जुहोति विश्वो देवस्य नेतुर्मर्तो वुरीत सख्यम्। विश्वो राय इषुध्यति द्युम्नं वृणीत पुष्यसे स्वाहेति ॥ १४ ॥

२. हूयन्ते प्रतिष्ठिता इव हि TE, P2

indeed, 'Pūṣan', for nourishment (prosperity) is Pūṣan. Cattle verily are 'nourishment'. When he nurtures cattle, then he attains the sacrifice. Therefore, what is verily the form of the sacrifice that very thing he now gathers thus—with this. He takes it into himself (his mind). (The reason) why he, in all these cases, offers saying *"agnaye svāhā!"* (To Agni—*Svāhā!*) is (this) these offerings are offered, as it were, indefinitely (not straight) and are unestablished as it were. They are not offered to any particular deity at all.

9. (He chants), "To intention, to purpose! It is not Agni, not Indra and not Soma. (He chants) "To wisdom, to the mind". There is no other deity from this too. So is it in all (these chants) that Agni is indeed definite. Agni is established. With this (Agni) his (the sacrificer's) offerings are thus made; by this (are they) established. Therefore, in all he offers saying, "To Agni—*Svāhā!*". And the reason why they are called *'Ādhītayajus'*—these deities are thought of (meditated upon) within himself, (they are) established in himself (his mind).

10. (He chants), "To intention, to purpose, to Agni—*Svāhā!*" He really intends with his mind, "May I sacrifice!" When he performs this (sacrifice), he employs it from his own mind (from himself). These two deities are meditated upon (thought of) in his own mind.

11. (He chants) "To wisdom, to mind, to Agni—*Svāhā*". With wisdom, with the mind, indeed does he think "May I sacrifice!" These two are only in himself *viz.*, wisdom and mind. Those two are in this person. Both the deities are meditated upon (thought of) in himself (in his own mind).

12. (He chants) "To Sarasvatī, to Puṣan, to Agni—*Svāhā!*". Speech is indeed Sarasvatī. It is with speech that he says, "I shall sacrifice". This is in himself (his own mind). Pūṣan indeed is cattle. Nourishment (prosperity) is certainly Pūṣan. Cattle indeed are prosperity. When he nurtures cattle, then he obtains the sacrifice. Those two are in his own self (mind). These two deities are meditated upon in his own mind. Verily thus are these deities of his meditated upon (thought of) in his mind; they are established in himself (his own mind). Therefore are they called *'Ādhītayajūṃṣi'*.

13. He then offers (chanting) "Oh waters, divine, vast and productive of universal welfare! Heaven and Earth! Wide mid-region! May we offer oblations to Bṛhaspati! *Svāhā!*". This (libation) is indeed nearest to the sacrifice, for here he praises the waters. Verily the waters are the sacrifice. He praises thus these three worlds as "Heaven and Earth! Oh vast mid-region!" Thus he gathers (prepares) from these three worlds. (He chants) "To Bṛhaspati may we perform (offering) with oblation!—*Svāhā!*" Bṛhaspati indeed is Brahman. Brahman is the sacrifice. By this is this (offering) nearest to the sacrifice. And that which then he offers with the *sruk* and with 'Anuṣṭubh' (chant in the Anuṣṭubh metre)—that verily is the visible sacrifice; for he offers it with 'Anuṣṭubh' and speech indeed is Anuṣṭubh and verily speech is the sacrifice. Therefore is it that (libation) is the visible sacrifice.

14. Then, what *ghee* there is in the *'Dhruva'* spoon, all that he takes into the *'Juhū'*. And then, having ladled out twice with the *'sruva'* from the pot (into the *Juhū*) what remains left over in the pot he takes into the *'sruva'*. That he pours

तदाहुरेतामेवाप्येकां जुहुयादिति यदाहुः संवत्सरसंमितो यज्ञः पञ्चर्तवः संवत्सरस्येत्येतयैव तदाप्रोतीति विश्वो देवस्येति तदस्य[3] वैश्वदेवं नेतुरिति तत्सावित्रं मर्त इति तन्मैत्रं विश्वो द्युम्नमिति तद्बार्हस्पत्यं द्युम्नꣳ हि बृहस्पतिः पुष्यस इति तत्पौष्णꣳ सैषा देवताभिः पङ्क्तिस्तद्वेव तदाप्रोति यत्संवत्सरसंमितो यज्ञः पञ्चर्तवः संवत्सरस्येत्यमुष्टुभो वै जुहोति वाग्वा अनुष्टुब्वाग्वै यज्ञस्तद्वेव यज्ञꣳ संभरति स यद्येतामेवैकां जुहुयात्पूर्णां तर्हि जुहुयात्सर्वꣳह्येषा तर्हि भवति सर्वꣳ हि पूर्णꣳ सैषा मीमाꣳसैव सर्वास्त्वेव जुह्वति सैषानुष्टुप्सत्येकत्रिꣳशदक्षरैकत्रिꣳशो वा अयं पुरुषो दशेमाः पाण्या अङ्गुलयो दशामूः पाद्या दशेमे प्राणा आत्मैकत्रिꣳशः पुरुषो वै यज्ञस्तस्मादनुष्टुभैकत्रिꣳशदक्षरया जुहोति पुरुषो हि यज्ञः ॥ १५ ॥ इति चतुर्थं ब्राह्मणम् ॥

॥ इति प्रथमोऽध्यायः ॥

३. तदस्या Ca, see notes

(offers) (chanting), "May every mortal (man) choose the friendship of the divine leader. Every one wishes for wealth. Let him choose splendour for thriving! *Svāhā*!".

15. About it they say, "He should pour at least this one (libation)". What they (others) say "The sacrifice is of the measure of the year; the seasons of the year are five, even by this (single oblation) he secures it".

"Every one—of the divine". That is the connection of this (oblation) with all the gods (the 'All-gods').

"Of the leader (guide)—that belongs to *Savitṛ* Mortal"—that belongs to Mitra. "Every one—splendour"— that belongs to Bṛhaspati; for indeed Bṛhaspati is splendour. "For thriving (nourishment)" — that belongs to Puṣan. This (libation) is a row (group) of five with the deities. That indeed he obtains by that (single oblation) itself as the sacrifice is of the measure of the year and the seasons of the year are five. He verily offers with (a chant in) Anuṣṭubh (metre). Indeed 'Anuṣṭubh' is speech. Speech is indeed the sacrifice. Thus verily does he gather (prepare) the sacrifice. If he offers this one only, then he would have (in effect) offered the full. This, then becomes the all. All is indeed 'full'. This is merely a discussion. They offer all (the libations). Thus 'Anuṣṭubh', as it is, has thirty-one syllables. The thirty-second is this person (the sacrificer). Ten are these fingers of the hand, ten are those of the feet. Ten are these vital breaths (energies, faculties). The self (soul) is the thirty-first. The sacrifice is a person indeed. Therefore he offers with the 'Anuṣṭubh' that has thirty-one syllables, for the sacrifice is the person (man). (Fourth Brāhmaṇa Ends)

(Chapter One Ends)

द्वितीयोऽध्यायः

प्रथमं ब्राह्मणम्

ते वा एते कृष्णाजिने प्राग्ग्रीवे उपस्तृणाति तयोरेनमधि दीक्षयति ते यदि द्वे भवतोऽनयोरेवैनं तल्लोकयोरधि दीक्षयति ते संबद्धान्ते स्याताꣳ संबद्धान्ताविव हीमौ लोकौ तर्द्मसमुते पश्चात्स्यातामिमावेवैतल्लोकौ[1] मिथुनीकृत्य तयोरेनमधि दीक्षयति तस्मात्तर्द्मसमुते पश्चात्स्याताम् ॥ १ ॥

यद्युवेकं भवत्येषामेव तल्लोकानाꣳ रूपं यानि शुक्लानि तान्यस्या यानि कृष्णानि तानि दिवो यदि वेतरथा यानि कृष्णानि तान्यस्या यानि शुक्लानि तानि दिवोऽथ यान्येव मध्ये बभ्रूणि वा हरीणि वा तान्यन्तरिक्षस्य तद्वेनं[2] तदेष्वेव लोकेष्वधि दीक्षयति तत्पश्चाद्दन्तं प्रत्यस्यति तदिमौ लोकौ मिथुनीकृत्य तयोरेनमधि दीक्षयति तस्मात्पश्चाद्दन्तं प्रत्यस्यति ॥ २ ॥

अथ पश्चाज्जान्वाक्ण[3] उपविशति स शुक्लानां च कृष्णानां च लोम्नाꣳ सन्धिमभिमृश्य जपत्यृक्सामयोः शिल्पे स्थ इति यद्वै प्रतिरूपं तच्छिल्पमृचां च साम्नां च प्रतिरूपे स्थ इत्येवैतदाह ते वामारभे ते मा पातमिति ते वां प्रविशामीत्येवैतदाह यदाह ते वामारभ इति ते मा पातमिति ते मा गोपायतमित्येवैतदाहास्य यज्ञस्योद्बृच इत्यास्य यज्ञस्य सꣳस्थाया इत्येवैतदाह गर्भो वा एष भूतश्छन्दाꣳसि प्रविशति यो दीक्षते तस्मात्समक्णाङ्गुलिरिव भवति समक्णाङ्गुलिरिव ह्ययं गर्भः ॥ ३ ॥

अथोरुणाधिसर्पति शर्मासि शर्म मे यच्छ नमस्ते अस्तु मा मा हिꣳसीरिति कृष्णस्य वा एतच्चर्म तदस्यैतन्मानुषं नाम शर्म देवत्रा स यदेव देवत्रा तत्करोति तस्मादाह शर्मासि शर्म मे यच्छेति नमस्ते अस्तु मा मा हिꣳसीरिति श्रेयाꣳसं वा एष उपाधिरोहति यो मनुष्यः सन्यज्ञमुपाधिरोहति यज्ञो हि कृष्णाजिनं तस्मा एवैतन्नमस्करोति तस्मै निह्नुते तथैनमेष यज्ञो न हिनस्ति तस्मादाह नमस्ते अस्तु मा मा हिꣳसीरिति ॥ ४ ॥

१. इमावेवैतं लोकौ Ca, V 1, Ne, My
२. तद्धेनं P1, P2, B
३. जान्वाक्ण TE as alternate reading, MD also has it
जान्वक्र C, see notes

Chapter Two

BRĀHMAṆA I

1. He spreads these two black antelope-skins, with their neck-parts towards the east. On them does he consecrate this (sacrificer). If they are two, he verily consecrates him thus on these two worlds (heaven and earth). Those two should be such that their edges are well connected—these two worlds are, as it were, with their edges well connected—and at the hind part they should be well fastened together through holes. Thus having made these two worlds into a pair, on them does he consecrate this (sacrificer). Therefore those two (skins) should be in the hind part fastened together through holes.

2. But if there is only one (skin), that is the form of these very worlds (the three worlds). Those (hairs on the skin) which are white they are the form of this (earth); those which are black—they are (the form) of heaven. Or (it may be) otherwise. Those which are black are (of the form) of this (earth). Those which are white, they are of (the form of) heaven. Those which are in the middle, tawny or yellow, they are (the form) of the mid-region. Thus he consecrates this person (the sacrificer) on these (three) worlds indeed. Then he tucks (folds) the hind and underneath. Thus uniting into a pair these two worlds, upon them he consecrates this (sacrificer). Therefore he folds the hind and underneath.

3. Then he sits with bent knee, behind (the skins). Having touched the place where the white hairs and black hairs meet, he mutters, "You two are the image of *Ṛk* and *Sāman*". What is an image is a replica. He verily says (means) "You two are replicas of '*Ṛks*' and '*Sāmans*'. (He chants) "Such as you two are, I take hold of you. Such as you are, you two please protect me". He verily says (means) this, "I enter you two". When he says, "I take hold of you two, such as you are". (In saying) "You two, as you are such, please protect me". (In saying) "Till the end of this sacrifice", he merely says (means) this, "upto the completion of this sacrifice". This person who undertakes the consecration for the vow indeed enters into the metres, having become an embryo. Therefore he is as if with closed fingers, for the embryo has its fingers closed (curled up) as it were.

4. Then he mounts on it, on his thighs, (chanting), "You are the refuge. Give me happiness. May Obeisance be to you! Do not hurt me". This is indeed the skin (*carman*) of the black antelope. This is its name (Carman) among men. Among gods it is *śarman* (happiness). What is prevalent among the gods that verily he adopts. Therefore he says, "You are the refuge; give me happiness". (He chants), "May obeisance be to you. Do not hurt me". He who being a man approaches the sacrifice indeed approaches a superior (better) person. Indeed the black antelope skin is the sacrifice. Therefore he thus (now) offers obeisance to it. He conceals it from it (the skin). Thereby this sacrifice does not harm this (sacrificer). Therefore says he, "May obeisance be to you. Do not hurt me".

स निरन्त हवैवाग्र आसीत यद्ध प्रथमेनैव मध्यं प्रविशेद्यो हैनं तत्रानुव्याहरेद्द्रस्यति वा मरिष्यति वा प्र वा पतिष्यतीतीश्वरो ह तथैव स्यात्तस्मान्निरन्त इवैवाग्र आसीत ॥ ५ ॥

अथ मेखलां परिहरते स यन्मेखलां परिहरते यत्र ह वा अङ्गिरसो दीक्षिता अबल्यं निजग्मुस्तद्धोपाजिज्ञासन्त कथं नु समाप्नुयामेति तेनाहान्यद्व्रतादशनमुपाजानंस्त[४] एतामेवोर्जमपश्यन्नेतां मेखलां तां मध्यतोऽदधत समाप्तये तया समाप्नुवंस्तथो वा एष एतामूर्जं मध्यतो धत्ते समाप्तये तया समाप्नोति तस्मान्मेखलां परिहरते ॥ ६ ॥

सा शाणी भवति मृद्व्यसदिति तस्मान्त्वेव शाणी यत्र ह वै तत्प्रजापतिः प्रथमं गर्भो भूतोऽजायत तस्य ह यन्नेदिष्ठमुल्बमास ते शणास्तस्माच्छणा दुर्गन्धयो वान्त्यथ यद्वाह्यं जरायु तद्दीक्षितवसनं यतो वै तत्प्रजापतिरतः प्रथमं गर्भो भूतोऽजायतैवमु वा एष एतदतः प्रथमं गर्भो भूतो जायते तस्माच्छाणी मेखलान्तरा दीक्षितवसनाद्भवत्यन्तरं ह्युल्बं जरायुणो भवति तस्माच्छाणी भवति ॥ ७ ॥

सा त्रिवृद्भवति त्रिवृद्ध्यन्नं पशवो ह्यन्नं पिता माता यज्जायते तत्तृतीयं तस्मात्त्रिवृद्भवति ॥ ८ ॥

तस्यां मुञ्जवल्शोऽन्वस्तो भवति वज्रो वै शरो विरक्षस्तायै सा स्तुकासर्गंः सृष्टा भवति यद्धेत्थंः[५] सृष्टा स्याद्यथेयंः रज्जुर्मानुषी ह स्याद्यदु हापसलवि सृष्टा स्यात्पितृदेवत्या स्यादथैवं देवत्रा तस्मात्स्तुकासर्गंःसृष्टा भवति ॥ ९ ॥

तां परिहरत ऊर्गस्याङ्गिरसीत्यङ्गिरसो ह्येतामूर्जमपश्यंःस्तस्मादाहाङ्गिरसीत्यूर्णम्रदा इत्यूर्णमृद्वीत्येवैतदाहोर्जं मे यच्छेत्यूर्जं मे यच्छेत्येवैतदाह ॥ १० ॥

अथ नीविं कुरुते सोमस्य नीविरसीति मानुषो वा अस्यैषाग्रे नीविर्भवत्यथैषा सोमस्य नीविर्यद्दीक्षितस्य तस्मादाह सोमस्य नीविरसीति ॥ ११ ॥

४. अशनमपाजानंः M, My, अशनमूपाजानंः C

५. यद्धेच्छंः

5. First he should sit at the very end (of the skin). If he should enter the mid part of the skin even at first, whoever might curse him (saying) "He will fall (because of pride)" or "He will die" or "He will fall absolutely", it could indeed happen like that. Therefore at first he should sit only at the extreme end.

6. He then girds himself with the zone. (One reason) why he wears the girdle around (his waist) is (this): When the Angirasas were consecrated (for the vow), they attained debility. Then they wanted to know, "How indeed may we get (strength)?" They did not find any food other than (what was allowed for) the vow. They found only this (means of) strength viz., this girdle. They wore it at the waist for well acquiring (strength). By means of that they got (strength). Therefore is it that this (sacrificer) wears this (means of) (strength) thus at the waist for the sake of acquisition (of strength). He acquires (strength) by that. Therefore he wears the girdle.

7. It is made of hemp that it might be soft. Therefore is it made of hemp. Now, when Prajāpati, first having become embryo was born, what was nearest him, viz., the amnion, was hemp fibres. Therefore the hemp plants are foul-smelling. And what was the outer (membrane), the placenta, that became the garment of the consecrated person. As Prajāpati, first having become an embryo, was born, in the same manner indeed is this person (the sacrificer) born, first having become, an embryo. Therefore the hempen girdle is (worn) within the garment of the consecrated person; for, the amnion is under the placenta (the outer-membrane). Therefore it (the girdle) is made of hemp.

8. It is triple (of three rounds), for, indeed, food is three-fold. Food is indeed cattle. (There is) the father, there is (the mother). What is born (the child) is the third. Therefore it (the girdle) is triple.

9. A *'muñja'* (reed) shoot is placed within that—indeed the reed is thunderbolt—for driving away the evil spirits. It is made (twisted) in the manner of a braid (or tuft) of hair. If it would be twisted thus like (an ordinary) cord, then it would be verily human. If it were twisted from right to left (in the anti-clockwise direction), then it would be sacred to the deities, the manes. And then, thus (left to right) it would be related to the gods. Therefore it is made (twisted) in the manner the braid (tuft) of hair is made (twisted).

10. He girds it around (his waist) chanting, "You are the strength of Aṅgiras". Indeed the 'Aṅgirasas' discovered this (means of) strength. Therefore does he say, "of Aṅgiras". (He says) "wool-soft". He verily says (means) only "soft like wool". (He says) "Bestow strength on me". He verily says this, "Give me strength".

11. Then he tucks up (inserts) the end of his (nether) garment, (chanting) "You are the tuck of Soma". First his (the sacrificer's) tuck (before consecration) is indeed of a (mere) human. Then this tuck of the consecrated person becomes the tuck of Soma. Therefore says he, "You are Soma's tuck".

अथैनं प्रोर्णोति[६] गर्भो वा एष भवति यो दीक्षते प्रावृत इव वै गर्भ उल्बेनेव[७] त्वज्जरायुणेव त्वद्गर्भरूपमेवैनं तत्करोति ॥ १२ ॥

स प्रोर्णोति विष्णोः शर्मासि शर्म यजमानस्येत्युभयं वा एष एतद्भवति विष्णुश्च यजमानश्च यो दीक्षते तस्मादाह विष्णोः शर्मासि शर्म यजमानस्येत्यथोत्तरसिचे कृष्णविषाणां बध्नाति ॥ १३ ॥

देवाश्च ह वा असुराश्चोभये प्राजापत्याः प्रजापतेः पितुर्दायमुपेयुर्यज्ञमेव देवा वाचमसुरा मनो वै तद्देवा उपायन्वाचमसुरा अमूं[८] वै तद्देवा दिवमुपायन्निमामसुराः स हायं यज्ञो देवैर्वोक्तः स्वयं वा दध्रे हन्तेमां वाचमुपमन्त्रया इति देवा वैनमूचुर्योषा वा इयमित्युपमन्त्रयस्व भगवो ह्वयिष्यते वै त्वेति ॥ १४ ॥

ताꣳ होपमन्त्रयां चक्रे सा हास्मै दूरमिवैवाग्रेऽसूयां चकार तस्मादु स्त्री प्रथममुपमन्त्रिता दूरमिवैवाग्रेऽसूयति स होवाच दूरमिव वै म आसूयदिति[९] ते होचुरुपैव भगवो मन्त्रयस्व ह्वयिष्यते वाव त्वेति ॥ १५ ॥

ताꣳ ह द्वितीयमुपमन्त्रयांचक्रे सा हास्मै निपलाशतरमिवोवाद तस्मादु स्त्री द्वितीयमुपमन्त्रिता निपलाशतरमिवैव वदति स होवाच निपलाशतरमिव वै मेऽवादीदिति ते होचुरुपैव भगवो मन्त्रयस्व ह्वयिष्यते वाव त्वेति ॥ १६ ॥

ताꣳ ह तृतीयमुपमन्त्रयांचक्रे सा हैनं जुहुवे तस्मादु स्त्र्युपमन्त्रयमाणꣳ ह्वयत एवान्ततः स होवाचाह्वयत[१०] वै मेति त उ ह देवा बिभयां चक्रुर्योषा वा इयमिति यद्वा एनं न युवीतेति ते होचुरिहैव माभ्येहीति भगवोब्रूहीति तां न आगतां प्रब्रवसीति स होवाचेहैव माभ्येहीति तस्मादु स्त्र्येव पुमाꣳसꣳ सꣳस्कृतेऽभ्यैति ताꣳ हागतां प्रोवाचेयं वा आगन्निति तां देवा असुरेभ्योऽन्तरायꣳ स्तामेषामवृञ्जताग्नौ सर्वहुतमजुहवुर्हुतꣳ हि देवानाꣳ सैषा वाङ्निदानेन यामद औद्ग्रभणेष्वनुष्टुभा जुहोत्येषा सा वाङ्निदानेन ॥ १७ ॥

६. प्राणोंति Ca (perhaps misprint)
७. उल्बेनैव TE
८. अमुं P1, P2
९. See notes
१०. होवाचाह्वत Ca

12. Then he covers him (the consecrated person)—Indeed this person who undertakes the vow becomes an embryo. The embryo is verily covered as it were by the amnion, by the placenta. Thus he makes this (sacrificer) indeed have the form of an embryo.

13. He covers (him), (chanting) "You are the refuge of Viṣṇu, the refuge of the sacrificer". Thus this person who undertakes consecration becomes both, Viṣṇu and the sacrificer. Therefore does he say, "You are the refuge of Viṣṇu, the refuge of the sacrificer". And then he ties a horn of a black antelope to the upper hem of the sacrificer's garment(or to the hem of the sacrificer's upper garment).

14. The gods and the Asuras, both offspring of Prajāpati, acquired their father Prajāpati's bequest; the gods verily (got) the sacrifice and the Asuras (got) speech. Thus the gods indeed got the mind, the Asuras the speech. The gods then got the yonder Heaven, and the Asuras this (Earth). This 'Yajña' was either, told by the gods or 'he' thought by himself, "Well! Let me solicit this 'Vāk'. Or perhaps the gods said to him, "This 'Vāk' is a female. Oh venerable one! solicit her. She will surely call you (to her)".

15. He solicited her, indeed. At first she disdained him afar. Therefore is it that a female who is solicited for the first time disdains from afar, as it were. He (Yajña) said, (to the gods) "She surely disdained me from afar". They said, "Do solicit her. She will certainly call you".

16. A second time he called her near. She spoke to him (softly), softer than the fall of a leaf. Therefore is it that a female, beckoned a second time, speaks softer than the (sound of the) fall of a leaf. He (Yajña) said, "Indeed she spoke to me softer than the fall of a leaf". They said, "Oh venerable one! Do invite her near (yourself). She will surely call you."

17. He beckoned her a third time. She called him indeed. Therefore a female ultimately calls (to herself) the person (male) who invites her near (himself). He (Yajña) said (to the gods), "She has called me". They, the gods, were afraid, thinking, "This one is indeed a female. Rather may she not allure this (Yajña)?" They said, "Oh venerable one! Tell her, 'Come to me here itself'. When she has come, report to us". He (Yajña) said to 'Vāk', "Come to me here itself". Therefore, a female (woman) herself goes to the male (man) in a decorated place. He (Yajña) reported (to the gods) about her who had come, "This one has indeed come". The gods separated her from the Asuras. They appropriated her who belonged to them (Asuras). They offered her into Agni completely (as an oblation). For gods it is an offering (*huta*) (that is made). This 'Vāk', which is such, was bound—which formerly one offers with (a chant in) Anuṣṭubh (metre) in the '*audgrabhaṇas*' (chants that raise one up)—That is the 'Vāk' by binding.

ते हात्तवाचोऽसुरा हैलो हैल इत्येताꣳ ह वाचं वदन्तः पराबभूवुस्तत्राप्युपजिज्ञासेन्यां वाचमुपाजिज्ञासन्त स म्लेच्छस्तस्माद्ब्राह्मणेन न म्लेच्छितव्यमसुर्या ह्येषा वागेवꣳ ह वाव द्विषतः सपत्नस्य वाचमादत्त आत्तवाचो हास्य सपत्नाः पराभवन्ति य एवमेतद्वेद ॥ १८ ॥

तदुभयं देवेष्वासीद्वाक्च यज्ञश्च स हायं यज्ञ इमां वाचमभिदध्यौ मिथुन्येनाꣳ स्यामिति ताꣳ संबभूव तस्याꣳ रेतः प्रसिषेच तस्मादु हेन्द्रो बिभयां चकार महद्वा इदं देवेषु मिथुनꣳ समागादिति यद्यज्ञस्य च वाचश्च यदितो जायेत यद्वै मा तन्न प्रति प्रति स्याद्धन्ताहमेवेदं गर्भो भूत्वा प्रविशानीति तद्ध गर्भो भूत्वा प्रविवेश स यच्च ततो जनिष्यमाणमासीत्तस्मान्मिथुनादिन्द्रश्च तदुभयमेवेन्द्रोऽजायत तस्मादाहुरिन्द्र एव देवानां वीर्यवत्तम इत्येतस्माद्धि स मिथुनादजायतेति ॥ १९ ॥

स ह संवत्सरे जायमान ईक्षां चक्रे महावीर्या वा इयं योनिर्या मामदीधरदिति यद्वै मा किञ्चिदद्भुतमस्या नानुप्रजायेतेति तामनुपरामृश्य निवेष्ट्याचिच्छेद तस्मान्निवेष्टितेव भवति निवेष्टिर्ह्येनामाच्छिनत्तां[११] यज्ञस्य शिरसि प्रतिदधौ सा कृष्णविषाणा तदेषोह स यज्ञो यत्कृष्णाजिनमेषो सा योनिर्यत्कृष्णविषाणा यथो[१२] वै तदिन्द्र एतन्मिथुनं गर्भो भूत्वा प्राविशत्स एतस्मान्मिथुनादजायतैवमु वा एष एतन्मिथुनं गर्भो भूत्वा प्रविशति स एतस्मान्मिथुनाज्जायते तस्मादाहुर्य एव यजते स स्वानां वीर्यवत्तम इत्येतस्माद्धि स मिथुनाज्जायत इति तस्मादेतामुत्तानामिव बध्नीयादुत्तानेव हि योनिर्गर्भं बिभर्ति ॥ २० ॥

स शिरस्त उपस्पृशतीन्द्रस्य योनिरसीतीन्द्रस्य ह्येषा योनिरेतस्या उ हीन्द्रोऽजायत तस्मादाहेन्द्रस्य योनिरसीति स यच्छिरस्त उपस्पृशत्यतो वा एनामेतदग्रे प्रविशन्प्रविशत्यतो वा अग्रे जायमानो जायते तस्माच्छिरस्त उपस्पृशति सुसस्याः कृषीस्कृधीति भूमेरुल्लिखति यज्ञमेवैतज्जनयति यदा हि सुपक्त्योषधयः पच्यन्तेऽथ हि यजन्ते न ह्यात्मने चन दुःखमेऽलं[१३] भवन्ति तस्मादाह सुसस्याः कृषीस्कृधीति ॥ २१ ॥

११. निवेष्टिर्ह्येनां My, P, निवेष्टिह्येनां C, TE, M, see notes
निवेष्ट्या ह्येनां Ca

१२. यदिवै TE

१३. दुःषमे Ca

18. They, the Asuras from whom speech (*vāk*) had been taken away were vanquished, as they were saying this utterance *"Hailo, Hailah"*. Then too, they wished to know (thinking), "I wish to know another speech". He (who utters such speech) is a '*mleccha*' (a barbarian). Therefore a Brāhmaṇa should not behave barbarously (in speech). For this (barbarous) '*vāk*' belongs to the Asuras. He who knows thus—he thus takes up, indeed, the speech of the hateful rival and his rivals, their speech taken away, are defeated.

19. That pair was with the gods, speech and sacrifice. That sacrifice thought (lustfully) about this speech, (thinking), "May I pair with her!" He mated with her. He deposited his seed in her. Indra was afraid of it (thinking) "Among the gods has come this great pairing of the sacrifice and of speech. What maybe born out of this, will it not be very much against me? Well! Let me myself enter this (union), having become an embryo". Having become an embryo, he entered it (the union). Thus what was going to be born from that union and Indra, both were born as 'Indra'. Therefore they say, "Only Indra is the most virile of the gods, for from this union (couple) indeed he was born".

20. Being born in a year, he observed, "This womb that bore me is verily of great strength. Some strange thing may be born of this after me". Having felt it (the womb) around and having covered it well, he cut it off. Therefore it is covered around, as it were. It was this covering that tore it off. He put it on the head of the sacrifice. That it is verily this thing *viz.*, the black antelope skin that is the sacrifice. This thing *viz.*, the horn of the black antelope is indeed that womb. Just as then Indra, having become an embryo, entered this union (pair) and was born from this union (pair), in this same manner indeed does this (sacrificer) enter this union, having become an embryo and he is born of this union. Therefore they say, "He who performs the sacrifice is the most virile of his kinsfolk; for, from this union is he born". Therefore he should bind this (horn) with its face (top part) upward.

21. He touches it with the head (chanting), "You are the womb (source) of Indra". Indeed, is this the source (womb) of Indra, for verily from this was Indra born. Therefore he says, "You are Indra's womb (source). (The reason) why he touches with the head is that therewith he enters it (the womb) first entering thus. And he who is born is indeed born therewith (with the head) first. Therefore he touches it with the head. He scratches (draws a line on) the earth (with the horn), chanting, "Make the ploughed grounds have (plentiful) good crops". Thus he produces the sacrifice itself. When the plants ripen (grow) with good ripening, then they perform sacrifice. In a bad year they are not capable of (taking care of) themselves. Therefore he says, "Make the tilled earth have good crops".

स दीक्षितो न नखेन न काष्ठेन कण्डूयेत गर्भो वा एष भवति यो दीक्षते यत्र वै गर्भस्य नखेन वा काष्ठेन वा कण्डूयेदपमृत्येदस्य तत्स हेश्वरो दीक्षितः पामनो भवितोरेतमु वा अनु रेतांꣳसि ते हेश्वरो गर्भाः पामना जनितोस्तस्मादेतयैव कण्डूयेत न हि स्वा योनिर्गर्भꣳ हिनस्ति ॥ २२ ॥

अथास्मा औदुम्बरं प्रयच्छन्ति[१४] प्रतिलम्भा[१५]यैवौदुम्बर इति होवाच याज्ञवल्क्यो नेदौपसदोऽतिवर्ता इत्यथो वज्रो वै दण्डो विरक्षस्ताया औदुम्बरो भवत्यन्नं वा ऊर्गुदुम्बरस्तस्मादौदुम्बरो भवति मुखसंमितो भवति मुखसंमितꣳ हीदं वीर्यम् ॥ २३ ॥

स प्रयच्छत्युच्छ्रयस्व वनस्पत ऊर्ध्वो मा पाह्यꣳहसः । आस्य यज्ञस्योदृच इत्यूर्ध्वो मा गोपायास्य यज्ञस्य सꣳस्थाया इत्येवैतदाह ॥ २४ ॥

अत्र हैकेऽङ्गुलीर्न्यचयन्त्यत्र वाचं यमयन्ति न ह्यतो यजुर्जपिष्यन्भवतीति नान्यां वाचमपष्याहरिष्यन्नेतदन्ततो यज्ञस्य यज्ञमारभत इति ॥ २५ ॥

अथ यममुत्राङ्गुलीर्न्यचयन्त्यमुत्र वाचं यमयन्तीत्युतास्य यजुर्वा जपतोऽन्यां वा वाचमपव्याहरतो यज्ञः प्रस्रꣳसत इति वदन्तस्तदु तथा न कुर्याद्यथा यं जिघृक्षेत्तमतिसृज्यानुलिप्समानो नानुलभेत नान्वाप्नुयादेवꣳ ह स यज्ञं नान्वाप्नोति तस्मादमुत्रैवाङ्गुलीर्न्यचयेदमुत्र वाचं यमयेत्स यथा यं जिघृक्षेत्तमायन्तमुपोत्थायाभिपद्येतैवꣳ ह स यज्ञमारभते स यत्तत्र यजुर्वा जपत्याहुतिं वा जुहोति[१६] यज्ञो वै यजुर्वाहुतिर्वाभिस्थिरमभिस्थिरमेव तद्यज्ञमारभते यद्यु पुरा मानुषीं काञ्चिद्वाचमपव्याहरेद्वैष्णवं यजुर्वाचं वा जपेद्यज्ञो वै विष्णुस्तत्पुनर्यज्ञमारभते ॥ २६ ॥

अथैनं प्राहुरदीक्षिष्टायं ब्राह्मण इति निवेदितमेवैनमेतत्सन्तं देवेभ्यो भूयो निवेदयत्ययं यौष्माक इतीमं गोपायतेमं वित्तेति देवान्ह्येष उपावर्तते यो दीक्षते स देवतानामेवैको भवत्यथ यदाह ब्राह्मण इत्येतर्हि वा एष ब्रह्मणो जायते यो यज्ञाच्छन्दोभ्यः श्लेष्मणो वा

१४. प्रयच्छति V 1, My
१५. प्रतिलम्बाय Ca, see notes, प्रतीलम्भाय TE, My, M
१६. See notes

22. He who has undertaken the vow (and consecrated himself) shall not scratch (himself) with the nail or with (a piece of) wood. For he who has undertaken the vow becomes an embryo. When he would scratch the embryo with the nail or (a piece of) wood, that would be its untimely death. Thereby the consecrated person (*dīkṣita*) could become scabby. Indeed the seeds (offspring) follow him. Those (future) embryos (children) could be born scabby. Therefore he scratches (himself) only with this (antelope horn). Surely one's own womb does not harm its (own) embryo (offspring).

23. Then he (the Adhvaryu) gives to him (a staff) of *'Udumbara'* (ficus Glomerata) tree. Yājñavalkya said, "The *Udumbara* (staff) is verily for holding (for support). If not one, the *'upasad'* ritual may transgress". The staff is really the thunderbolt, for driving away evil forces. It is of the *Udumbara* tree. *Udumbara* is food, strength. Therefore is it (the staff) made of *'Udumbara'* wood. It is upto the mouth (measured up to the mouth) (in length). For this strength is upto the mouth.

24. He gives (the staff to the sacrificer) (chanting) "Oh tree ! Rise tall, erect, save me from sin (harm); till the completion of this sacrifice". He verily says (means) this, "(standing) erect, protect me till the completion of this sacrifice".

25. Here (now) indeed, some bend their fingers and now they restrain their speech (thinking), "Hereafter only he is not going to mutter "*Yajus*" (chant) and he is not going to talk irrelevantly from now on till the end of the sacrifice and he commences (obtains) the sacrifice".

26. What they do formerly in that they make him (the sacrificer) bend his fingers and control his speech, saying, "The sacrifice of that person, who either mutters a *yajus* or says any other thing irrelevantly, disintegrates"—one need not do so (here). Just as one who may desire to grasp a person, (but) having let him off is desirous of getting him back may not obtain (him) again, may not secure (him) again at all, thus indeed he does not secure the sacrifice. Therefore only formerly he may bend his fingers and on that occasion restrain his speech. Thus he obtains the sacrifice, just as one who may wish to grab a person may secure him by getting up towards him as he comes. (The reason) why he mutters *'Yajus'* then or pours the oblation (into the fire) is that, indeed, *'yajus'* or the oblation is the sacrifice. Thus he obtains (commences) a very firm and a very stable sacrifice. If formerly he should have uttered any human irrelevant speech, then he should mutter a *'Yajus'* related to Viṣṇu or *Ṛk* (related to Viṣṇu). For Viṣṇu indeed is the sacrifice. Thus he gets back the sacrifice.

27. Then they say of him, "This Brāhmaṇa has taken the vow (has been consecrated). Him who has been thus announced, he (the Adhvaryu) announces to the gods again, "This person belongs to you". "Protect this person". "Know this person". For, he who undertakes the vow (and is consecrated) indeed goes to the

ह्यग्रे जायते यस्माद्वा को हि तद्वेद यद्यपि स्त्रियः रक्षांस्यभिसचन्तेऽथैतर्हि ब्रह्मणो जायते यो यज्ञाच्छन्दोभ्यस्तस्माद्यद्यप्यब्राह्मणो दीक्षते राजन्यो वा वैश्यो वा ब्राह्मण इत्येवैनमाहुरेतर्हि हि ब्रह्मणो जायते तस्मादाहुर्न सवनकृद्धन्तव्य इत्येनस्व्येव सवनकृतातो[१७] हि स जायत इति ॥ २७ ॥ ॥ इति प्रथमं ब्राह्मणम् ॥

द्वितीयं ब्राह्मणम्

स वै वाचंयमो भवत्यास्तमेतोरादित्यात्स यदास्तमेतोरादित्याद्वाचंयमो भवति ॥ १ ॥

देवा वै यज्ञेनेमां जितिं जित्वा येयमेषां जितिस्ते होचुर्हन्तेदं तथा करवामहा इति यथा न इदमनभ्यारुह्यं मनुष्यैरसदिति ते यज्ञस्य रसं निर्धीय यथा मधुकृतो निर्धयेयुरेवं विदुह्य यज्ञं यूपेन योपयित्वा तिरो बभूवुस्तद्यदेनेनायोपयंस्तस्माद्यूपो नाम ॥ २ ॥

तद्वृषीणामनुश्रुतमास तं यथा यथर्षयो यज्ञं समभरंस्तथायं यज्ञः संभृतो यथो वै तदृषयो यज्ञं समभरन्नेवमु वा एष एतद्यज्ञं संभरति यो दीक्षते ॥ ३ ॥

स वै वागेव यज्ञस्तं संभृत्यात्मनि कृत्वा संयत आस्त आस्तमेतोरादित्यात्सोऽस्तमित आदित्ये वाचं विसृजते स यदस्तमित आदित्ये वाचं विसृजते संवत्सरो वै यज्ञः प्रजापतिर्हि संवत्सरः प्रजापतिर्हि[१] यज्ञोऽहोरात्रे उ वै संवत्सर एते हि परिप्लवमाने संवत्सरं कुरुतः स वा इदमहन्यदीक्षिष्ट स रात्रिं प्रापत्तत्सर्वं यज्ञमाप्त्वाथ वाचं विसृजते ॥ ४ ॥

तद्धैके नक्षत्राणि दर्शयित्वाथ विसर्जयन्त्येतर्ह्यनुष्ट्यास्तमित इति वदन्तस्तदु तथा न कुर्यात्क्व ते स्युर्यदभ्रः[२] स्यात्तस्माद्यदैव कदा चास्तमितं मन्येताथैव वाचं विसर्जयेत् ॥ ५ ॥

१७. See notes

१. प्रजापतिर्वै M

२. See notes

gods; he becomes verily one of the gods themsleves. Why he says, "Brāhmaṇa" (is this): This person who is born for the sacrifice, from the metres, is now born of the Brāhmaṇa. First, he indeed is born of mucus, wherefore, who knows it even though the evil spirits contact (copulate with) a woman? And then, now indeed, he who is born of the sacrifice, of the metres, is born of 'Brāhmaṇa'. Therefore, when even though one other than a Brāhmaṇa, whether he be a Kṣatriya (*Rājanya*) or a Vaiśya, undertakes the vow (gets consecrated), they say of him only Brahmin. For, now indeed he is born of 'Brāhmaṇa'. Therefore they say, "One who performs '*Savana*' (the pressing of *Soma*/the *Soma* sacrifice) should not be killed. For, because of the performer of the *Soma* sacrifice, he (the killer) verily becomes a sinner thereby. (First Brāhmaṇa Ends)

BRĀHMAṆA II

1. He restrains his speech (remains silent) till the sun sets; why he maintains silence till the sun sets (is because of this)—

2. Having made this conquest, which conquest is theirs, verily by means of the sacrifice, they, the gods, said, "Well! Let us make this in such a manner that this of ours may be inaccessible to men". Having completely sucked the essence of the sacrifice and having emptied the sacrifice, just as bees would completely suck (honey), and having obliterated it with the sacrificial post. They disappeared. Because they obliterated (concealed) it with this, therefore is this (sacrificial post) known as '*Yūpa*' (means of obliteration).

3. That indeed was heard by the Ṛṣis. In such and such manner as the Ṛṣis collected the sacrifice, that way the sacrifice was gathered (prepared). This person (the sacrificer) who undertakes now in the very same manner as the Ṛṣis then (formerly) prepared the sacrifice.

4. Speech is verily the sacrifice. Having gathered (prepared) it and having placed it within himself, he remians with control (of speech) till sunset. When the sun has set, he lets out speech. (The reason) why he lets out speech (breaks his silence) when the Sun has set (is this). The year is indeed the sacrifice. Prajāpati is verily the year. Prajāpati is certainly the sacrifice. Indeed day and night (together) are the year. For these two, revolving, bring about the year. He (the sacrificer) has now taken the vow (consecration) during day time. He has reached the night. Thus having secured the entire sacrifice, thereafter he lets out speech (breaks his silence).

5. In this matter, some make him give up (silence) after pointing out the stars saying, "Now (the sun) has straightway set". One need not do so, for, where would they be if there should be a cloud? Therefore, let him (give up silence) let out speech only when he may consider the sun as having set.

सोऽग्निमीक्षमाणो विसृजते व्रतं कृणुत व्रतं कृणुत व्रतं कृणुतेत्येतद्वा एतस्य हविरेष यज्ञो यद्व्रतं यथास्य पुराग्निहोत्रं तदेतं यज्ञꣳ संभृत्यैतस्मिन्यज्ञे प्रतिष्ठापयति यज्ञेन यज्ञꣳ संतनोति सोऽस्यैष संततो यज्ञो भवत्यासुत्यायाः संततꣳह्यस्यैतद्व्रतं भवति ॥ ६ ॥

तदु हैके भूर्भुवः स्वरिति वा विसर्जयन्त्यन्येन वा न ह ते यज्ञꣳ संदधति स वै त्रिराह त्रिवृद्धि यज्ञः ॥ ७ ॥

अथाहाग्निर्ब्रह्माग्निर्यज्ञो वनस्पतिर्यज्ञिय इति तत्सत्यमेवैतत्प्रथमं वाचाभिव्याहरत्यग्निर्हि ब्रह्माग्निर्हि यज्ञो वनस्पतयो हि यज्ञिया न हि मनुष्या यजेरन्यद्वनस्पतयो न स्युस्तस्मादाह वनस्पतिर्यज्ञिय इति ॥ ८ ॥

अथ कामं वावद्यते तदेतद्वा एतस्य हविरेष यज्ञो यद्व्रतं यथास्य पुराग्निहोत्रं तस्मादेतच्छ्रपयन्ति शृतꣳ हि देवानां तदेष एव व्रतयति नाग्नौ जुह्वति स यदेष एवैतद्व्रतयति नाग्नौ जुह्वति ॥ ९ ॥

देवा वै यज्ञेनेमां जितिं जित्वा येयमेषां जितिस्ते होचुर्हन्तेदं तथा करवामहा इति यथा न इदमनभ्यारुह्यं मनुष्यैरसदिति ते यज्ञस्य रसं निर्धीय यथा मधुकृतो निर्धयेयुरेवं विदुह्य यज्ञं यूपेन योपयित्वा तिरो बभूवुस्तद्यदेनेनायोपयꣳस्तस्माद्यूपो नाम ॥ १० ॥

तदृषीणामनुश्रुतमास तं यथा यथर्षयो यज्ञꣳ समभरꣳस्तथायं यज्ञः संभृतः स वा एष एव यज्ञो यो दीक्षत एष ह्येनं तनुत एष ह्येनं जनयते स यदेव तत्र यज्ञस्य देवैर्निर्धीतं यद्विदुग्धं तदेवैतेन हविषैतेन रसेनाप्याययति न हाप्याययेद्यदग्नौ जुहुयात्तस्मादेष एव व्रतयति नाग्नौ जुह्वति ॥ ११ ॥

तदु जुह्वदेव मन्येतेमे वै प्राणा मनोजाता मनोयुजो दक्षक्रतवोऽग्निरेव वाङ्मित्रावरुणौ प्राणोदानौ सूर्यश्चक्षुर्विश्वे देवाः श्रोत्रं तदस्यैतासु देवतासु यथा हुतमेवं भवति तस्माज्जुह्वदेव मन्येत ॥ १२ ॥

6. He lets out speech (speaks), looking at the fire, "Prepare the *Vrata* (food for the Vrata)"! "Prepare the *Vrata*! "Prepare the *Vrata*!" For, it is his 'hairs' (oblation, food). What is *Vrata* (food for the Vrata), this is the sacrifice, as was the *Agnihotra* to him formerly. Thus having gathered this sacrifice, he establishes it in this sacrifice. He continues the sacrifice by means of the sacrifice. Thus does his sacrifice become drawn out (continuously) till the pressing of the *soma*. Indeed thus his *Vrata* (food for Vrata) becomes continuous.

7. In that matter, some make him break his silence, verily (with the utterance), "*Bhuḥ*", (Earth), "*Bhuvaḥ*" (midregion), "*Svaḥ*" (Heaven, sky) or with some thing else. They do not put the sacrifice together. He indeed pronounces thrice, for the sacrifice is threefold.

8. Then he says, "Agni is the Brahman. Agni is the sacrifice. The tree is fit for the sacrifice". Thus he first utters with his speech, verily the truth now. For, Agni is 'Brahman' and Agni is indeed the sacrifice and the trees are verily fit for the sacrifice. If there were no trees, men could not sacrifice at all. Therefore does he say, "The tree is fit for sacrifice".

9. Thereafter he speaks profusely as he likes. Now this indeed (*viz.* the Vrata) (food for *Vrata*) is his 'hair' (oblation), and this is the sacrifice, just as *Agnihotra* was formerly to him. Therefore they cook it, for the cooked (food) is for the gods. Then he himself consumes it (as food for *Vrata*). They do not offer it in the fire. (The reason) Why he himself eats it (for *Vrata*) and they do not offer it into the fire (is this)—

10. The gods, having indeed won by means of the sacrifice this conquest, which is their conquest, said, "Well! Let us make this in such a manner that this (sacrifice) of ours would not be accessible to men". Having completely sucked the essence of the sacrifice, as bees would suck completely, and having thus emptied the sacrifice and then having obliterated it with the sacrificial post, they disappeared. Since they obliterated it by means of this, hence this (sacrificial post) is known as '*Yūpa*'.

11. But that was heard by the Ṛṣis. In just what manner and how the Ṛṣis collected that sacrifice, in that way has this sacrifice been prepared. This person who undertakes the vow is himself indeed the sacrifice. For it is he who performs it; he indeed produces it. What verily, then, of the sacrifice had been completely sucked by the gods, what had been emptied, that very thing does he replenish (fill up) by means of this '*havis*' (oblation, food), by means of this essence. If he should offer it into the fire, he would not be replenishing it (filling it up). Therefore indeed does he himself eat it (as food for *Vrata*) and they do not offer it into the fire.

12. Then, he should think (in his mind) verily that he is offering, "These vital airs (energies/faculties) are born of the mind, united with the mind and of dexterous functions. Agni verily is speech, Mitra and Varuṇa are the (two breaths) *prāṇa* and the Sun is the eye and the 'Viśvadevas' are the ear". Thus, it becomes such that it is properly offered into these deities. Therefore he should indeed think that he is making the offering.

तद्धैके प्रथमे व्रत[3] उभौ व्रीहियवावावपन्त्युभाभ्यां चैताभ्याः रसाभ्यां यद्यज्ञस्य निर्धीतं यद्विदुग्धं तदाप्याययिष्याम इत्यथो उत गौरवभिनत्तीति स यतरस्यात: कामयेतेति तस्य व्रतः श्रपयेयुस्तस्य यवागूं कुर्युरिति तदस्य यथा हविरारब्धमित्येवमस्य तद्भवतीति तदु तथा न कुर्याद्धविर्वा एतद्यद्व्रीहियवौ हवि: पयो यद्वा एतौ हविस्तेनैवास्यैतावारब्धौ तस्मादप्यन्यतरमेवावपेद्यद्यु कामयेतापि पयोव्रत एव स्यात् ॥ १३ ॥

तद्धैके प्रथमे व्रते सर्वौषधः सर्वसुरभ्यावपन्त्युत दीक्षितमार्तिर्विन्दतीति ततो येनागदं भविष्यन्तं मन्यन्ते तेन भिषज्यन्तीति स यथा हविषारब्धेन भिषज्येदित्येवमेतदिति तदु तथा न कुर्यान्मानुषः ह कुर्याद्यत्तथा कुर्याद्व्यृद्धं वै तद्यज्ञस्य यन्मानुषं तस्मात्तथा न कुर्यात्स्वयं वाव येनागदं भविष्यन्तं मन्यन्ते तेन[4] भिषज्यन्त्यार्तिश्चेद्विन्दति समासिर्ह्येव पुण्या सोऽतिनीयेव तं कालं प्रयच्छन्ति यत्र मनुष्या अश्नन्त्यपरमिवानुरात्रेरपराह्णे[5] प्रातर्दुग्धममानुषेणैवैनं तद्देवेनैवोपचरति ॥ १४ ॥

स यत्रास्मै व्रतं प्रदास्यन्भवति तदवनेजयति सोऽवनेनिक्ते दैवीं धियं मनामहे सुमृलीकामभिष्टये । वर्चोदां[6] विश्वधायसः सुतीर्था नो असद्वश इति मानुषाय वा इदं पुरावनेनिक्तेऽथैतद्दैव्यै धिये यद्दीक्षितस्तस्मादाह दैवीं धियं मनामह इति ॥ १५ ॥

अथास्मै व्रतं प्रयच्छन्ति तदाचामति ये देवा मनोजाता मनोयुजो दक्षक्रतव:। ते नोऽवन्तु ते न: पान्तु तेभ्य: स्वाहेतीमे वै प्राणा मनोजाता मनोयुजो दक्षक्रतवस्तदस्यैषु प्राणेषु यथा हुतः स्वाहाकृतः स्यादेवं भवति ॥ १६ ॥

३. सुव्रत V I
४. तेनैव M
५. See notes
६. वर्चोधां Ca, P, T

13. In that matter, some mix both rice and barley in the first *Vrata* (food for the Vrata), (thinking), "What, of the sacrifice, has been sucked completely and what has been emptied, that we shall fill up (replenish) by means of these two essences (things with essence)". "And if more over, the cow fails (to yield milk), of these whichever he may like they should cook (that as) his food for the vow; they should make porridge for him". "Then just as (the material for) his *'havis'* (food for consecration) is taken thus does it (the sacrifice) then become for him". But he need not do it so. These two things *viz.*, rice and barley are indeed sacrificial food. Milk is sacrificial food. If therefore these two (rice and barley) have been taken as (material for) *'havis'* for him, even with that they may mix (milk); only any one of the two. Should he (so desire) he may take merely milk as food (for the consecration).

14. Now, some mix (with the *'Vrata'* milk) all vegetable and fragrant (seasoning substances) (thinking), "Perhaps affliction befalls (may befall) this person who has undertaken the vow. Then, with that, by which they think he will become free from disease, they treat (cure) him. This is just like that he may (cure) treat himself with the *'havis'* (the *Vrata* food) that has been taken (by him)".

He should not, however, do so. For, if he should do so, he would indeed be doing a human act. What is human—that indeed is the decline (ruin) of the sacrifice. Therefore he should not do so. With what, they think, he will by himself free from disease,—with that they treat (cure) him, if affliction befalls him. For verily the completion (of the sacrifice) is desired (is holy). Therefore, they give (that food) to him, passing over the (usual) time when men eat i.e. in the latter part of the night(the milk of the afternoon), and (give him) the morning milk in the afternoon. By that he (Adhvaryu) treats this (consecrated) person in a non-human, in a verily divine, way.

15. When, he is about to hand over the food of '*Vrata*' to this (sacrificer) he makes him wash himself. He (the sacrificer) washes himself, (chanting) "We meditate on the divine 'Intelligence' which is very merciful (which produces happiness), for the sake of help—the 'Intelligence' which bears (bestows) brilliance and which sustains all (the Universe). May it which is (provider of) a good food (to cross over) be in our power". Thus, formerly he washed himself for a human (food). And now it is for the sake of the divine 'Intelligence' that he who has undertaken the vow (washes himself). Therefore he says, "We think of (meditate upon) the divine Intelligence".

16. Then, they give him the *Vrata* food. Then he ceremoniously sips water, (chanting) "Those gods who are born of the mind, who unite with (who employ) the mind, who are of dexterous action may they protect us, may they guard us!" To them—*Svāhā*!" These vital airs (energies) are indeed the mind-born ones, which yoke the mind and which are of dexterous action. Therefore, thus it becomes such that it is offered, with the utterance of '*Svāhā*!' into these vital airs (energies) of this person (sacrificer).

व्रतयित्वाप उपस्पृश्योदरमभिमृशते श्वात्राः पीता भवत यूयमापो अस्माकमन्तरुदरे सुशेवाः। ता अस्मभ्यमयक्ष्मा अनमीवा अनागसः स्वदन्तु देवीरमृता ऋतावृध इति ॥ १७ ॥

उत वै तीव्रं व्रतं भवति तत्क्षुद्रतरमसदिति वोपोत्सिञ्चत्यल्पं वा भवति तद्भूयस्काम्योपोत्सिञ्चति देवान्वा एष उपावर्तते यो दीक्षते स देवतानामेवैको भवत्यनुत्सिक्तमु वै देवानांꣳ हविस्तत्तन्मिथ्याकरोति व्रतं प्रमिनाति यदुपोत्सिञ्चति तथास्य तन्न मिथ्याकृतं भवति तथा व्रतं न प्रमिनात्येषोऽत्र प्रायश्चित्तिस्तदभिमृश्य[७] मेव को हि तद्वेद यदि व्रतप्रद उप वोत्सिञ्चति यथा वा ॥ १८ ॥

अथ यत्र प्रस्रावयिष्यमाणो भवति तत्कृष्णविषाणयोपहन्ति पाꣳसून्वा परिपदं वा लोकं वेयं ते यज्ञिया तनूरिति सर्वा वा इयं पृथिवी देवी देवयजनꣳ[८] सेयं दीक्षितेन नाभिमिह्य[९] तस्या एतद्यदेव यज्ञियं तदुद्धृत्यथास्या अयज्ञियमेव शरीरमभिमेहत्यपो मुञ्चामि न प्रजामिति प्रस्रावयतेऽतो वै रेत एति तदात्मन्येव प्रजां कुरुतेऽप एव मुञ्चति तस्मादाहापो मुञ्चामि न प्रजामित्यꣳहोमुचः स्वाहाकृताः पृथिवीमाविशतेत्यꣳहस इव वा एता मुञ्चन्ति यदिह किञ्चिदुपवेष्टितं वा भवति यद्वा तस्मादाहꣳहोमुच इति स्वाहाकृताः पृथिवीमाविशतेत्याहुतिमेवैनामेतत्कृत्वा शमयित्वा पृथिवीं प्रापयति तस्मादाह पृथिवीमाविशतेति ॥ १९ ॥

प्रस्राव्य पुनर्न्यस्यति पृथिव्या संभवेति तद्यदेवास्या यज्ञियं तदेतदुद्धृत्यायज्ञियꣳ शरीरमभिमिह्य तदस्यामेव पुनर्यज्ञियं दधाति तस्मादाह पृथिव्या संभवेति ॥ २० ॥

अथ यत्र स्वप्स्यन्भवति तदग्नये परिदाय स्वपिति देवान्वा एष उपावर्तते यो दीक्षते स देवतानामेवैको भवति न वै देवाः स्वपन्त्यनवरुद्ध उ वा एतस्यास्वप्नोऽग्निरु वै देवानां व्रतपतिस्तद्य एव देवानां व्रतपतिस्तस्मा एवैतत्परिदाय स्वपिति ॥ २१ ॥

७. अभिमृश्यमेव in Mss
८. पृथिवी देवयजनꣳ M
९. नाभिमिह्या Ca

17. Having consumed the '*Vrata*' food, and (then) having touched water, he strokes his belly (chanting) "Oh extensive waters! Having been drunk, you please become friendly within our belly! May they (the waters) be tasty to us, without disease (without consumption), without illness, and without sin—they, the divine, the immortal and the holy (fosterers of Truth)".

18. And verily the *Vrata* food is strong. He sprinkles it so that it would become lighter. Or it (the food) is little. He sprinkles it with a desire to make it more (in quantity). Indeed he who undertakes the vow approaches the gods. He verily becomes one of the gods themselves. The food of the gods (the '*havis*') is not sprinkled (not added to). When he sprinkles, he makes it wrongly and violates the vow. Thereby (by chanting) this (vow) of his does not become 'wrongly done' and thereby he does not violate the vow. This (chant) is indeed the atonement. Therefore it (the belly) should be certainly stroked. Who, indeed, knows whether the giver of the *Vrata* food sprinkles (increases) and how (he sprinkles)?"

19. And, then, where he is going to urinate, he strikes with the black antelope horn either the dust or the place around or the ground (chanting) "This is your body, fit for (the performance of) sacrifice". This whole earth is certainly divine and it is the place of worship of the gods. Such a one, this (earth) should not be urinated upon by the person who has taken up the vow. What is sacrifice-worthy of that very earth—that he takes away thus and he urinates upon only what body of this (earth) is unfit for sacrifice. "I release the waters (of urine) and not progeny (the seed)". So (chanting) he urinates. Indeed from this (passage of urine) semen (too) issues. Thus (by chanting) he retains the progeny (seed) within himself and lets out only urine. Therefore does he say, "I release the waters, not progeny". (He chants) "Deliverers from trouble, (sanctified) with the utterance of '*Svāhā*', (you Oh waters!) enter the earth!" These (waters of urine) indeed release from trouble what is pressed here (in his body). Therefore he says, "Release from trouble". (By saying) "Having been sanctified by (the utterance of) '*Svāhā*', enter the earth he makes them reach the earth after having thus made them verily into an offering and after having appeased them. Hence says he, "Enter the earth".

20. Having urinated, he replaces (the earth taken away formerly) (chanting) "Unite with the earth". Thus, having taken up (away) what is sacrifice-worthy of this (earth) and having urinated upon that part (body) unfit-for sacrifice, he puts back again on it the sacrifice-worthy part. Therefore says he, "Unite with the earth".

21. Now, where he is going to sleep, having, given it (that place) to Agni (for protection)? Indeed he who undertakes the vow approaches the gods. He verily becomes one of the gods themselves. The gods surely do not sleep. Sleeplessness is for this (sacrifice) not apportioned indeed. Agni is verily the lord of vows to the gods. Thus, having handed over (the place) to him who himself is the lord of vows to the gods, he sleeps.

स आहाग्ने त्वꣳ सुजागृहि वयꣳ सु मन्दिषीमहीति त्वं जागृहि वयꣳ स्वप्स्याम इत्येवैतदाह रक्ष णो अप्रयुच्छन्निति गोपाय नोऽप्रमत्त इत्येवैतदाह प्रबुधे नः पुनस्कृधीति यथा प्रबुध्यामहै तथा नः पुनः कुर्वित्येवैतदाह प्रबुध्य यतः पुनर्न स्वप्स्यन्भवति ॥ २२ ॥

तज्जपति पुनर्मनः पुनरायुर्म आगात्पुनश्चक्षुः पुनः श्रोत्रं म आगात्पुनः प्राणः पुनरात्मा म आगादिति सर्वा वा अस्मादेता देवता अपक्रान्ताः स्वपतो भवन्ति प्राण एवास्मादनपक्रान्तो भवत्येता ह्येनमेतद्देवताः पुनराविशन्ति तस्माद्वेवं जपति वैश्वानरो अदब्धस्तनूपा अग्निर्मा पातु दुरितादवद्यादिति स यदिह मिथ्याकर्म यदस्वाप्स्मेत्यग्निरेव नस्तस्मात्पात्वित्येवैतदाह तथास्य तत्र मिथ्याकृतं भवति तथा व्रतं न प्रमिनात्येषोऽत्र प्रायश्चित्तिः ॥ २३ ॥

अथ यद्यव्रत्यां काञ्चिद्वाचमपव्याहरेत्क्रुद्धो वा प्रमत्तो वा तदु जपेत्त्वमग्ने व्रतपा असि देव आ मर्त्येष्वा । त्वं यज्ञेष्वीड्य इत्यग्निर्वै देवानां व्रतपतिस्तमेवैतदुपधावति तथास्य तत्राव्रत्यं कृतं भवति तथा व्रतं न प्रमिनात्येषोऽत्र प्रायश्चित्तिः ॥ २४ ॥

अथ यद्यस्मै दीक्षितायाहरेयुर्वासो वा गां वा तदभिमन्त्रयेत रास्वेयत्सोमा भूयो भरेति सोमो ह वा अस्मा एतद्द्युते यदस्मै सोमेन यक्ष्यमाणायाहरन्ति तस्मादाह रास्वेयत्सोमेत्या भूयो भरेत्या नो भूयो भरेत्येवैतदाह देवो नः सविता वसोर्दाता वस्वदादिति सविता वै देवानां प्रसविता तथो हास्मा एतत्सवितृप्रसूतमेव दानाय भवति ॥ २५ ॥

तं पुरास्तमेतोराह दीक्षित वाचं यच्छेति पुरोदेतोराह दीक्षित वाचं यच्छेति संततय एवाह्नैवैतद्रात्रिꣳ संतनोति रात्र्यो[१०] पुनरहस्तं नान्यत्र चरन्तमभ्यस्तमियाद्रा[११]त्रेहैनं तदन्तरियात्रो[१२] एव स्वपन्तमभ्युदियादह्न[१३] उ हैनं तदन्तरियात्त[१४]त्प्रतिगुप्यमेवात्र नात्र प्रायश्चित्तिरिवास्ति स न पुरावमृथादपो वाभ्यवेयादभि चैनं वर्षेत्स्वकामिनं न हि

१०. रात्रियो B, My, T, Ne, H, P1, P2
११. अस्तमीयात् M, My, P, C
१२. अन्तरीयात् M, My, P, C
१३. अभ्युदीयात् M, My, P, C
१४. अन्तरीयात् M, My, P

22. He says, "Oh Agni! You please wake up (be alert), well. May we well sleep (rejoice)!" He verily says (means) this, "You be awake, we shall sleep". (He chants), "Protect us, being attentive (not inattentive)". He verily says (means) this only, "Not being inattentive, guard us". (He says), "Make us wake up again". He verily says (means) only this "Do so for us that we may wake up again". As, having woken up he is not going to sleep again.

23. Then he mutters meditatively, "My mind has come back to me; my life again (has come back to me). My eye has come back to me, my ear again (has come back to me). My breath has come back to me, my soul again (has come back to me)". Indeed all these deities (faculties) go away from this person who sleeps. Only his vital energy does not depart from him. Thus these deities (faculties) enter this person again. Therefore is it that he mutters thus. (He chants) "May Agni Vaiśvānara, the unhurt one, the protector of bodies (beings), protect me from evil and censure". He verily says (means) only this, "May Agni himself save us from that *viz.*, what wrong doing has been (done) here and from the fact that we have slept". Thus, thereby that (action) of his does not become 'wrong-doing', thereby he does not violate the vow. This indeed is the atonement here.

24. And, if being angry or inadvertent, he should utter some irrelevant expression unworthy of the vow, then he should mutter, "Oh Agni! You are the protector of the vow, Oh god! among men. You are fit to be praised in sacrifices". Indeed, Agni is the Lord of vows to gods. Thus he (the sacrificer) approaches (rushes to) him. Thereby his action does not become inconsistent with the vow. Thus he does not violate the vow. This indeed is the atonement here.

25. And if they (people) should bring to this person who has taken up the vow either garment or cow, then he should consecrate it with the *mantra*, "Oh Soma! Bestow this much. Bring More". Verily Soma unites with (appropriates) what they bring (as offering) to this (sacrificer) who is going to sacrifice with Soma (the *soma* juice). Therefore he says, "Oh Soma! Bestow so much". "Bring more". He verily says (means) "Bring more to us". (He chants), "The divine Savitṛ, the giver of wealth, has bestowed wealth on us". Indeed Savitṛ is the impeller of the gods. That way, this (gift), verily impelled by Savitṛ to this (sacrificer) conduces to (further) gift.

26. He (Adhvaryu) says before sunset, "Oh consecrated person (who have taken up the vow)! Restrain your speech". Before sun-rise he says "Oh consecrated person! Restrain your speech". Verily for the purpose of continuity. Thus he continues the night with the day and again the day with night. May not the Sun set on him (the sacrificer) who is moving elsewhere. For thereby he (the Sun) would be cutting him (the sacrificer) off from the night. Certainly let not he (the Sun) rise on him who is sleeping. Thereby verily he would be cutting him off from the day-time. Therefore here, it (going out and sleep) must be guarded against. There is indeed no atonement in this matter. Prior to the concluding purificatory bath he

तदवकल्पते यत्पुरावमृथादपो वाभ्यवेयादभि चैनं वर्षेत्स्वकामिनꣳ[१५] स परिह्वालं[१६] वाचं वदति न प्रसृतां मानुषीꣳ स यत्परिह्वालं वाचं वदति न प्रसृतां मानुषीम् ॥ २६ ॥

देवा वै यज्ञेनेमां जितिं जित्वा येयमेषां जितिस्ते होचुर्हन्तेदं तथा करवामहा इति यथा न इदमनभ्यारुह्यं मनुष्यैरसदिति ते यज्ञस्य रसं निर्धीय यथा मधुकृतो निर्धयेयुरेवं विदुह्य यज्ञं यूपेन योपयित्वा तिरो बभूवुस्तद्यदेनेनायोपयꣳस्तस्माद्यूपो नाम ॥ २७ ॥

तदृषीणामनुश्रुतमास तं यथा यथर्षयो यज्ञꣳ समभरꣳस्तथायं यज्ञः संभृतो यथो वै तदृषयो यज्ञꣳ समभरन्नेवमु वा एष एतद्यज्ञꣳ संभरति यो दीक्षते ॥ २८ ॥

स वै वागेव यज्ञः स यदेव तत्र यज्ञस्य देवैर्निर्धीतं यद्विदुग्धं तदेवैतेन हविषैतेन रसेनाप्याययति न हाप्याययेद्यत्प्रसृतां मानुषीं वाचं वदेत्तस्मात्परिह्वालं वाचं वदति न प्रसृतां मानुषीम् ॥ २९ ॥

अथ यद्दीक्षितो[१७] नाम वाचे वा एष एतद्धीक्षते[१८] यज्ञाय हि धीक्षते यज्ञो हि वाक्तस्माद्धीक्षितो नाम धीक्षितो ह वै नामैतद्यद्दीक्षित इत्याहुः ॥ ३० ॥ इति द्वितीयं ब्राह्मणम् ॥

तृतीयं ब्राह्मणम्

स वा एतमादित्यं चरुं निर्वपति प्रायणीयꣳ स यदेष आदित्यश्चरुः प्रायणीयो भवति देवा ह वै यज्ञमस्यां तेनिरे ते हास्यां तन्वाना इमां यज्ञादन्तरीयुः ॥ १ ॥

सो हेयमीक्षां चक्रे हन्तैषां यज्ञं मोहयानीति य एव मयि तन्वाना मां यज्ञादन्तरगुरिति तेषाꣳ ह यज्ञं मोहयां चकार ते देवा इमामेवोपाधावन्न त्वय्येव यज्ञमत[१]ꣳस्महीति कथं नो यज्ञो न प्ररोचते कथं नोऽमुहदिति ॥ २ ॥

१५. कामिनं Ca, B, P

१६. See notes

१७. यद्धीक्षितो all Mss except M and My

१८. एतद्दीक्षते M, My, see notes

१. यज्ञमतस्महीति all Mss except M and TE

should not enter (go towards) water, nor should it rain on him who loves himself. It is not appropriate that before the final purificatory bath (*avabhṛtha*) he should enter water or that it may rain on him who has his own desire. He speaks refined speech and not the widespread human (speech), wherefore he speaks refined speech (of the gods) and not the widespread human (speech).

27. Having made this conquest, which conquest is theirs, by means of the sacrifice, they, the gods, said, "Ah! Let us make this (sacrifice) of ours now in such a manner that it may be inaccessible to men". Having completely sucked the essence of the sacrifice, as bees would completely suck (honey) and having emptied it thus, having concealed (obliterated) it with the sacrificial post, they disappeared. Therefore it is well-known as *'Yūpa'*.

28. That was heard by the Ṛṣis. Just as (in different ways) the Ṛṣis collected that sacrifice, in the same manner was this sacrifice collected. Just as then the Ṛṣis gathered the sacrifice, thus indeed does this person who undertakes the vow now gathers (collects and performs) the sacrifice.

29. Verily speech itself is the sacrifice. What was then (formerly) sucked completely and what was emptied of the sacrifice by the gods, that very thing he (the sacrificer) now replenishes by means of this sacrificial food and by means of this juice. He would not be replenishing it (filling it up) if he should utter the widespread human speech.

30. Now, (the reason) why he is known as *'Dīkṣita'* (the one who has undertaken the vow) is that this (sacrifice) now anoints himself thus for the sake of speech. He verily anoints himself for the sacrifice. The sacrifice is indeed speech. Therefore he is known as *'Dīkṣita'* (the anointed). It is verily this (*Dīkṣita*) that they say is *'Dīkṣita'* (one who has undertaken the vow). (Second Brāhmaṇa Ends)

BRĀHMAṆA III

1. He prepares indeed this *'caru'* (rice-pap) for *'Prāyaṇīya'* (the preliminary sacrifice) (the *caru* being) dedicated to Aditi. The reason why this *'Prāyaṇīya'* rice-pap is dedicated to Aditi is (this). The gods performed the sacrifice (elaborately) on this (earth). Performing it (elaborately) on this (earth) they kept her away (separated her) from the sacrifice.

2. This one who was such, observed (by Aditi) "Ah! (I shall) confound the sacrifice of these (gods) who verily performing (the sacrifice) on me, have kept me separated from the sacrifice". Those gods rushed to her only (and said), "No! (Ah) We performed the sacrifice verily on you. How is it that our sacrifice does not shine forth (does not please), how did (that of) ours get confounded?"

सा होवाचाहमेव वो यज्ञममूमुहमिति होवाच यदेव मयि तन्वाना इति मां यज्ञादन्तरगात[२] तेनैव वो यज्ञममूमुहमिति ते मह्यं नु भागं कल्पयतेत्यथ वो यज्ञः प्ररोचिष्यत इति तथेति होचुस्तवैव प्रायणीयं तवोदयनीयमिति तदियं वा अदितिस्तस्मादेष आदित्य एव चरुः प्रायणीयो भवत्यादित्य उदयनीयस्तत एभ्यो यज्ञः प्रारोचत तमसृजन्त तमतन्वत स यदेष आदित्यश्चरुः प्रायणीयो भवति यज्ञस्यैव दृष्टये यज्ञमेवैतेन पश्यति तं दृष्ट्वा क्रीत्वा तꣳ सृजते तं तनुते तस्माद्वा एष आदित्यश्चरुः प्रायणीयो भवति तन्निरुप्तमेव हविरासीदनिष्टा देवता ॥ ३ ॥

अथैभ्यः पथ्या स्वस्तिः प्रारोचत तामयजन्वाग्वै पथ्या स्वस्तिर्यज्ञ उ वै वाक्तद्यज्ञ—मपश्यꣳस्तमसृजन्त तमतन्वत ॥ ४ ॥

अथैभ्योऽग्निः प्रारोचत तमयजꣳस्ततो यदाग्नेयं यज्ञ आसीत्तदपश्यन्यद्वै शुष्कं तदाग्नेयं यदग्निदाह्यं तदसृजन्त तदतन्वत ॥ ५ ॥

अथैभ्यः सोमः प्रारोचत तमयजꣳस्ततो यत्सौम्यं यज्ञ आसीत्तदपश्यन्यद्वा आर्द्रं तत्सौम्यं तदसृजन्त तदतन्वत ॥ ६ ॥

अथैभ्यः सविता प्रारोचत तमयजꣳस्ततो यत्सावित्रं यज्ञ आसीत्तदपश्यन्पशवो वै सावित्रा यज्ञ उ वै पशवस्तद्यज्ञमपश्यꣳस्तदसृजन्त तदतन्वत ॥ ७ ॥

अथादितिमयजꣳस्तत एभ्यो यज्ञः प्रारोचत तमसृजन्त तमतन्वत ॥ ८ ॥

ता वा एताः पञ्च देवता यजति पाङ्क्तो वै स यज्ञो मुग्ध आसीत्तमेताभिरेव पञ्चभिः प्राजानन्पञ्चर्तवो मुग्धा आसꣳस्तानेताभिरेव पञ्चभिः प्राजानन्पञ्च दिशो मुग्धा आसꣳस्ता एताभिरेव पञ्चभिः प्राजानन् ॥ ९ ॥

उदीचीं पथ्यया स्वस्त्या वाग्वै पथ्या स्वस्तिस्तस्मादत्रौत्तरा है [३]वाग्वदतीत्याहुः कुरुपञ्चालेषु कुरुमहावृषे[४]ष्वित्येताꣳ हि तया दिशं प्राजानन्नेषा हि तस्या दिक्प्रज्ञाता ॥ १० ॥

२. See notes

३. See notes

४. कुरुमहाविषेषु Ca, कुरुमहविषेषु M, My, T, Ne

3. She (the earth) said, "I myself confounded your sacrifice. Because, performing it on me, you separated me from the sacrifice, therefore I indeed confounded your sacrifice. Make (provide for) a share for me. Then will your sacrifice shine (be pleasing)". They said, "So (be it). The *Prāyaṇīya* (oblation) is verily yours, yours is the '*Udayanīya*' (oblation)". Then, this (earth) is Aditi indeed. Therefore this rice-pap of the *Prāyaṇīya* is dedicated to Aditi only and the *Udayanīya* is dedicated to (is of) Aditi. Thereafter the sacrifice shone forth (was pleasing) for them (gods). They created that (sacrifice); they performed it (elaborately). The reason why this *caru* (rice-pap) dedicated to Aditi is (offered in) the '*Prāyaṇīya*' is (that it is) for seeing the sacrifice itself. He (the sacrificer) verily sees the sacrifice by means of this (oblation). Having seen it (the sacrifice) and having purchased (the *soma*) he performs it (the sacrifice) elaborately. Therefore indeed is this *caru* dedicated to Aditi (offered in the) *Prāyaṇīya*. That sacrificial food had verily been cooked. But the deity had not been sacrificed to.

4. Then, '*Pathyā-Svasti*' (welfare for the road-journey) shone before them. They sacrificed to her. Speech indeed is '*Pathyā-Svasti*'. Speech is certainly the sacrifice. Thus they found the sacrifice; they created it; they performed it elaborately.

5. Then, to these (gods) there appeared Agni. They sacrificed to him. Then what was Agni's part of the sacrifice, that they perceived. What is dry. That is what is related to Agni, what can be burnt by fire. That they created and that they spread.

6. And then Soma appeared to them. They worshipped (sacrificed to) him. Thereby they perceived what is sacrifice was related to Soma. Whatever is moist—that is related to Soma. That they created and that they spread.

7. And then, to them (gods) there appeared Savitṛ. They worshipped him and thereby they perceived what was related to Savitṛ in the sacrifice. Indeed cattle (animals) are of Savitṛ. Cattle are verily the sacrifice. Thus they perceived the sacrifice, they created it and they spread it.

8. Thereafter they sacrificed to Aditi. Then the sacrifice appeared to these (gods). They created it, they spread it.

9. He (the sacrificer) sacrifices to these five deities. Indeed that sacrifice was five-fold and an object of confusion. That (sacrifice) they recognized by these five (deities). The five seasons were confused (objects of confusion). Then they (the gods) recognized only by these five (deities). The five quarters were confounded (object of confusion). By these very five (deities) they (gods) recognized them.

10. By means of '*Pathyā-Svasti*' (they knew) the north. Verily speech is '*Pathyā-Svasti*'. Therefore, they say, "Here speech sounds in the north in the 'Kurupāñcāla' country and 'Kuru mahāvṛṣa'. By means of that (speech) they knew this quarter". This quarter (north) has been known as of that (speech).

प्राचीमग्निना तस्मादग्निं पश्चात्प्राञ्चमुद्धृत्योपासत एताꣳ हि तेन दिशं प्राजानन्नेषा हि तस्य दिक्प्रज्ञाता ॥ ११ ॥

दक्षिणाꣳ[५] सोमेन तस्मादाहुः पितृदेवत्यः सोम इति तस्मात्तं[६] दक्षिणा परिवहन्त्येताꣳ हि तेन दिशं प्राजानन्नेषा हि तस्य दिक्प्रज्ञाता ॥ १२ ॥

प्रतीचीꣳ सवित्रैष वाव सविता य एष तपति तस्मादेष एतामेवाहरहर्दिशमेत्येताꣳ हि तेन दिशं प्राजानन्नेषा हि तस्य दिक्प्रज्ञाता ॥ १३॥

ऊर्ध्वामदित्येयं वा अदितिस्तस्मादस्या ऊर्ध्वा ओषधयो वनस्पतय इमाः प्रजावर्धन्त एताꣳह्येतया दिशं प्राजानन्नेषाह्येतस्या दिक्प्रज्ञाता ॥ १४ ॥

बाहू वै यज्ञस्य प्रायणीयोदयनीये शिर आतिथ्यं तस्मादेते हविषी अभित आतिथ्यं भवत उभयतो हीमौ शिरो बाहू स यत्पञ्च प्रायणीये देवता यजति पञ्चोदयनीये तस्माद्धिमाः पञ्चाङ्गुलयः पञ्चो इमाः ॥ १५ ॥

तदाहुर्यदेव प्रायणीये कुर्यादिति तदुदयनीये स्यादिति तदेव मेक्षणं प्रयुत्य निदध्यादिति तथैवानिर्णिक्ताꣳ स्थालीं निदध्यादिति तदेव बर्हिः संनह्य निदध्यादिति त एवर्त्विजः स्युरिति तत्सदृक्करोतीति तस्मादिमौ सदृशौ बाहू तस्मात्सरूपाविति तदु तथा न कुर्यादध्यादध्यादेव मेक्षणं निर्णेनिज्यात्स्थालीं यद्यु कामयेताप्यन्यैव स्थाली स्यादध्यादध्याद्बर्हिर्यदि त ऋत्विजोऽविप्रेताः स्युस्त एव स्युर्यद्यु ते विप्रेताः स्युरप्यन्य एव स्युर्यद्वाव स एव यज्ञो भवति ता देवता यजति तदेव सदृक्करोति तस्मादेवेमौ सदृशौ बाहू तस्मात्सरूपौ तच्छंय्वन्तं भवति बाहू वै यज्ञस्य प्रायणीयोदयनीये पूर्वार्ध उ वै बाहू पूर्वार्धमेवैतद्यज्ञस्याभिसꣳस्करोति ॥ १६ ॥ इति तृतीयं ब्राह्मणम् ॥

५. दक्षिणा M, My, T, P
६. तं सोमेन दक्षिणा M

11. (They knew) the east by means of Agni. Therefore they worship, having taken Agni from behind (from the *Gārhapatya*) towards the front (east) (*Āhavanīya*). They indeed knew this quarter by means of that (Agni). This quarter has been known verily as his (Agni's).

12. (They knew) the South by means of Soma. Therefore they say Soma has the *Pitṛs* as the dieties. Therefore they take it (Soma) around the south. They knew this quarter by means of that (Soma). This indeed, has been known as the quarter of that (Soma).

13. (They knew) the West by means of Savitṛ. This one (Sun) who burns indeed is Savitṛ. Therefore this (Sun), day after day, reaches that very quarter. By means of him (the Sun) they knew this quarter indeed. This quarter has been indeed known as his (Savitṛ's).

14. (They knew) the upper direction by means of Aditi. This (earth) indeed is Aditi. Therefore from it the plants, trees and creatures grow upward. By means of this (earth) verily they knew this quarter. This (upward direction) indeed has been known as its direction.

15. The *'Prāyaṇīya'* (the preliminary offering) and *'Udayanīya'* (the closing offering) are the two arms of the sacrifice and hospitality is its head. Therefore, these two oblations occur on both sides of (before and after) hospitable reception. For, these two arms are on both sides of the head. Because he worships (sacrifices to) five deities in the *Prāyaṇīya* and five in the *Udayanīya*, therefore these (are) five fingers (on one hand) and these (are) five (fingers on the other hand).

16. Therefore, they say, "What he may perform in the *Prāyaṇīya*, that should be (also) in the *Udayanīya*". "He should place down the stirring spoon after having stirred (the pap)"! "He should place down the cooking pot unwashed, in the same manner". "In the same manner should he place the *'Barhis'* after having collected it".

"Those very priests should be (in both)" "Thus he performs similarly (in both). Therefore these (*Prāyaṇīya* and *Udayanīya*) are the hands (of the sacrifice) which are simliar (to each other) and are of the same shape".

He need not do it that way at all. He should indeed throw the stirring spoon (into the fire). He should wash the cooking pot. Should he (so) desire there may be also a different cooking pot. He may throw the *'Barhis'* into the fire. If the sacrificial priests have not gone away, they themselves may be (for the *Udayanīya* also). If they have gone away, others certainly may be (as priests). (The reason) why it is the very same sacrifice is (that) he sacrifices to the same deities. Thus indeed does he perform them similarly. Therefore are they of the same shape. That concludes with *'Saṁyu'* (Chant). Indeed *Prāyaṇīya* and *Udayanīya* are the two arms of the sacrifice. The two arms are in the fore-part of the body. Thus he (the sacrificer) sanctifies the forepart of the sacrifice. (Third Brāhmaṇa Ends)

चतुर्थं ब्राह्मणम्

दिवि ह वै सोम आसाथेह देवास्ते[१] देवा ऐच्छन्ना नः सोमो गच्छेदिति तेना गतेनेह यजेमहीति तत एते माये असृजन्त सुपर्णीं च कद्रूं च वाग्वै सुपर्णीयं कद्रूस्तदु तत्सौपर्णीकाद्रवामिति[२] धिष्ण्यानां ब्राह्मणे व्याख्यायते यथा यथा तदासीत्तत एभ्यो गायत्री सोममच्छापतत्तस्या आहरन्त्या विश्वावसुर्गन्धर्वोऽन्तरा परिमुमोष ॥ १ ॥

ते होचुर्देवाः प्र वै परस्तात्सोमोऽच्योष्टेति तमन्तरा गन्धर्वाः पर्यमोषिषुरुपजानीत यथा नः स आगच्छादिति ॥ २ ॥

ते होचुर्योषित्कामा वै गन्धर्वा इति वाचमेवैभ्यः प्रहिणवाम सैव न एनमागमयिष्यतीति ते ह वाचं प्रजिघ्युः सा हैनान्त्सह सोमेनाजगाम तामु ह गन्धर्वा अन्वाजग्मुः ॥ ३ ॥

ते होचुर्युष्माकꣳ सोम इत्यस्माकं वाग्यया नोऽक्रैष्टेति त उ होचुरिहो[३] चेदागमदिति मैव न एनाꣳ सहसेव निसृज्य[४] नैष्ट विह्वयामहा एवैनामिति तथेति तां व्यह्वयन्त तस्यै ह गन्धर्वा यज्ञमेव वेदं प्रोचिर इत्थं यज्ञं विद्मेत्थं विद्म वीर्यवन्तः स्म इत्यथ ह देवा विदां चक्रुर्मोघा वै स्त्रिय इति ते ह वीणामेव सृष्ट्वा वीणां जनयित्वा तया हास्यै निजगुरित्थं वै वयं तुभ्यं निगास्याम इत्थं त्वा प्रमादयिष्यामहेऽस्मानेवोपावर्तस्वेति सा तदुपाववर्त सा वै सा तन्मोघमुपावर्तत या नृत्तं[५] गीतꣳ स्तुवतः शꣳसतस्तस्माद्य एव मोघसꣳहितो यो नृत्यति यो गायति तत्रैव योषा निमिश्लतमा एवꣳह्यग्रे वागुपावर्तत यामनु योषाः ॥ ४ ॥

तदुभयं देवेष्वासीद्वाक्च सोमश्च स यत्सोमं क्रीणात्यागतय एवागतेन सोमेन यजा इति तस्माद्वाव सोमं क्रीणाति ॥ ५ ॥

तद्यद्ध्रुवायामाज्यं भवति तच्चतुर्जुह्वां विगृह्णात्यथ बर्हिषा हिरण्यं प्रबध्यावदधाति समानजन्म वा एतद्यत्पयश्च हिरण्यं चाग्नेर्ह्येवोभयꣳ रेतः कृत्स्नेन पयसा जुहवानीति तस्माद्धिरण्यमवदधाति ॥ ६ ॥

१. ते ह देवा M
२. सौपर्णकाद्रवं M, My, T, Ne
३. होचुर्हो चेदागमत् My, B, C, Ne, T
४. निस्पृज्य M
५. नृत्यं M

BRĀHMAṆA IV

1. Soma was indeed in the sky and the gods (were) here (on earth). The gods desired, "May Soma come to us". "With him come here, may we perform sacrifice!" Then they created these two illusions *viz.*, Suparṇī and Kadru. Indeed speech is Suparṇī. This (earth) is Kadru. That (story) is described in the explanatory section (Brāhmaṇa) of the hearths as 'Sauparṇikādravam' (the story of the Suparṇī and Kadru) as to in what different ways it was and then for the sake of these gods Gāyatrī flew up to Soma and as she was bringing (Soma) the Gandharva Viśvāvasu stole it in the middle.

2. They, the gods, said, "Soma has fallen from beyond. In between, the Gandharvas stole him. Find out (a way) as to how he may come to us.

3. They said, "The Gandharvas are indeed fond of women. Therefore let us send 'Speech' herself to them. She will indeed bring this (Soma) to us". They then sent speech. She came to them verily along with Soma. The Gandharvas come following her.

4. They (Gandharvas) said, "Soma is for you and Speech for us— (Speech) with whom you purchased (Soma) from us". They (the gods) said, "If she would come here (to us), do not at all lead away by force this (*Vāk*) of ours having bartered. Let us only solicit her!" Saying "So (be it)" they solicited her. The Gandharvas proclaimed to her the sacrifice itself to be the Veda, (saying) "Thus do we know the sacrifice, thus do we know. We are virile". Then the gods understood that women were indeed vain. Having created the *'Viṇā'* (the stringed musical instrument) and having produced it they sang with it (they played upon it and sang) for her (saying), "Thus indeed shall we sing for you, thus shall we exhilarate you. Come to us". Then she turned (to them). She indeed turned in vain—who turned to dance and song from one who prayed and from one who praised. Therefore, whoever indeed is attached to vain things, who dances, who sings to him only is a woman most attached. Thus, formerly turned speech whom women take after.

5. Thus, Speech and Soma both were with the gods, (the reason) why he (the sacrificer) purchased Soma is indeed for its arrival (acquisition), (with the thought) "With Soma that has come, may I sacrifice!" Therefore is it that he purchases Soma.

6. Then, what *ghee* remians in the *'Dhruva'* spoon, that he takes in the *'juhū'* dividing it into four parts. Then, having tied (a piece of) gold with (a blade of) sacred grass, he puts it down (into the *juhū*), (thinking), "Gold and milk are indeed of common origin. Both are verily the seed of Agni. Let me offer with complete milk". Therefore he puts the gold piece down.

सोऽवदधात्येषा ते शुक्र तनूरेतद्वर्च इति वर्चो ह्येतद्यद्धिरण्यं तया संभवेति तया संपृच्यस्वेत्येवैतदाह भ्राजं गच्छेति सोमो वै भ्राट्सोमं गच्छ यस्मै त्वा प्रहिण्म इत्येवैतदाह यदाह भ्राजं गच्छेति ॥ ७ ॥

अथ जुहोति स यज्जुहोत्येतद्वा एनामेतत्प्रहिणोति यथैनामदो देवाः प्राहिण्वन्वाग्वा एषा निदानेन यत्सोमक्रयणी तामेतयाहुत्या प्रीणाति प्रीतया सोमं क्रीणानीति तस्माद्वाव जुहोति ॥ ८ ॥

स जुहोति जूरसीत्येतद्ध वा एकं वाचो नाम यज्जूरिति तस्मादाह जूरसीति धृता मनसेति मनसा हि वाग्धृता मनो हीदं पुरस्ताद्वाचश्चरति वदैतन्मैतद्वादीरित्यलग्लं ह्यभक्तं वाग्वदेद्यन्मनो न स्यात्तस्मादाह धृता मनसेति जुष्टा विष्णव इति सोमो वै विष्णुर्जुष्टा सोमाय यस्मै त्वा प्रहिण्म इत्येवैतदाह यदाह जुष्टा विष्णव इति तस्यास्ते सत्यसवसः प्रसव इति सत्यप्रसवा न एधि सोमं नोऽच्छेहीत्येवैतदाह तनुयन्त्रमशीय स्वाहेति यज्ञस्योद्दृचमशीयेत्येवैतदाह यज्ञस्योद्दृचमशीयेति हि स कामयते यो दीक्षते तस्मादाह तनुयन्त्रमशीय स्वाहेति ॥ ९ ॥

अथ हिरण्यमुद्धरति स यद्धापि हिरण्यमहोष्यत्पराग्घैव मनुष्येभ्यो हिरण्यमभविष्यत्स यद्धिरण्यमुद्धरति तस्माद्धिदं मनुष्येषु हिरण्यम् ॥ १० ॥

स उद्धरति चन्द्रमसि शुक्रमस्यमृतमसि वैश्वदेवमसीति कृत्स्नेनैवैतत्पयसा हुत्वा यदेवैतद्भवति तदेनत्करोति चन्द्रꣳह्येतच्छुक्रꣳ ह्येतदमृतꣳ ह्येतद्वैश्वदेवमसीति वैश्वदेवꣳ ह्येतत् ॥ ११ ॥

अथापरं चतुर्गृहीतमाज्यं गृहीत्वाहेहि यजमानेति तत्पुरस्तात्सोमक्रयण्युपतिष्ठते प्रत्यस्यन्ति द्वारं तामाहुरुदीचीमतिविच्छायतेति तामुदीचीमतिविच्छमानामभिमन्त्रयते स यदेनामभिमन्त्रयते प्रहितां वैवैनामेतत्सतीं भूयः प्रहिणुतो वाग्वा एषा निदानेन यत्सोमक्रयणी तामेतयाहुत्या प्रीत्वैतद्वैवैना[६]मेतत्प्रथमं प्रहिणोति यथैनामदो देवाः प्राहिण्वन् ॥ १२ ॥

६. तद्वैवैनां TE

7. He says it (chanting) "Oh resplendent one (Agni)! This is your body. This is your lustre". This thing *viz.*, gold is indeed 'lustre!' (He says) "Unite with that ". He verily says (means) this. "Mingle with that" (He says) "Get splendour". Soma is certainly 'splendour'. When he says, "Get splendour", he merely says (means) this, "Get Soma for whom we send you".

8. Then he offers. When he offers, he sends her (speech) thus now, as the gods formerly sent her. It is this speech that is primarily (in true form) the purchaser of Soma. With this offering he (the sacrificer) gratifies her (thinking), "With her gratified, let me purchase Soma". Therefore does he indeed offer.

9. He offers (chanting) "You are the (*Jūr*) one who goes with" this '*Jūr*' is indeed one name of speech. Therefore he says 'You are *Jūr*'. (He says) "Held by the mind". Verily by the mind is speech held. For, now the mind moves before the speech as in 'say thus', 'don't say thus', if mind were not there, speech would indeed talk incoherently and indistinctly. Therefore does he say, "Held by the mind". (He says) "Pleasing to the pervasive one (Viṣṇu)". Really Soma is the pervasive one (Viṣṇu). When he says, "Pleasing to Viṣṇu', he verily says (means) only this, "Pleasing to Soma for whom we send you". (He says) "On the impulsion of yourself who have the true permission (of the gods)". He verily says (means) thereby "Be of true impulsion to us. Please go to Soma for our sake". (He says) "May I get a support for the body!—*Svāhā*". He verily says (means) this, "May I enjoy the completion of the sacrifice!" Indeed he who undertakes the vow desires, "May I enjoy the completion of the sacrifice!" Therefore says he "May I enjoy a support for the body".

10. Then he takes up the gold (from the *juhū*). Should he offer the gold (into the fire), surely. Gold would turn away from men. In that he takes up the gold, therefore indeed is this gold among men.

11. He takes it up (chanting), "You are shining (delighting), you are lustrous, you are immortal. You are the one belonging to all the gods". Having thus offered with the entire milk, when this (gold) alone remains, he keeps it, "you are thus indeed shining (delighting), thus indeed lustrous, thus indeed immortal and thus indeed belonging to all the gods" for it is really of all the gods.

12. Then, having taken up *ghee* in four parts a second time, he says, "Oh sacrificer! Go". Then in front there is present the cow with which Soma is purchased. They throw the door open. They address her. "Go beyond to the north". As she is moving beyond to the north, he sanctifies her (by chanting *mantras*). The reason why he sanctifies her is that they now thus send her again—her who has already been sent (placed in front). In true form this one (cow) with which the Soma is purchased is indeed speech. Having gratified her with this oblation thus, he now sends her first, just as formerly (yonder) the gods sent her.

सोऽभिमन्त्रयते चिदसि मनासीति मनसो वै चित्तमनु वाग्वदति तस्मादाह चिदसि मनासीति धीरसीति वाग्वै धीर्वाचा हि धिया मनुष्या जीवन्त्यनूक्तेन ब्रह्मणा प्रकामोद्येन तस्मादाह धीरसीति दक्षिणासीति वाग्वै दक्षिणा वाचा हि दक्षिणां ददाति तस्मादाह दक्षिणासीति क्षत्रियासि यज्ञियासीति क्षत्रिया ह्येषा यज्ञिया ह्येषादितिरस्युभयतः शीर्ष्णीति यद्विपर्यासं वाचा वदति यदेव पूर्वं तदपरं यदपरं तत्पूर्वं तस्मादाहोभयतः शीर्ष्णीति ॥ १३ ॥

सा नः सुप्राची सुप्रतीची भवेति सुप्राची न एधि सोमं नोऽच्छेहीत्येवैतदाह सुप्रतीची भवेति सुप्रतीची न एहि सोमं न आहरेत्येवैतदाह यदाह सा नः सुप्राची सुप्रतीची भवेति ॥ १४ ॥

मित्रस्त्वा पदि बध्नीतामिति न वा एतामभिदधति वरुण्या हि रज्जुर्वरुणो हैनां गृह्णीयाद्यदभिहिता स्यादयतो वै स्याद्यदनभिहिता स्यादेतदु वा अवरुण्यं यन्मैत्रं तथाह यथा[७] भवति तथो एनां वरुणो न गृह्णाति तस्मादाह मित्रस्त्वा पदि बध्नीतामिति ॥ १५ ॥

पूषाध्वनस्पात्वितीयं वै पूषेमामेवास्मा एतदध्वनि गोप्तारं करोति तस्य हि नार्तिरस्ति न ह्वला यमियमध्वन्गोपायति तस्मादाह पूषाध्वनस्पात्विति ॥ १६ ॥

इन्द्रायाध्यक्षायेति स्वध्यक्षासदिति तस्मादाहेन्द्रायाध्यक्षायेत्यनु त्वा माता मन्यतामनु पितेति मातुश्च हि पितुश्च संभवत्यनु भ्राता सगर्भ्योऽनु सखा सयूथ्य इति यदस्या जन्म तेनानुमतया सोमं क्रीणानीति ॥ १७ ॥

सा देवि देवमच्छेहीति देवी ह्येषैतद्देवमच्छैति यद्वागिन्द्राय सोमं तस्मादाह सा देवि देवमच्छेहीतीन्द्राय सोममितीन्द्रो यज्ञस्य देवता तस्मादाहेन्द्राय सोममिति ॥ १८ ॥

७. यता Ca (perhaps writing mistake)

13. He sanctifies her (chanting) "you are the thought, you are the mind". Speech indeed speaks according to the thought of the mind. Therefore he says, "You are the thought, you are the mind". (He chants) "You are the intelligence". Speech indeed is intelligence. For, by means of speech, by means of intelligence, men live, with the Veda that is recited and (or) by felicitous talk. Therefore he says "You are the intelligence". (He says), "You are the sacrificial fee (you are the curteous one)". Indeed speech is the sacrificial fee, for with speech does he give the sacrificial fee. Therefore says he, "You are the sacrificial fee". (He says) "You are 'Kṣatriya' (the powerful one), you are worthy of sacrifice (worship)". Indeed this one (cow-speech) is the dominating one and this one is indeed sacrifice-worthy. (He says) "You are Aditi, having heads on both sides". As he speaks contrarily with speech—what (comes) first (that he puts) later and what (comes) later (he puts that) first, therefore he says "having heads on both sides".

14. (He says) "You who are such, please be of good forward (movement) and good backward (return) (movement) for our sake". He verily says (means) this only, "Be of good forward (movement) for us; for our sake go to Soma". (In saying), "Be of good backward (movement)" he verily says (means) only this, "come (back) to us with good backward (movement); bring Soma for us", when he says "you, who are such, be of good forward (movement) and of good backward (movement)".

15. (They chant) "May Mitra bind (you) by the foot". They do not bind her (the cow) at all; for the rope belongs to Varuṇa. If she were bound Varuṇa would catch hold of her. Not bound, she would be unrestrained. What is of Mitra-that certainly is not under the power of Varuṇa. That way (this cow) becomes indeed restrained and that way Varuṇa too does not capture this one. Therefore he says, "May Mitra bind you in the foot".

16. (He chants) "Let Pūṣan guard (your) paths!" This (earth) is indeed Pūṣan. Thus he makes this one herself 'guardian' on the way for this person's (sacrificer's) sake. There is no affliction, no stumbling for him who this (earth) protects on the path. Therefore he says, "May Pūṣan protect the paths".

17. (He says) "For Indra, the (supreme) overseer" for the reason that she may have a (supreme) good overseer, he says "for Indra the (Supreme) overseer". (He says) "May (your) mother permit you, may (your) father (permit)". For she is born of the father and of the mother. (He says) "May your brother born of the same womb (mother) (permit you)! (May your) friend who belongs to the same group (permit you)!" (thinking) "This is then about her birth. Therefore, with her who has been permitted (by all her kin) let me purchase *soma*".

18. (He says) "Oh goddess! you (who are such) go to the god". Indeed this (speech,) a goddess, thus goes to the god Soma for the sake of Indra. Therefore does he say, "Oh goddess! you, who are such, please go to the god". (He says) "To Soma for the sake of Indra". Indra is the deity of the sacrifice. Therefore he says, "To Soma, for the sake of Indra".

रुद्रस्त्वावर्तयत्विति रुद्रो वा आसामीष्टे तं हि पशवो नातियन्ति तथा नात्येति तस्मादाह रुद्रस्त्वावर्तयत्विति ॥ १९ ॥

स्वस्ति सोमसखा पुनरेहीति स्वस्ति नः सोमेन सह पुनरागच्छेत्येवैतदाहैतद्वा एनामेतत्प्राहैषीद्यथैनामदो देवाः प्राहिण्वन्त्सा यथा सा सह सोमेनागच्छदेवमेतद्भवति तां यथा तद्देवा व्यह्वयन्त गन्धर्वैरेवमेनामेतद्यजमानो विह्वयते सा यथा देवानुपावर्तत गन्धर्वेभ्य एवमेतद्यजमानमुपावर्तते उदीची वै मनुष्याणां दिक्सा यजमानस्य सा यदस्य स्वां दिशमुपावर्तते तद्यजमानमुपावर्तते तत्स्वायामेवैनामेतद्दिशि वृङ्क्ते ॥२०॥ इति चतुर्थं ब्राह्मणम् ॥

॥ इति द्वितीयोऽध्यायः ॥

19. (He says) "May Rudra make you turn back (and return)!" Indeed Rudra has power over these (cows). Cattle (animals) do not go beyond him. That way, (this one too) does not pass beyond (Rudra). Therefore he says, "May Rudra make you turn back".

20. (He chants) "(May) welfare ! Come back with Soma as your friend (companion)". He verily says (means) this, "May welfare be to us! Come back with Soma". Thus indeed has he (the sacrificer) sent her now, in the same manner as formerly the gods sent her. Just as she came with Soma, so does it come to be now. Just as the gods then (formerly) solicited her (speech) with the Gandharvas, so does the sacrificer now solicit this one. Just as she turned to the gods from the Gandharva, so does she now turn to the sacrificer. Verily the north is the quarter of men. That is (the quarter) of the sacrificer. (In that) she turns to his direction, by that she turns to the sacrificer. Thus he now leaves her off in his own quarter. (Fourth Brāhmaṇa Ends)

(Chapter Two Ends)

तृतीयोऽध्यायः

प्रथमं ब्राह्मणम्

स वै पदान्येवानुनिक्रामति स यत्पदान्यनुनिक्रामति वृङ्क्त एवैनां तत्स सप्त पदान्यनुनिक्रामति यत्र वै वाचः प्रजातानि छन्दांꣳसि सप्तपदा वै शक्वरी परार्ध्या छन्दसां तस्मादेतानि सप्त पदान्यनुनिक्रामति स वै वाच एव रूपेणानुनिक्रामति ॥ १ ॥

सोऽनुनिक्रामति वस्व्यस्यदितिरस्यादित्यासीति वाचमेवैतदाह रुद्रासि चन्द्रासीति वाचमेवैतदाह बृहस्पतिष्ट्वा सुम्ने रम्णात्विति ब्रह्म वै बृहस्पतिर्यज्ञ उ वै सुम्नं ब्रह्म त्वा यज्ञे साधौ रमयत्वित्येवैतदाह रुद्रो वसुभिराचक इति रुद्रो वा आसामीष्टे तꣳ हि पशवो नातियन्ति तथा नात्येति तस्मादाह रुद्रो वसुभिराचक इति ॥ २ ॥

अथ पदमभिजुहोति वज्रो वा आज्यꣳ स्तृणुत एवैनां तत्ताꣳ स्तृत्वा स्वीकुरुते तस्मात्पदमभिजुहोति हिरण्यमुपास्य न वा अनग्नावाहुतिर्हूयतेऽग्नेरु वा एतद्रेतो यद्धिरण्यं तथास्यैषाग्निमत्याहुतिर्हुता भवति ॥ ३ ॥

स जुहोत्यदित्यास्त्वा मूर्धन्नाजिघर्मीतीयं वा अदितिरस्या वा एतदुपरिष्टाज्जुहोत्युपरिष्टाद्ध्ययं मूर्धा तस्मादाहादित्यास्त्वा मूर्धन्नाजिघर्मीति देवयजने पृथिव्या इति देवयजने ह्येतत्पृथिव्या जुहोतीलायास्पदमसीति गौर्वा इला तस्या एतत्पदं तस्मादाहेलायास्पदमसीति घृतवत्स्वाहेति घृतवद्धि भवति प्रदाय स्रुचमुपोद्धृत्य[1] हिरण्यꣳ स्फ्येन परिलिखति वज्रो वै स्फ्यो वज्रेणैवैनामेतत्समन्तं परिगृह्णाति तथा नात्येति ॥४॥

स परिलिखत्यस्मे रमस्वेति यजमानायैवैतदाहाथ स्थाल्यां वा चमसे वावपत्यस्मे ते बन्धुरिति यजमानायैवैतदाह ॥ ५ ॥

१. स्रुचमपोद्धृत्य Ca

Chapter Three

BRĀHMAṆA I

1. He goes out indeed following the very footprints (of the cow). Why he goes out following the footprints is that thereby he surely takes hold of her. He goes out following seven footprints where the metres were born from speech. Of the metres, Śakvarī that has seven feet is the highest. Therefore, he goes out following these seven footprint. Indeed he goes out with the form of speech herself.

2. He goes out (chanting) "You are *Vasus* (belonging to *Vasus*), you are Aditi, you are Āditya (belonging to Āditya)". Thus he addresses only speech. "You are Rudra, you are Candrā". Thus (too) he addresses only speech. (He chants), "May Bṛhaspati make you delight in happiness". Indeed Bṛhaspati is 'Brahman'; the sacrifice is verily 'happiness". He thus says (means) merely this, "May Brahman make you take delight in the good sacrifice!" (He chants) "Rudra, along with the *Vasus,* wishes for you". Verily Rudra, has power over these (cattle); cattle do not indeed go beyond him. Similarly (this one too) does not go beyond. Therefore says he, "Rudra, with the *Vasus,* desires you".

3. Then he offers in the footprint. She (*ghee*) is indeed the thunderbolt. Verily he spreads this (earth in the footprint) thus (with *ghee*). Having spread it, he takes it (the earth) up. Therefore, after having placed the gold in it, he offers (the *ghee*). An oblation is certainly not offered in anything other than fire. This thing *viz.* gold is verily the seed of 'Agni'. Thus this oblation of this (sacrificer) becomes offered in (the place) which has fire.

4. He offers (chanting), "I pour you on the head of Aditi". This (earth) indeed is Aditi. He verily offers over her. Over, certainly, is this head. Therefore he says, "I pour you over the head of Aditi. (He says) "On the worshipping ground, of the earth". He indeed offers thus in the worshipping ground of the earth. (He chants) "You are the footprint of the cow (*Iḍā*)". Indeed the cow is *Iḍā.* This is her footprint. Therefore he says, "You are the footprint of *Iḍā*". (He chants) "Oh one filled with *ghee* (with the offering made)". Having offered, having removed the *'Sruk'* spoon (and) the gold, he scrapes (draws lines by scratching) around with the wooden sword. The wooden sword is verily the thunderbolt. Thus he encloses this (earth in the footprint) all round with the very thunderbolt. Thereby (no one) trespasses.

5. He draws lines (scrapes) around, (chanting) "Take delight in us". He verily says this only for the sake of the sacrificer. And then he puts it into the cooking pot or pan, (chanting) "Your relationship is with us". He verily says (means) this for the sake of the sacrificer only.

अथ तत्राप उपनिनयति यदेवास्याः परिलिखन्तो वोल्लिखन्तो वा वि वा लिशन्ति क्षिण्वन्ति वापो वै भेषजं शान्तिस्तदद्भिः शान्त्या शमयति तदद्भिः संदधाति ॥ ६ ॥

अथ यजमानाय प्रयच्छति त्वे राय इति पशवो वै रायस्त्वयि पशव इत्येवैतदाहास्मे राय इति यजमानः प्रतिगृह्णाति पशवो वै रायो मयि पशव इत्येवैतदाह मा वयं रायस्पोषेण वियौष्मेत्यात्मानमभिमृशति तथो अध्वर्युरात्मानं पशुभ्यो नान्तरेति ॥ ७ ॥

अथ सोमक्रयण्याः पदं पत्न्यै प्रयच्छन्ति गृहा वै पत्नी पशवो वै सोमक्रयण्याः पदं गृहेष्वेवैतत्पशून्प्रतिष्ठापयति ॥ ८ ॥

स प्रयच्छति तोतो राय इति पशवो वै रायस्त्वयि त्वयि पशव इत्येवैतदाह॥ ९ ॥

अथ सोमक्रयण्या पत्नीं संख्यापयति सोमो वा एषा भवति यया सोमं क्रीणन्ति वृषा वै सोमो योषा पत्नी मिथुनमेवैतत्प्रजननं क्रियते ॥ १० ॥

स संख्यापयति समख्ये देव्या धिया सं दक्षिणयोरुचक्षसा । मा म आयुः प्रमोषीर्मो अहं तव वीरान्विदेय तव देवि संदृशीत्याशिष मेवैतदाशास्ते वीरान्पुत्रान्विदेय तव संदृशीति ॥ ११ ॥

सा या बभ्रुः पिङ्गाक्षी सा सोमक्रयणीन्द्राविष्णू वै यत्र त्रेधा सहस्रं व्यैरयेतां तदेकात्यशिष्यत तस्मादप्येतर्हि यत्त्रेधा सहस्रं व्याकुर्युरेकैवातिशिष्येत तां त्रेधा व्याकुरुतां[२] त्रेधा प्राजनयताम् ॥ १२ ॥

तस्मादप्येतदृषिणाभ्यनूक्तमुमा जिग्यथुर्न पराजयेथे न पराजिग्ये कतरश्चनैनोः। इन्द्रश्च विष्णो यदपस्पृधेथां त्रेधा सहस्रं वि तदैरयेथामिति ॥ १३ ॥

सा या बभ्रुः पिङ्गाक्षी तां सोमक्रयणीमथ या रोहिण्यश्येताक्षी तां वार्त्रघ्नीं यां क्षत्रियाय संग्रामं जिग्युषे वार्त्रघ्नीमुदजन्त्यथ[३] या रोहिणीश्येताक्षी तां पितृलोकं यतेऽनुस्तरणीं[४]

२. व्यकुरुतां TE, P1, T1
३. उदजयन्त्यथ TE
४. जितेऽनुस्तरणीं TE

6. Then he pours water there (in the footprint), where drawing lines around or scraping up they have reduced it or hurt it. Water indeed is medicine, (a means of) soothing water; he puts it together (heals it) with water.

7. Then he gives it (the scraped earth) to the sacrificer, (saying) "wealth". He indeed says (means) this only "(there are) cattle in you". The sacrificer accepts it (saying) "with us is wealth". Indeed cattle are wealth. He verily says (means) only this, "cattle are with me". Saying "May we not be separated from prosperity!" he (Adhvaryu) touches himself. Thereby the Adhvaryu does not exclude himself from (possession of) cattle.

8. Then, they give (earth from) the footprint of (the cow) with which Soma is bought. Indeed wife is the home. The footprint of (the cow) with which Soma is purchased means cattle. Thus he establishes the cattle in the house itself.

9. He hands it over, saying "In you, in you (are) riches". Indeed cattle are riches. He verily says (means) these only, "In you, in you are cattle".

10. Then he causes the (sacrificer's) wife to be looked at by (the cow) with which Soma is purchased. This (cow) really becomes Soma, (the cow) by which they purchase Soma. Soma is indeed male. The (sacrificer's) wife is female. Thus is produced verily a productive union (pair).

11. He shows her (to the cow) (as she chants), "I am being seen by divine intelligence, by '*Dakṣiṇā*'! (the sacrificial fee) which has a vast vision. Do not rob me of my life-span. I too shall not (take away your life). Oh goddess! With your benign sight, may I obtain sons!" He verily prays thus for the blessing, "In your benign sight, may I obtain sons!"

12. That one (cow) which is brown and which has tawny eyes—that (is the one) with which Soma is bought. When Indra and Viṣṇu divided a thousand (cows) into three parts, then one was left over. Therefore, even now when they (people) may divide a thousand into three parts, one only would be left over. They (Indra and Viṣṇu) made her into three varieties, produced in three ways.

13. Therefore, this too has been recited by the Ṛṣi (Veda), "Both of you conquered; (you) were not vanquished. Of the two, neither was defeated. What Indra and Viṣṇu contended for, that one thousand, the two divided into three parts".

14. That one (cow) which is brown and tawny eyed (that they make) the Soma cow; cow (with which Soma is purchased); and what is red and does not have black eyes (i.e., has white eyes) that (they make) Indra's (i.e., of the killer of Vṛtra), which—that belong to the killer of Vṛtra—they let off for the Kṣatriya who wins the battle; and what is red and black eyed that (they make) the one to follow (the *Dīkṣita*) who dies (who goes to the world of manes). Therefore that one which alone is brown and tawny eyed, that indeed should be (the cow) for Soma purchase. If they may not be able to find that (such a one), what is raddish may serve (as the one

तस्माद्यैव बभ्रुः पिङ्गाक्षी सा स्यात्सा हि सोमक्रयणी यद्यु तां न विन्देयुरपि यारुणा सा स्यात्तद्ध्यस्या नेदीयो रूपं यद्यु तां न विन्देयुरपि या रोहिण्यश्येताक्षी सा स्याच्छ्येताक्ष्यास्त्वाशां[5] नेयात्साप्रवीता स्याद्वाग्वा एषा निदानेन यत्सोमक्रयण्ययातयामा वै वागयातयामो वा एषा भवति याप्रवीतानुपार्ष्टकर्णाकाणाकूटावण्डाश्रोणासप्तशफैकरूपा सा ह्ययातयामा भवति ॥ १४ ॥ इति प्रथमं ब्राह्मणम् ॥

द्वितीयं ब्राह्मणम्

स वै पाणी अवनिज्यास्याः हिरण्यं बध्नीते स यदस्याः हिरण्यं बध्नीते द्वयं वा इदं न तृतीयमस्ति सत्यं चैवानृतं च ततः सत्यं देवा अनृतं मनुष्या अग्नेरु वा एतद्रेतो यद्धिरण्यः सत्येनाःशूनुपस्पृशानीति सत्येन सोमं पराहणानीति तस्मादस्याः हिरण्यं बध्नीते ॥ १ ॥

अथाह सोमोपनहनमाहर सोमपर्याणहनमाहरोष्णीषमाहरेति तद्यदेव शोभनतमं तत्सोमोपनहनः स्याद्वासो ह्यस्यैतद्भवति स यो हैतच्छोभनतमं कुरुते शोभते हैव सोऽथ यो हैतद्यदेव किञ्च कुरुते तथा हैव भवति तस्माद्यदेव शोभनतमं तत्सोमोपनहनः स्यात् ॥ २ ॥

स यद्यहोष्णीषं विन्देयुः स एव स्याद्यद्युष्णीषं न विन्देयुः सोमपर्याणहनस्यैव पूर्वार्धमवकृत्य तदुष्णीषभाजनः स्यात्तदध्वर्युर्वा यजमानो वादत्ते ॥ ३ ॥

तौ प्राञ्चौ जपन्तावित एष ते गायत्रो भाग इति मे सोमाय ब्रूतादेष ते त्रैष्टुभो भाग इति मे सोमाय ब्रूतादेष ते जागतो भाग इति मे सोमाय ब्रूताच्छन्दोमानानाः साम्राज्यं गच्छतादिति मे सोमाय ब्रूतादिति ॥ ४ ॥

५. स्याच्छ्येताख्यास्त्वाशां TE

to purchase Soma with), for that is its nearer colour. If they may not get even that, then what is red and what does not have black eyes—that may be (as Soma-cow). But he should not entertain even a desire for what has black-eyes. She (the cow that is chosen) should be one that has not been impregnated. Verily this one the Soma-cow is speech, in its true form. Speech is indeed fresh (not become stale by time). Indeed this one (cow) which has not been impregnated is certainly fresh. She (should be) of unpierced ears, not one-eyed, not having only one horn, (she should be) short statured, not lame, not having seven hooves (not having one hoof undivided) and (she should be) of one (uniform) colour. Such a one is indeed fresh. (First Brāhmaṇa Ends)

BRĀHMAṆA II

1. Having washed his two hands, he ties the (piece of) gold to this (finger) (the ring finger). The reason why he ties the gold to this is (this): This (universe) is indeed two-fold *viz.* 'truth' and 'untruth'. There is no third. The gods are 'truth'. Men are 'untruth'. This thing *viz.* gold is verily the seed of Agni. (He chants) "Let me touch the tiny parts (of Soma) with 'Truth'. Let me handle Soma by means of 'Truth'. Therefore he ties (the piece of) gold in this (finger).

2. He then says, "Bring the binding (cloth) of Soma. Bring the wrapping (cloth) of Soma. Bring the head-band". What is most shining that alone should be the Soma-cloth. For this becomes his (Soma's) clothing. He who makes this (cloth) this most shining—he verily shines. And he who makes some (indifferent) thing as this (cloth)—he becomes so (insignificant) indeed. Therefore, only what is most shining should be the Soma-cloth.

3. If they get a head-band, it may indeed serve. If they do not obtain a head-band then, on their cutting off the fore-part of the Soma—wrapper itself that (cut off portion) may take the place of the head-band. Either the Adhvaryu or the sacrificer takes it.

4. Those two (Adhvaryu and sacrificer) move eastward, muttering, "Say to Soma for my sake, this part, related to Gāyatrī, is for you". "Say to Soma for my sake, this part, of Trṣṭubh, is for you". "Say to Soma for my sake, this part, related to Jagatī (metre) is for you". "Say to Soma for my sake, may you obtain the sovereignty of the measures of the metres!"

तौ यदेवं जपन्तावित एकं वा एष भागं क्रीयमाणोऽभिक्रीयते[१] यत्सोमश्छन्दसामेव साम्राज्यं छन्दसाꣳ राज्यं तस्मा एवैतत्पुरस्तान्निवेदयति छन्दसां वै त्वा साम्राज्याय क्रीणामि छन्दसाꣳ राज्याय न वधायेतिघ्नन्ति ह्येनमेतद्यदभिषुण्वन्ति तथा रातमनाक्रयाय[२] भवति ॥ ५ ॥

अथ जघनेन जान्वक्ण उपविशत्यास्माकोऽसीत्यागतो ह्येनं भवति यमागतमद्धका क्रेष्यन्भवति तस्मादाहास्माकोऽसीति शुक्रस्ते ग्रह्य इति शुक्रꣳ ह्यस्माद्ग्रहं ग्रहीष्यन्भवति विचितस्त्वा विचिन्वन्त्विति कृत्स्नमेवैनं तत्करोति कृत्स्नतायै ॥ ६ ॥

तद्धैके यान्यौषधिरापन्ना भवति तामपास्यन्ते[३] तदेनं कृत्स्नं कुर्म इति वदन्तस्तदु तथा न कुर्यात्क्षत्रं वै सोमो विशोऽन्या ओषधयो यथा वै ग्रस्तमेवमेतस्यैतद्भवति यात्रान्यौषधिरापन्ना भवति स यथा ग्रस्तमाच्छिद्यापास्येदेवꣳ ह तत्तस्माद्वेतद्यजुरेव जपेत्तदेवैनं कृत्स्नं करोति ॥ ७ ॥

अथ सोमोपनहनं द्विगुणं वा चतुर्गुणं वा कृत्वा प्राग्दशं वोदग्दशं वोपस्तीर्य तस्मिन्नेनं मिमीते स यदेनं मिमीते तस्माद्वियं मनुष्येषु मात्रा यत्कौष्ठो यत्कुम्भी येयं का च मनुष्येषु मात्रा ॥ ८ ॥

सावित्र्या मिमीते सविता वै देवानां प्रसविता सवितृप्रसूत एवैतन्मिमीतेऽतिच्छन्दसैषा वै सर्वाणि छन्दाꣳसि यदतिच्छन्दाः सर्वैर्मे छन्दोभिर्मितोऽसदिति ॥ ९ ॥

स मिमीतेऽभि त्यं देवꣳ सवितारमोण्योः कविक्रतुमर्चामि सत्यसवꣳ रत्नधामभि प्रियं मतिं कविम् । ऊर्ध्वा यस्यामतिर्भा अदिद्युतत्सवीमनि हिरण्यपाणिरमिमीत सुक्रतुः कृपा स्वरिति ॥ १० ॥

१. See notes

२. रातमनाः Ca, see notes

३. तामपास्यन्नेतदेवं TE, T

5. (The reason) why they move, thus muttering is that the Soma, being purchased even in part is fully purchased and purchased is the sovereignty of the very metres, the dominion of the metres. Therefore, indeed, thus does he report at the outset, "I purchase you really for the sovereignty of the metres, for the dominion of the metres and not for killing". They indeed kill this (Soma) in that they thus squeeze him. Thereby he makes up his mind for the purchase.

6. Then he sits behind, with bended knees, (saying), "You are ours". For, he (Soma) has indeed come to him (the sacrificer) and him who has come, he is surely going to buy. Therefore he says, "You are ours". (He says) "Your sparkling (juice) is fit to be taken". For, from it he is going to take the pure (sparkling juice of) Soma. (He chants) "May those who collect you, collect you!" Thus he makes this (Soma) full for the sake of completeness.

7. In that matter, some people throw away any other plant (weed) that is fallen (into Soma), saying, "Thus we make this complete (Soma only)". One should not do so. Soma is indeed Kṣatra (the ruler) and the other plants are the common subjects. What other plant has fallen (into it) is to this (Soma) like (the food) that has been (grasped) by the mouth. This (throwing away of the weed) then becomes just like one may snatch and throw away what has been grasped (by the mouth). Therefore, now he should only mutter the *Yajus* (chant). Thus indeed he makes this (Soma) complete.

8. Having made (folded) the Soma-cloth into two or four and having spread it with its hem towards the east or towards the north, he measures out this (Soma) on it. Because he measures this, therefore there is this measure among men *viz.* measure of the store-room or the small (measuring) jar or any other measure there is among men.

9. He metes it out with a chant to Savitṛ ; for Savitṛ is the impeller of the gods. Being impelled by Savitṛ does he verily measure it thus with a metre that goes beyond all (other) metres (in the number of syllables) (*aticchandas*). '*Aticchandas*' really is (i.e. it contains) all the metres. (He measures with it, thinking) "May (this Soma) of mine be measured by all the metres!".

10. He measures it (chanting) "I praise that god (Savitṛ), impeller of the two protectors (Heaven and Earth), one of wise action, of rue impulsion, the holder of precious things, one of all-round pleasing aspect, the thoughtful one, one of surpassing intelligence, at whose impetus incomprehensible effulgence shines above. May the golden handed (Sun) of auspicious action and of fine movement, measure out (Soma) with compassion!"

एतयैव सर्वाभिरेतया चतसृभिरेतया तिसृभिरेतया द्वाभ्यामेतयैकयैतया पुनरेकयैतया द्वाभ्यामेतया तिसृभिरेतया चतसृभिरेतया सर्वाभिरथाप्यञ्जलिनावपति ॥ ११ ॥

स यदुदाचं न्याचं मिमीते विराजमेवैतत्पराचीं चार्वाचीं च युनक्ति[४] सा पराची देवेभ्यो यज्ञं वहत्यर्वाची मनुष्यानवति ॥ १२ ॥

अथ यद्द्वेवोदाचं न्याचं मिमीत इमा एवैतदङ्गुलीर्नानावीर्याः करोति तस्माद्दिमा अङ्गुलयो नानावीर्यास्तस्मादप्येकयार्धं कुरुतेऽथो द्वाभ्याम् ॥ १३ ॥

अथ यद्द्वेवोदाचं न्याचं मिमीते तस्माद्दिमा असंश्लिष्टा अङ्गुलयः स वै दश कृत्वो मिमीते दशाक्षरा वै विराड्विरालु वै यज्ञो विराजमेवैतद्यज्ञमभिसंपादयति ॥ १४ ॥

अथ समुत्पार्योपनह्यति प्रजाभ्यस्त्वेति प्रजाभ्यो ह्येनमेतत्स यदुपनद्धस्योपेनितमिव भवति तस्माच्छिरश्चांसौ चान्तरेणोपेनितमिव ॥ १५ ॥

अथाकाशमिव करोति प्रजास्त्वानुप्राणन्त्वित्यपिदधातीव वा एतत्प्राणं यत्समायच्छति प्राणमेवैतदुत्सृजति तेनैनमुत्सृष्टेन प्राणेनेमाः प्रजा अनुप्राणन्ति तस्मादाह प्रजास्त्वानुप्राणन्त्विति ॥ १६ ॥ इति द्वितीयं ब्राह्मणम् ॥

तृतीयं ब्राह्मणम्

तं वै पणत एव स यदेनं पणते तस्माद्दिदं सकृत्सर्वं पण्यं तं वै पृष्ट्वा पणते सोमविक्रयिन्क्रय्यस्ते सोमा३[१] इति क्रय्य इत्याह तं वै ते क्रीणानीति क्रीणीहीत्याह कलया ते क्रीणानीति ॥ १ ॥

स आह सोमविक्रयी भूयो वा अतः सोमो राजार्हतीति भूयो वा अतः सोमो राजार्हति महांस्तु गोर्महिमेत्यध्वर्युर्गोर्वै प्रतिधुक्तस्याः शृतं तस्या दधि तस्या आतञ्चनं तस्या आमिक्षा तस्या वाजिनं तस्या नवनीतं तस्या घृतं तस्याः शरस्तस्यामस्तु ॥ २ ॥

४. चायुनक्ति V 1

१. सोमो राजा इति TE, P1, P2, T

11. With this very (chant) with all (fingers), with this (chant) with four (fingers), with this (chant) with three (fingers), with this (chant) with two (fingers), with this (chant) with one (finger), again with this (chant) with one, with this (chant) with two (fingers), with this (chant) with three (fingers), with this (chant) with four (fingers) and with this (chant) with all (fingers) and then also with the palms cupped together he throws (Soma).

12. As to why he measures out raising and bending, thereby he employs a Virāj (metre) thus that way (forward) and this way (backward). That which is that way conveys the sacrifice for the gods and that which is this way pleases men.

13. In that he verily measures raising and bending. He thus makes these everyone of the fingers acquire varied power (energies). Therefore indeed are these fingers of varied power. Therefore too, he makes half of it with one and then (the rest) with two.

14. Since he verily measures raising and bending, therefore these fingers are indeed not united. He metes out ten times. For, 'Virāṭ' is of ten syllables and *Virāṭ* certainly is the sacrifice. He thus accomplishes the very '*Virāṭ*' the (shining) sacrifice.

15. Then, having gathered it up, he binds it (with the binding cloth), (chanting) "You for the sake of progeny". For, indeed for (obtaining) descendants he does thus to it in that it looks as if pressed in what has been bound up. Therefore, it looks as if pressed down between the shoulders and the head.

16. Then he makes a space (hole), as it were, (chanting) "May the descendants breathe (derive energy) after you". In that he compresses it. Thus he seems to close up (cover up) the vital breath. Thus (by making the hole) he relieves the very vital breath. With the vital breath that has thus been relieved by him, these creatures breathe (following it). Therefore he says, "May the creatures (descendants) breathe after you". (Second Brāhmaṇa ends)

BRĀHMAṆA III

1. He (the Adhvaryu) bargains over him (Soma). Since he thus haggles over him, therefore, all this even now becomes, sometime, verily the object of bargain (purchase). He haggles, having asked him (the possessor of Soma), "Oh seller of Soma! Is your Soma for sale?" He says to him (Adhvaryu), "It is for sale". (The Adhvaryu says) "Let me purchase it of you" "Purchase" says he (the Soma seller). (The Adhvaryu says) "Let me purchase it for one sixteenth (of the cow)".

2. The seller of Soma says, "King Soma certainly deserves more than this". The Adhvaryu (says), "Indeed King Soma deserves more than this. But the greatness (value) of the cow is great. From the cow (comes) fresh milk, from her the boiled milk, from her the curds, from her the sour cream, from her the curdled milk, from her the watery portion of the curdled milk, from her the butter, from her the *ghee*, from her the clotted milk and from her the whey.

शफेन ते क्रीणानीति भूयो वा अतः सोमो राजार्हतीत्येवाह सोमविक्रयी भूयो वा अतः सोमो राजार्हति महाꣳस्त्वेव गोर्महिमेत्येवाध्वर्युरेतान्येव प्रतिसंख्यायाह पदा तेऽर्धेन ते गवा ते क्रीणानीति क्रीतः सोमो राजेत्याह वयाꣳसि संपश्येति ॥ ३ ॥

स संपश्यति चन्द्रं छागा वस्त्रं धेनुर्मिथुनौ गावावन्यास्तिस्र इति स यदर्वाक्प्राहाथ परः संपादयति तस्मादपीदं मानुषेऽर्वागेवाग्रे प्राहुरथ परः संपादयति स यद्भूयो वा अतः सोमो राजार्हतीत्येतावदेव सोमविक्रय्याहाथैतान्रसानेतानि वीर्याणि गोरध्वर्युः संपश्यति महितो वै सोमो देवो हि स गामेवैतन्महयत्येतान्रसानेतानि वीर्याणि विद्वानस्याः क्रीणात्विति स वै पञ्च कृत्वः पणते संवत्सरसंमितो यज्ञः पञ्चर्तवः संवत्सरस्य तं पञ्चभिराप्नोति तस्मात्पञ्च कृत्वः पणते ॥ ४ ॥

अथैनꣳ हिरण्येन क्रीणाति चन्द्रं त्वा चन्द्रेण क्रीणामीति चन्द्रꣳ ह्येनमेतच्चन्द्रेण क्रीणाति यत्सोमꣳ हिरण्येन शुक्रꣳ शुक्रेणेति शुक्रꣳ ह्येनमेतच्छुक्रेण क्रीणाति यत्सोमꣳ हिरण्येनामृतममृतꣳ[२] ह्येनमेतदमृतेन क्रीणाति यत्सोमꣳ हिरण्येन ॥ ५ ॥

अथ पुनरपादत्ते सग्मे ते गोरित्यस्मे ते चन्द्राणीति न्यस्यति तद्यदेवास्य शुक्रं तदस्मिन्दधात्यथास्यैतच्छरीरेणैव क्रीणाति तस्मादाहास्मे ते चन्द्राणीति ॥ ६ ॥

अथैनमजयार्वाग्ग्रीवया पणते तपसस्तनूरसीति तपसो ह वा अस्यैषा संभूता तस्मादाह तपसस्तनूरसीति प्रजापतेर्वर्ण इति यन्त्रिः संवत्सरस्य विजायते तेन प्रजापतेर्वर्णः परमेण पशुना क्रीयस इति यन्त्रिः संवत्सरस्य विजायते तेन परमः पशुः सहस्रपोषं पुषेयमित्याशिषमेवैतदाशास्ते भूमा वै सहस्रपोषो भूमो वै श्रीराशिषमेवैतदाशास्ते श्रियं गच्छेयमिति तस्मादाह सहस्रपोषं पुषेयमिति ॥ ७ ॥

२. हिरण्येनामृतममृतेनेत्यमृतꣳ Ca

3. Let me purchase (Soma) of you with a hoof (one eighth of the cow)". The seller of Soma verily says "King Soma deserves more than this". The Adhvaryu says, "Indeed King Soma deserves more than this. But the greatness (value) of the cow is certainly great". Having enumerated these very things he says, "Let me purchase (Soma) of you with the foot (of the cow) (one fourth of the cow), let me purchase (Soma) of you with half (of the cow), let me purchase (Soma) of you with the (whole) cow". (The Soma Seller says) "King Soma has been purchased (by you). Show the nourishing things (that from the price)".

4. He shows, "Gold, goat, cloth, milch cow, a pair of Kine, three other (cows)". As he first (before finalizing) says (bargains) and thereafter the other one finalises, therefore even now in human (transaction), they bargain only before, and then he clinches the bargain (finalises). The reason why the seller of Soma says merely so much, "King Soma surely deserves more than this", and then the Adhvaryu shows these essences and the products of the cow is that Soma is already glorified for he is a god. Thus he (the Adhvaryu) thus glorifies only the cow, thinking, "May he who knows these essences and the products purchase this (cow)!" He verily bargains five times. The sacrifice is of the measure of the year and the seasons of the year are five. He obtains it (the sacrifice) by means of five. Therefore he bargains five times.

5. Then he purchases this (Soma) with gold, (saying) "I purchase you (Soma) the shining one with (gold) the shining one". In that he purchases Soma with the gold, he really thus purchases this shining one with the shining one. (He says) "The brilliant one with the brilliant (I purchase)". Thus he veirly purchases the brilliant with the brilliant in that (he purchases) Soma with the gold. (He says), "(I purchase) the undying with the undying". Indeed he purchases the immortal with the immortal in that he purchases Soma with the gold.

6. Then he (the Adhvaryu) takes it back again, (saying) "In the sacrificer (unifier) of your cow". He places it down (saying) "In us (in our sacrificer) be your shining ones". What is verily its vital energy that he places in this (sacrificer). And then he purchases (the Soma) thus with the (mere) body (of the gold). Therefore he says, "In us (in our sacrificer) (be) your shining ones".

7. He then bargains for this (Soma) with a she-goat whose neck is turned thitherward, (chanting) "You are the body of austerities". This (she-goat) has been born of the austerities of this (Prajāpati). Therefore he says, "You are the body of austerities". (He says) "The colour of Prajāpati". In that she brings forth (offspring) in the year, thereby there is (in her) the colour of Prajāpati. (He says) "You are bought with the best animal". It is the best animal in that it brings forth thrice in a year. (He says) "May I increase with a thousand fold increase!" Thus he verily prays for the blessing. 'Abundance' verily is a thousand fold increase. Indeed abundance is prosperity. Thus he veirly prays for the blessing, "May I attain prosperity!" Therefore he says, "May I increase with a thousand fold increase!".

स यदजां प्रदाय सोममादत्ते यदेनमजयैव प्रच्यावयति तस्माद्धैषाजा नामाजा ह वै नामैतद्यदजेत्याहुस्तस्मादजां प्रदाय सोममादत्ते ॥ ८ ॥

स आदत्ते मित्रो न एहि सुमित्रध इत्यहिꣳसन्नः शिव एधीत्येवैतदाह यदाह मित्रो न एहि सुमित्रध इतीन्द्रस्योरुमाविश दक्षिणमितीन्द्रो यजमानस्तस्यैतद्दक्षिण ऊरावासादयति तस्मादाहेन्द्रस्योरुमाविश दक्षिणमित्युशन्नुशन्तमिति प्रियः प्रियमित्येवैतदाह यदाहोशन्नुशन्तमिति स्योनः स्योनमिति शिवः शिवमित्येवैतदाह ॥ ९ ॥

अथ शिरोऽपोर्णुते गर्भो वा एष भवति यो दीक्षते स एतं यज्ञमजीजनत्स एष गर्भो भवत्या सुत्यायास्तस्मात्परिवृत इव भवति तिर इव हि गर्भो जायते यजमान-स्तस्माच्छिरोऽपोर्णुते ॥ १० ॥

शिरोऽपावृत्य जपति स्वान भ्राजाङ्घारे बम्भारे हस्त सुहस्त कृशानो । एते वः सोमक्रयणास्तान्रक्षध्वं मा वो दमन्नित्येतेषाꣳ ह वा एते भाजनेन य एते गन्धर्वाः सोमपाला धिष्ण्या एतान्यु वै तेषां नामानि तेभ्य एवैनानेतदनुदिशति तथो तेषामनृणो भवति ॥ ११ ॥

अथ जपति परि माग्ने दुश्चरिताद्बाधस्वा मा सुचरिते भजेत्यासीनं वा एनमेतत्सोम आगच्छति स आगत उपोत्तिष्ठति तत्तन्मिथ्याकरोति व्रतं प्रमिनाति यदासीनमागच्छत्यागत उपोत्तिष्ठत्यग्निर्वै देवानां व्रतपतिस्तमेवैतदुपधावति तथास्य तन्न मिथ्याकृतं भवति तथा व्रतं न प्रमिनाति परि माग्ने दुश्चरिताद्बाधस्वेति नात्र तिरोहितमिवास्त्या मा सुचरिते भजेत्या मा साधौ भजेत्येवैतदाहोदायुषा स्वायुषोदस्थाममृतां३ अन्वित्यमृतो वै सोमस्तमेतदनूत्तिष्ठति तस्य नार्तिर्न ह्वला भवति य एतममृतꣳ सोममनूत्तिष्ठति ॥ १२ ॥

अथ जपति प्रति पन्थामपद्महि स्वस्तिगामनेहसमित्येतस्माद्ध वै देवा बिभयां चक्रुर्यन्न इममन्तरा नाष्ट्रा रक्षाꣳसि न हन्युरिति त एतेन स्वस्त्यत्यायꣳस्तथो वा एष एतेन स्वस्त्यत्येति प्रति पन्थामपद्महि स्वस्तिगामनेहसमिति नात्र तिरोहितमिवास्ति येन विश्वाः परि द्विषो वृणक्ति विन्दते वस्विति येन विश्वा नाष्ट्राः परिवृणक्ति श्रेय इदमभिगच्छतीत्येवैतदाह

8. In so far as he takes Soma after having given the she-goat and in that he makes (Soma) come down (to him) by means of the she-goat (*ajā*), therefore indeed is this (she-goat) is known as *'ājā'* (she who drives thither). It is inded *'ājā'* that they call *'ajā'*. Therefore he takes the Soma after having given the she-goat (*ajā*).

9. He takes (Soma) (chanting), "Oh friend! Oh bestover of good friends! come". He verily says (means) this only, "Be auspicious to us, without hurting us", when he says, "Oh friend! Oh bestover of good friends! Come". (He says) "Enter (be seated on) the right thigh of Indra". The sacrificer is Indra. Thus he now places (Soma) on his right thigh. Therefore he says, "Sit on the right thigh of Indra". (He chants) "The desirous one on the desirous". When he says "The desirous one on the desiring one" he verily says (means) this only "the beloved one on the beloved one". (He chants) "The pleasing one on the pleasing one". He verily says (means) this only, "The auspicious one on the auspicious one".

10. Then he uncovers his head..Indeed he who undertakes the vow becomes an embryo. He has produced this sacrifice. This then remains an embryo till the pressing of *soma*. Therefore he remains as if enclosed. The embryo is verily covered, as it were. Therefore the sacrificer uncovers his head.

11. Having turned his head away, he mutters, "Oh Svāna! Bhrāja! Anghāṅ! Bambhāṇ! Hasta! Suhasta! Kṛśānu! These are the things for you with which Soma is purchased. Guard them. May they not fail you!" Indeed these (things) by sharing belong to those who are the Gandharvas. the attentive guardians of Soma. He thus indicates these names of theirs verily to them. Thereby he becomes free from debt to them.

12. Then he mutters, "Oh! Agni! Keep me from evil conduct. Make me have recourse to right conduct". Verily Soma comes now to this (sacrificer) who is seated. When he has come, he (the sacrificer) gets up. Thereby he does wrong; he breaks the vow. The reason why he (Soma) comes to him (the sacrificer) who is seated and when he has come he gets up is that indeed Agni is indeed the lord of vow for the gods and now he (the sacrificer) verily approaches him (Agni). Thereby his vow does not become violated. Thus he does not break the vow. (He chants) "Oh Agni! Keep me from evil behaviour". Here it (the meaning) is not obscure. (He chants) "Make me resort to right conduct". He verily says (means) this only, "Make me resort to proper (conduct)". (He chants), "I have risen with rising life, with good life, following the immortal". Soma is indeed immortal. Thus he rises following Soma. There is no affliction, no destruction to him who thus rises following (the arrival of) this immortal Soma.

13. Then he mutters, "We have reached the path that leads to well-being and which is free from danger". The gods verily feared this that it might not be that the terrible Rakṣasas would not destroy this (sacrificer) midway. They attained welfare

तं वा इति पाणिना हरन्त्यथानसा परिवहन्ति महयत्येवैनं तद्वीर्यमेवास्मिन्दधाति यज्ञमु वा अनु प्रजास्तस्माच्छिरसा बीजमभ्यवहरन्त्यनसोदावहन्ति ॥ १३ ॥

स यदेनमपामन्ते क्रीणात्यापो वा अस्य रसः सरसमेवैनं तत्क्रीणात्यथ यदेनꣳ हिरण्येन क्रीणाति सशुक्रमेवैनं तत्क्रीणात्यथ यदेनमजया क्रीणाति सतपसमेवैनं तत्क्रीणात्यथ यदेनं वाससा क्रीणाति त्वग्वा अस्य वासः सत्वचमेवैनं तत्क्रीणात्यथ यदेनं धेन्वा क्रीणाति साशिरमेवैनं तत्क्रीणात्यथ यदेनं मिथुनाभ्यां क्रीणाति समिथुनमेवैनं तत्क्रीणाति तस्मादेता अच्युताः सोमक्रयण्यो भवन्ति तं वै दशभिरेव क्रीणाति नादशभिर्दशाक्षरो वै विराड्विरालु वै यज्ञो वैराजः सोमो विराजमेवैतद्यज्ञमभिसंपादयत्यपीद्वै पुरा क्रय इति हैकेऽनड्वाहं वान्यं वा गां प्रयच्छन्ति ॥ १४ ॥ इति तृतीयं ब्राह्मणम् ॥

चतुर्थं ब्राह्मणम्

स वै कृष्णाजिनं नील आस्तृणात्यदित्यास्त्वगसीति सोऽसावेवैतस्य यजुषो बन्धुस्तस्मिन्राजानमासादयत्यदित्यै सद आसीदेत्यन्तरिक्षरूपमिव वा एतद्यदन इयमु वा अदितिरियं प्रतिष्ठा तदेनमनस्यासादयन्नस्यां प्रतिष्ठायां प्रतिष्ठापयति तस्मादाहादित्यै सद आसीदेति ॥ १ ॥

अथाभिमृशत्यस्तभ्नाद् द्यामृषभो अन्तरिक्षममिमीत वरिमाणं पृथिव्या इत्येतस्माद्ध वै देवा बिभयां चक्रुर्यन्न इममन्तरा नाष्ट्रा रक्षाꣳसि न हन्युरिति तदेनेनेमनाँल्लोकानास्पृणोति ज्यायाꣳसमेनं वधात्करोति तस्य हि न हन्तास्ति येनेमे लोका आस्पृताः स्युरासीदद्विश्वा भुवनानि सम्राळिति[1] तदेनेनेदꣳ सर्वमास्पृणोति ज्यायाꣳसमेनं वधात्करोति तस्य हि न

१. सम्रालिति Ca, My, Pa

by means of this (chant). In that manner indeed, this (sacrificer) attains well-being by means of this (chant), "We have reached the path that leads to well-being and that is free from danger". There is nothing obscure in this. (He chants) "By which he destroys all enemies and obtains wealth". He verily says (means) only this, "By which he destroys all destructive (evil forces) and attains welfare thus". Saying "Him, verily" they carry (Soma), in their hand and then convey him by means of the cart. Thus he verily glorifies him (Soma). He indeed puts virility into him. People follow the sacrifice, indeed. Therefore they carry the seed on their head (towards the field) and bring (the corn) by means of the cart.

14. (The reason) why he purchases it near water is (this). Water indeed is the essence of this (Soma). Thus he purchases this which is verily sapful. And when he purchases this with gold, he thus purchases this indeed virile (lustrous). When he purchases this with the she-goat, he thus verily purchases this which has heat (austerity). And when he purchases this with cloth, its dress indeed is its skin - thus he purchases this which has its skin. When he then, purchases this with the milch cow, he purchases it thus with its milk (to be mixed with Soma). And when he purchases this with a pair (of Kine), he thereby purchases this (Soma) verily with a mate. Therefore these prices for Soma do not fall off. Indeed he purchases it with only ten and not with other than ten. Virāj (metre) is verily of ten syllables. Virāj indeed is sacrifice. Soma is of Virāj. Thus he (the sacrificer) brings about the sacrifice which is of Virāj. Some give an ox or some other bull, (thinking) "this is certainly an advance (prior) purchase". (Third Brāhmaṇa Ends)

BRĀHMAṆA IV

1. He spreads the black antelope skin verily in the enclosed central portion (of the cart), (chanting) "You are the skin of Aditi". That (former explanation) is itself the significance of this *Yajus* (chant). On that he places the king (Soma), (chanting) "Sit on the seat of Aditi". This thing *viz.*, the cart is, as it were, of the form of the mid-region (aerial region), This (earth) is indeed Aditi. This is the firm resting place. Placing it thus in the cart, he establishes it in this firm resting place. Therefore he says, "Sit on the seat of Aditi".

2. He then touches it (chanting) "The shower (the bull) (Soma) has propped up the sky and the aerial region and has measured the vastness of the earth". The gods were verily afraid of this, (thinking) "May not the destructive Rakṣaṣas kill this (bull) ours, in between?" Thus, he (the sacrificer) reinforces these worlds with this; he makes this greater, (to be beyond) the (threat of) destruction. Indeed there is none as slayer of one by whom all this (universe) has been strengthened. (He chants), "The paramount Lord has occupied all the worlds". Thus he reinforces all this (universe) with this (Soma); he makes this (superior) beyond death. There is

हन्तास्ति येनेदꣳ सर्वमास्पृतꣳ स्याद्विश्वेत्तानि वरुणस्य व्रतानीति तदस्मा इदꣳ सर्वमनुवर्त्म करोत्यप्रत्युद्यामि तस्मादाह विश्वेत्तानि वरुणस्य व्रतानीति ॥ २ ॥

अथैनं पर्यातनोति नेदेनꣳ सर्वतो नाष्ट्रा रक्षाꣳसि न[२] हिनसन्निति तिर इव वै देवा मनुष्येभ्यास्तिर इवैतत्करोति गर्भो वा एष भवत्या सुत्यायास्तिर इव वै गर्भस्तस्मात्पर्यातनोति ॥ ३ ॥

स पर्यातनोति वनेषु व्यन्तरिक्षं ततानेति वनेषु हीदमेषु वृक्षाग्रेष्वन्तरिक्षं विततं तस्मादाह वनेषु व्यन्तरिक्षं ततानेति वाजमर्वत्सु पय उस्त्रियास्विति पुमाꣳसो वा अर्वन्तो वीर्यं वाजः पुꣳसो[३] वीर्यमित्येवैतदाह यदाह वाजमर्वत्स्विति पय उस्त्रियास्विति पय उ हीदमुस्त्रियासु हृत्सु क्रतुं वरुणो विक्ष्वाग्निमिति हृत्सु ह्ययं क्रतुरासां प्रजानां मनोजवः प्रविष्टस्तस्मादाह हृत्सु क्रतुमिति वरुणो विक्ष्वग्निमिति विक्षु ह्ययमग्निरासु प्रजासु प्रविष्टो दिवि सूर्यमदधात्सोममद्राविति दिवि ह्यसौ सूर्यो हितः सोममद्रावित्यद्रिषु ह्ययमेषु गिरिषु सोमो हितस्तस्मादाह सोममद्राविति ॥ ४ ॥

अथ यदि द्वे कृष्णाजिने भवतस्तयोरन्यतरत्पुरस्तात्प्रत्यानह्यति यद्युवेकं भवति कृष्णाजिनग्रीवा अवकृत्य प्रत्यानह्यति ॥ ५ ॥

तदभिमन्त्रयते सूर्यस्य चक्षुरारोहाग्नेरक्ष्णः कनीनकाम् । यत्रैतशेभिरीयसे भ्राजमानो विपश्चितेति सूर्यमेवास्यैतत्पुरस्तात्पुरोगां करोति तथो हास्य सूर्य एव पुरस्तान्नाष्ट्रा रक्षाꣳस्यपघ्नन्प्रभिन्दन्नेत्यथैतमभयेऽनाष्ट्रे निवाते वहति ॥ ६ ॥

अथोद्धते फलके भवतस्तदन्तरीषे तिष्ठन्त्सुब्रह्मण्या प्राजति को ह्येतमर्हत्यभ्यारोल्हुꣳ[४] श्रेयान्ह्येष उपाधिरोहात्तस्मादधस्तिष्ठन्प्राजति पर्णशाखया प्राजत्येषा वा अरूक्षा यत्पर्णशाखा तस्मात्पर्णशाखया प्राजत्यथो यथाद आमावास्ये यदिह किञ्चित्सोमस्य न्यक्तं तदिहाप्यसदिति तस्मात्पर्णशाखया प्राजति ॥ ७ ॥

२. रक्षाꣳसि हिनसन्निति Ca, see notes
३. पुꣳसु वीर्यम् Ca, see notes
४. अभ्यारोल्हुं TE, T, K

certainly no slayer of him by whom all this has been strengthened. (He chants) "All these, verily are Varuṇa's ordinances". Thus he makes all this (universe) follow in the path of this (Varuṇa), unopposed to him. Therefore he says, "Surely all those are the ordinances of Varuṇa".

3. Then he wraps up this (Soma) lest the destructive Rakṣasas should hurt him all around. Indeed the gods are hidden, as it were, from men. Thus he makes this (Soma) concealed, as it were. Verily this becomes an embryo till the pressing (of Soma). The embryo is surely hidden. Therefore he wraps it (Soma) up.

4. Then he wraps this (Soma) up, (chanting) "Over the woods he has spread out the mid-region". Indeed over the tree tops in the woods is this aerial region stretched. Therefore he says, "Over the woods he spreads out the mid region". (He chants) "Strength in the horses and milk in the cows". Verily the horses are males (men). Virility is strength. When he says "Strength in the horses" he verily says (means) only this, "Virility in men". (He chants) "Milk in the Cows". This milk is indeed in the cows. (He chants) "Varuṇa (has placed) wisdom (thought) in the hearts and fire in the creatures". Indeed into the hearts of these creatures has this thought that has the speed of mind entered. Therefore says he, "Wisdom (thought) in to the hearts". (He chants) "Varuṇa (has placed) five into the creatures". For this fire has entered into these creatures, the beings. (He chants) "The sun in the sky has he placed and Soma in the mountain". Indeed the yonder sun has been placed in the sky. "Soma in the mountain". Indeed this Soma has been placed in these mountains, these rocks. Therefore he says, "Soma in the mountains".

5. If there are two black antelope skins, one of the two he fastens (as a flag) in front, (in the east). If there is only one, he cuts off the neck of the deer-skin and fastens it up as a flag.

6. He sacrifices it with a chant, "Ascend to the eye of the Sun and the pupil of the eye of Agni, where you reach with these horses, shining with the wise (Soma)". Thus he verily makes the Sun to be moving ahead in front. Thereby the very Sun moves in front of this (Soma) driving away the destructive Rakṣasas and breaking them up and then conveys this (Soma) in a fearless, safe (danger-free) windless place.

7. And now, there are two raised planks. Standing between them, the Subrahmaṇya drives (the oxen). Who is fit to ascend beside him (Soma)? Indeed this (Soma) is superior to the person who may climb beside him. Therefore he (Subrahmaṇya) drives, standing below. He drives (prods) with the twig of *palāśa*. This thing *viz.* the *palāśa* branch is not at all hard. Therefore he drives with a *palāśa* branch, and (he thinks) "whatever of Soma was formerly in the New Moon ritual inherent (hidden) may that be here now too". Therefore he drives with the *palāśa* branch.

अथानड्वाहावाजन्ति तौ यद्युभौ वा कृष्णौ भवतोऽन्यतरो वा तद्विद्याद्बहुवर्षी पर्जन्यो भविष्यति वर्षिष्यतीत्येतदु विज्ञानम् ॥ ८ ॥

स दक्षिणमेवाग्रे युनक्त्यथ सव्यꣳ सव्यं वा अग्रे मानुषे युनक्त्यथैवं देवत्रा॥ ९ ॥

तावभिमन्त्रयत उस्रा एतं धूर्वाहावित्युस्रौ ह्येतौ धूर्वाहौ ह्येतौ युज्येथामनश्रू इत्यनार्तावित्येवैतदाह यदाहानश्रू इत्यवीरहणावित्यपापकृतावित्येवैतदाह ब्रह्मचोदनाविति ब्रह्मचोदनौ ह्येतौ स्वस्ति यजमानस्य गृहान्गच्छतमिति नेदेनमन्तरा[5] नाष्ट्रा रक्षाꣳसि हिनसन्निति ॥ १० ॥

अथाह सोमाय प्रोह्यमाणायानुब्रूहीति पर्युह्यमाणायेति वान्वाह होता वाचयत्यध्वर्युर्भद्रो मेऽसि प्रच्यवस्व भुवस्पत इत्येष वा एतस्य भद्रो भवति तस्मादेष न राजानं च नाद्रियतेऽथो पूर्वो राज्ञोऽभिवदति तथास्यैष एव भद्रो भवति तस्मादाह भद्रो मेऽसीति प्रच्यवस्व भुवस्पत इत्येष ह्येषाꣳ सर्वेषां भुवनानामीष्टे विश्वान्यभि धामानीत्यङ्गानि वै धामानि सर्वाण्यभ्यङ्गानीत्येवैतदाह मा त्वा परिपरिणो विदन्मा त्वा परिपन्थिनो विदन्मा त्वा वृका अघायवो विदन्निति नेदेनमन्तरा नाष्ट्रा रक्षाꣳसि हिनसन्निति श्येनो भूत्वा परापत यजमानस्य गृहान्गच्छ तन्नौ सꣳस्कृतमिति वय एवैनमेतद्भूतं प्रपादयत्येतद्वा ओजिष्ठं बलिष्ठं वयसां यच्छ्येनस्तद्धि रक्षाꣳसि नान्ववयन्ति तद्वय एवैनमेतद्भूतं प्रपादयत्यथास्येदꣳ शरीरमेवानसान्वावहन्ति यजमानस्य गृहान्गच्छ तन्नौ सꣳस्कृतमिति नात्र तिरोहितमिवास्ति ॥ ११ ॥

अथ सुब्रह्मण्यामाह्वयति यथा येभ्यः पक्ष्यन्त्स्यात्तेभ्यो निवेदयेदा मा गच्छाथ पक्तास्मि व इत्येवमेतद्देवेभ्य एतं यज्ञं निवेदयति ब्रह्म वै देवान्प्रच्यावयति ब्रह्मणो एतद्देवान्प्रच्यावयत्येतं यज्ञमभि तस्मात्सुब्रह्मण्यामाह्वयति ॥ १२ ॥

स आह्वयति सुब्रह्मण्यो३ꣳ सुब्रह्मण्यो३ꣳ सुब्रह्मण्यो३ मितीन्द्रागच्छेतीन्द्रो यज्ञस्य देवता तस्मादाहेन्द्रागच्छेति हरिव आगच्छ मेधातिथेर्मेषवृषणश्वस्य मेने गौरावस्कन्दिन्नहल्यायै जारेति यान्येवास्य चरणानि तैरेवैनमेतत्प्रमुमोदयिषति तैरेनं प्रमोदयति कौशिक ब्राह्मण

५. नेदनमन्तरा Ca

8. Then they drive the two oxen. If both of them are black or one of the two is (black) then he should know that *Parjanya* is going to pour rain abundantly and (*Parjanya*) will (surely) rain. This indeed is knowledge.

9. First he yokes verily the right one and then the left. In human (practice) one yokes the left indeed first. And it is thus with reference to the gods.

10. He sanctifies, then, with *'mantras'* (chants), "Oh bright ones, come, you two bearers of the Yoke"! "Verily these two are bright; indeed these two are the bearers of the yoke. (He chants) "You two, be yoked without tears when he says "tearless", he verily says (means) only this, "unafflicted". (He chants) "Not killers of men". He verily says (means) only this "not perpetrators of evil (wrong)". (He chants) "Prompters of Brahman". Indeed these two are prompters of Brahman (the priest). (He chants) "Auspiciously you two go to the residence of the sacrificer", lest the destructive Rakṣasas harm (them) in the way.

11. Then he says, "Recite for Soma who is being carried on (in the cart)" or "for Soma who is being carried around". The Hotṛ recites. The Adhvaryu makes him (the sacrificer) say "You are auspicious to me. Oh lord of the world! get down (from the cart)!" Indeed this (Soma) is auspicious to this (sacrificer). Therefore this (Soma) indeed becomes auspicious to this (sacrificer). Therefore this (sacrificer) does not respect even a king. And yet he salutes (addresses) the kings first. Thereby this (Soma) himself becomes auspicious to this (sacrificer). Therefore he says, "You are auspicious to me". (He chants) "Get down, Oh lord of the world!" This (Soma) indeed has power over all these worlds. (He says) "Towards all abodes". All dwellings are indeed limbs. He verily says (means) only this "towards the limbs" (He chants) "May not enemies find you! May not high-way men find you! May not malicious wolves find you!" (thinking) "If not (if this prayerful blessing is not made), the destructive Rakṣasas might harm this (Soma) in between (on his way). (He chants) "Having become a falcon, fly away, go to the house of the sacrificer. That (place) has been cleared (prepared) for us". The bird itself makes this (Soma) which thus, reaches (the gods/sacrificer). This one *viz.*, the falcon is, among the birds, most vigorous and strongest. The Rakṣasas do not pursue it. Thus the bird itself makes this (Soma) which is thus, reach (the gods/sacrificer). And then they now bring by the cart only the body of it (Soma). "Go to the residence of the sacrificer. That has been cleared (prepared) for us" - there is nothing obscure, as it, were, in this.

12. Then he invokes the 'Subrahmaṇya' (litany) just as one would announce to those for whom he is going to cook (food), "Come! Now I am going to cook for you". Now he thus announces this sacrifice to the gods. Brahman indeed makes the gods come down. By the Brahman (chant) he thus makes the gods come down towards this sacrifice. Therefore he invokes the 'Subrahmaṇya'.

13. He invokes (reciting) "Subrahmaṇyom, Subrahmaṇyoṁ, Subrahmaṇyom" (He chants) "Oh Indra! Come". (Indra is the deity of the sacrifice. Therefore he says, "Oh Indra! Come"). (He chants) "Oh, possessor of horses! Come. Oh ram of

गौतम ब्रुवाणेति शश्वद्धैतदारुणिनोपज्ञातं यद्गौतम ब्रुवाणेति देवा ब्रह्माण आगच्छतेति तद्देवा॑श्च ह्वयति य उ चेमे मनुष्यदेवा ब्राह्मणाः शुश्रुवा॑सोऽनूचानास्तैर्ह्यप्यत्रार्थो भवति ये याजयन्तीत्यहे सुत्यामागच्छतेति स यथा येभ्यः पक्ष्यन्त्स्यात्तेभ्यो निवेदयेद् तिथिमाहरागच्छाथ[६] तद्वः पक्तास्मीत्येवमेतद्देवेभ्य एतं यज्ञं निवेदयति ॥ १३ ॥

अथाग्नीषोमीयेण पशुना प्रतिप्रस्थाता प्रत्युपतिष्ठतेऽग्नीषोमौ वा एतमन्तर्जम्भमादधाते यो दीक्षत आग्नावैष्णव॑ ह्यदो दीक्षणीय॑ हविर्भवति य उ वै विष्णुः सोमो वै स हविर्ह्येनयोर्भवति तस्मादेनमग्नीषोमावन्तर्जम्भमादधाते स एतेन पशुना पशुमात्मानं निष्क्रीणाति तेन निष्क्रीतेन स्वेन सतात्मना यजते ॥ १४ ॥

स द्विरूपः स्याद्द्विदेवत्यो हि भवति स कृष्णसारङ्गः स्यात्तद्ध्येनयो रूपतरं यदि कृष्णसारङ्गं न विन्देदपि रोहितसारङ्गः स्याद्द्विरूपस्तु स्यात् ॥ १५ ॥

तद्धैक आहवनीयादुल्मुकमादाय प्रत्युपतिष्ठन्तेऽयमग्निरय॑ सोम इत्युभाभ्या॑ सह सद्भ्यां निष्क्रीणीम इति वदन्तस्तदु तथा न कुर्याद्यत्र वा एतौ क्व च सन्तौ सहैव तस्मादुल्मुकं नाद्रियेत ॥ १६ ॥

सोऽभिमन्त्रयते नमो मित्रस्य वरुणस्य चक्षसे महो देवाय तदृत॑ सपर्यत । दूरे दृशे देवजाताय केतवे दिवस्पुत्राय सूर्याय श॑सतेति नम एवास्मा एतया करोति मित्रधेयमेवैनेनैतत्कुरुते ॥ १७ ॥

अथोपस्तभ्नाति वरुणस्योत्तम्भनमसीति वरुणस्य स्कम्भसर्जनी स्थ इति शम्ये उद्धन्ति वरुण्यो ह्येष भवत्या सुत्यायाः ॥ १८ ॥

अथ चत्वार आसन्दीमुद्यच्छन्ति द्वौ वा अस्मै मानुषाय राज्ञ उद्यच्छतोऽथैतस्मै चत्वारो योऽस्य सकृत्सर्वस्येष्ट औदुम्बरी भवत्यन्नं वा ऊर्गुदुम्बरस्तस्मादौदुम्बरी भवत्यधोनाभि भवत्येष हि रेतस आशयो रेतो हि सोमः ॥ १९ ॥

६. निवेदयेदितिथं Ca

Medhātithi! Oh woman (wife) of Vṛṣaṇaśva! Oh overpowering buffalo! Oh lover of Ahalyā!" He (the sacrificer) desires to make this (Indra) joyous, thus (recounting) with those very actions which were his. With them does he make this (Indra) happy. (He says) "Oh Kausika! Oh Brāhmaṇa! You who call yourself Gautama!" was first devised by Āruni formerly, (he chants) "Oh gods! Oh priests! Come". Thus he also invites the gods. There is also a purpose served here (in the sacrifice) indeed by those who are gods among men, the Brāhmaṇas who study the Vedas and teach the Vedas and who make him (the sacrificer) perform the sacrifice. (He says) "On the day, at the pressing of Soma, come (and be present)". Just as one would announce to those for whom he is going to cook (food) "So many (of you) come to me during the day. Then I shall cook for you". So, now he thus announces this sacrifice to the gods.

14. Then, the Pratiprasthātr comes up with the sacrificial animal for Agni and Soma. Indeed Agni and Soma place this (sacrificer) who undertakes the vow within their jaws. Verily that (former) oblation at consecration belongs to Agni and Viṣṇu. He who is Viṣṇu he is indeed Soma. He the sacrificer becomes the oblation for these two. Therefore they, Agni, and Soma, place this (person who has consecrated himself) within their jaws. He redeems the victims *viz.* himself with this (sacrificial) animal and with his self that has been redeemed and that is (now) his own, he sacrifices.

15. If (sacrificial animal), should be two-coloured, for it belongs to two deities. It may be a black buck. Indeed that is more of the colour of these two. If he does not get a black buck, it may be a red deer. But it should be of two colours.

16. In that, some come up, having taken a firebrand from the *Āhavanīya,* (chanting) "This is Agni, This is Soma" saying "We redeem (ourselves) with the two who are together". One should not do it that way. Wherever these two are, they are verily together. Therefore one should not adopt the fire-brand.

17. He chants the *'mantras'*, "Obeisance to the eye (the perceiver) of Mitra and of Varuṇa (the Sun - the deity of day and of night). Offer true worship to the great god thus "Sing (the praise) for the Sun who sees afar (or for seeing far) who is divine born, who is wise and who is the son of the sky". By this, he verily performs obeisance to this (sacrificial victim) and thus makes friendship with this one.

18. Then he props up (the cart) (chanting) "You are the prop of Varuṇa". He pulls out the two wedges, (chanting) "You two are the pins of Varuṇa". Indeed this one (Soma) belongs to Varuṇa till the pressing.

19. Then, four people lift up the seat (throne) (of Soma). Two (men) indeed lift up (the throne) for this human king. And for this (Soma) who at once has power over all this (world), four (men) (lift the seat). It (the seat) is made of *'Udumbara'* wood. Indeed *Udumbara* wood is food and strength. Therefore it (the seat) is one made of *'Udumbara'*. It reaches upto below his navel. This indeed is the place of the seed (semen). Soma is verily the seed.

तामभिमृशति वरुणस्य ऋतसदन्यसीति[७] कृष्णाजिनमास्तृणाति वरुणस्य ऋतसदनीमासीदेत्यासादयति वरुण्यो ह्येष भवत्यासुत्यायाः ॥ २० ॥

अथैनं प्रपादयति या ते धामानि हविषा यजन्ति ता ते विश्वा परिभूरस्तु यज्ञम् । गायस्फानः प्रतरणः सुवीरोऽवीरहा प्रचरा सोम दुर्यानिति गृहा वै दुर्या अपापकृन्नः शिवः शान्तो गृहान्प्रचरेत्येवैतदाह तं दक्षिणेनाहवनीयं निदधति तन्नान्तरेण संचरेत् ॥ २१ ॥

तद्धैक उदपात्रमुपनिनयन्ति यथा ब्राह्मणाय वा राज्ञे वोदक्यायोदकं[८] याचेदेवमेतदिति तदु तथा न कुर्यान्मानुषꣳ ह कुर्याद्यत्तथा कुर्याद्व्यृद्धं वै तद्यज्ञस्य यन्मानुषं तस्मात्तथा न कुर्यात् ॥ २२ ॥ ॥ इति चतुर्थं ब्राह्मणम् ॥

॥ इति तृतीयोऽध्यायः ॥

७. ऋतसदनमसीति Ca, TE(as alternate reading)
८. वोदक्यीय TE, W, H

20. He (Adhvaryu) touches it (chanting) "You are the sacrificial seat of Varuṇa". He spreads the black antelope skin (chanting) "You are the sacrificial seat of Varuṇa". He places (Soma) (chanting) "Be seated on the sacrificial seat of Varuṇa". For this (Soma) belongs to Varuṇa till the pressing.

21. Then he makes this (Soma) reach (the sacrificial hall), chanting, "What powers of yourself they worship with offering, may the sacrifice encompass them all. Oh Soma! the increaser of songs (one who makes the homes prosper) one who ferries across, one who bestows fine sons, non-killer of men (sons), move on to dwellings". Verily houses are dwellings. He verily says (means) only this, "Go to our homes, not doing evil, being auspicious and calm". They place him (Soma) south of the *Āhavanīya.* Then (Thereafter) no one should move in between (Soma and the *Āhavanīya*).

22. There, some point out a vessel of water (saying), "this is just as one may ask for water for a Brahmin or for a king who requires water". One should not do that so should he do so, he would be doing indeed what is human. What is human is verily devoid of prosperity (a decline) for the sacrifice. Therefore one should not do so. (Fourth Brāhmaṇa Ends)

(Chapter Three Ends)

चतुर्थोऽध्यायः

प्रथमं ब्राह्मणम्

शिरो वा एतद्यज्ञस्य यदातिथ्यं बाहू एव प्रायणीयोदयनीये तस्मादेते हविषी अभित आतिथ्यं भवत उभयतो हीमौ शिरो बाहू ॥ १ ॥

अथ यदातिथ्यं नामातिथिर्वा एष एतस्य गृहानम्यागच्छति यत्सोमः क्रीतस्तस्मै यथातिथयेऽभ्यागताय ब्राह्मणाय वा राज्ञे वा महोक्षं वा महाजं वा पचेत्तन्मानुषꣳ हविर्देवानामेवमस्मा[1] एतदातिथ्यं निर्वपति तस्मादातिथ्यं नाम ॥ २ ॥

स पूर्वोऽतीत्य गृह्णीयाच्छ्रेयान्वा एष एतस्य गृहानभ्यागच्छति यत्सोमः क्रीतो यत्र वै श्रेयानभ्यागच्छति यदि वै तत्र तं नापचायन्ति क्रुध्यति वै स तत्र तथा हापचितो भवति तस्मात्पूर्वोऽतीत्य गृह्णीयात् ॥ ३ ॥

तदु विमुक्त एवान्यतरः स्यादनड्वानविमुक्तोऽन्यतरोऽथ गृह्णीयात्तद्यो हायं विमुक्तस्तेनागतोऽथ योऽविमुक्तस्तेनापचितस्तस्माद्विमुक्तोऽन्यतरः स्यादविमुक्तोऽन्यतरोऽथ गृह्णीयात् ॥ ४ ॥

तदुभावेव[2] विमुच्य प्रपाद्यासाद्य गृह्णीयाद्यथा वै देवानां चरणं तद्वा अनु मनुष्याणां तद्वा इदं मनुष्याणां यद्यपि राजाभ्यागच्छति यावन्न विमुञ्चते नैवोदकꣳ हरन्ति नापचितिं कुर्वन्त्यथ यदैव विमुञ्चन्तेऽथैवोदकꣳहरन्त्यथापचितिं कुर्वन्ति तस्मादुभावेव विमुच्य प्रपाद्यासाद्य गृह्णीयात्स संत्वरमाण इव क्षिप्रमिव गृह्णीयात्तथा हापचितो भवति ॥ ५ ॥

तत्पत्न्यन्वारभते यजमानो वै पर्युह्यमाणमन्वारभतेऽथैतत्पत्न्युभयत एवैनमेतन्मिथुनेनान्वारभते यत्र वै श्रेयानभ्यागच्छति सर्वगृह्या इव वै तत्र चेष्टन्ति तथा हापचितो भवति[3] ॥ ६ ॥

सोऽन्येन ततो यजुषा गृह्णाति यथो चान्यानि हवीꣳषि गृह्णाति स यदन्येन ततो गृह्णात्येकं वा एष भागं क्रीयमाणो[4]ऽभिक्रीयते यत्सोमश्छन्दसामेव साम्राज्यं छन्दसाꣳ

१. देवानामेव यस्मा TE, H, W

२. तदूभावेव TE

३. भवति Ca

४. See notes on IV. 3.2.5

Chapter Four

BRĀHMAṆA I

1. What is (called) hospitality (i.e., offering to the guest) is verily the head of the sacrifice. One *'Prāyaṇīya'* and *'Udayanīya'* are indeed the arms. Therefore these two offerings are on both sides of the guest-offering. Indeed the two arms are on the two sides of the head.

2. Now (as to) why it is known as 'guest offering': This one *viz.* the Soma who has been purchased, indeed as a guest comes to his house. For him, as for a Brāhmaṇa or a King who has come as a guest, one would cook a big bull or a big goat—that is the offering made by humans - for the gods it is thus that he prepares the guest-offering. Therefore is it called a guest offering (hospitality to a guest).

3. He should take up (material for the guest worship) after having passed beyond (Soma) towards the east. Indeed a superior person *viz.* Soma who has been purchased comes to this persons (sacrificers) house. Where (when) a superior person visits, if they do not respect him there (then) he surely becomes angry there (then). Thereby does he become honoured. Therefore (the sacrificer) should take up, after going beyond (Soma) to the east.

4. Then one Ox, of the two, should be verily unyoked (released) and the other not unyoked. Then should he take up (the material for offering). Thus, by this one which has been released. He has arrived and that which has not been released by that he is honoured. Therefore, one should be unyoked and the other not unyoked. And then he should take up.

5. In that matter, he should take up (the material for offering) only after having unyoked both (the Oxen) and having made (Soma) reach (the sacrificial hall) and having placed (Soma on the seat). Whatever is the practice of the gods, in accordance with that (is the practice) of men. This is indeed of men. Even though the king (Soma) comes, as long as he does not unyoke, they do not bring water (to offer to him) and do not offer worship, they do not bring water (to offer to him) and do not offer worship. And only when they unyoke, then do they bring water and then offer worship. (Soma) reach (the hall) and having seated (Soma), he should take up (the material for offering). He should take it up hastening and quickly, as it were. Thus does he (Soma) become honoured.

6. The (Sacrificer's) wife holds on to it from behind. Indeed the sacrificer holds on to him (Soma) as he is being carried around and thus (does) his wife. Thus on both sides does he hold on to (Soma) with a couple. Where a superior person comes, there all those in the house indeed become active. Thereby does he (the guest) become honoured.

7. He takes it up with a different *Yajus* (chant) (different from that) in which manner he takes up other offerings. The reason why he takes it up with (a *Yajus*) other than that (the usual one) is this. This Soma, being purchased only in a part,

राज्यं तस्य छन्दाꣳस्यभितः साचयानि यथा राज्ञोऽराजानो राजकृतः सूतग्रामण्योऽभितः साचय एवमस्य छन्दाꣳस्यभितः साचयानि स नाह तदवकल्पते यच्छन्दोभ्य इति द्वितीयꣳ हविर्गृह्णीयाद्यथैवात्र छन्दाꣳस्यन्वाभजेत्तथैव गृह्णीयात्तस्माद्यत्रैव राज्ञे कुर्वन्ति तदेवाभितः साचयोऽन्वाभक्ताः ॥ ७ ॥

स गृह्णात्यग्नेस्तनूरसि विष्णवे त्वेत्यग्निर्वै गायत्री तद्गायत्रीमन्वाभजति सोमस्य तनूरसि विष्णवे त्वेति क्षत्रं वै सोमः क्षत्रं त्रिष्टुप्तत्त्रिष्टुभमन्वाभजत्यतिथेरातिथ्यमसि विष्णवे त्वेत्येष हास्योद्धारो यथा श्रेष्ठिन उद्धार एवꣳ हास्यैष उद्धार ऋते छन्दोभ्यः श्येनाय त्वा सोमभृते विष्णवे त्वेति तद्द्वितीयं गायत्रीमन्वाभजति स यच्छ्येनो भूत्वा दिवः सोममाभरत्तेन गायत्री श्येनः सोमभृत्तेनो वा एनामेतद्वीर्येण द्वितीयमन्वाभजत्यग्नये त्वा रायस्पोषदे विष्णवे त्वेति पशवो वै जगती पशवो रायस्पोषस्तज्जगतीमन्वाभजति स यद्विष्णवे त्वा विष्णवे त्वेति गृह्णाति विष्णवे ह्येतद्यज्ञाय गृह्णाति स वै पञ्चकृत्वो गृह्णाति संवत्सरसंमितो यज्ञः पञ्चर्तवः संवत्सरस्य तं पञ्चभिराप्नोति तस्मात्पञ्चकृत्वो गृह्णाति ॥ ८ ॥

स वा एष नवकपालः पुरोळाशो भवति नवाक्षरा वै गायत्र्यष्टौ तानि यान्यन्वाह प्रणवो नवमः पूर्वार्धो वै यज्ञस्य गायत्री पूर्वार्ध उ वै शिरस्तस्मादेष नवकपालः पुरोळाशो भवत्येतामभि संपदम् ॥ ९ ॥

कार्ष्मर्यमयाः परिधयो भवन्ति वनस्पतिषु ह वै देवा एतꣳ राक्षोघ्नं ददृशुर्यत्कार्ष्मर्यꣳ शिरो वै यज्ञस्यातिथ्यं नेच्छिरस्तो नाष्ट्रा रक्षाꣳसि यज्ञꣳ हिनसन्निति तस्मात्कार्ष्मर्यमया परिधयो भवन्ति ॥ १० ॥

आश्ववालः प्रस्तरो यज्ञो ह वै देवेभ्योऽपचक्राम सोऽश्वो भूत्वा पराङावर्त तस्य ह देवा अनुहाय वालानभिपेदुस्ते प्रलिलिपुरे[५] तान्यासुस्ता एता ओषधयो जज्ञिरे यदश्ववालाः शिरो वै यज्ञस्यातिथ्यं जघनार्धो वाला उभयत एवैतद्यज्ञं परिगृह्णाति ॥ ११ ॥

५. प्रलुलुपिरे Ca, प्रलिलियुरे TE

really purchased in full is the supreme sovereignty of the metres, the Kingdom of metres. the metres are the ones which act as attendants on both sides of him (Soma). Just as the king-makers the bards and leaders who are not Kings are the attendants on the King around him, in this manner the metres attend on this (Soma) on both sides. In that matter it is not proper that he should take up a second offering (saying that it is) "for the metres". He should take it only in such a manner that he would make the metres have a share (in the offering). Therefore, even when they prepare (offering) for the king (Soma), then itself the attendants are taken in for their share.

8. He takes up, (chanting) "You are the body of Agni. You (I take up) for Viṣṇu". Indeed Agni is Gāyatrī. Thus he assigns a share to Gāyatrī. (He chants), "You are the body of Soma for Viṣṇu - (I take) you up". Verily Soma is Kṣatra (Kṣatriya); Kṣatra (the warrior class) is Triṣṭubh (metre). Thus he assigns a share to Triṣṭubh. (He chants), "You are the honour (hospitality) to the guest. (I take) you up for Viṣṇu". This is verily his (Soma's) special share. This is thus his special share, just as (there is) a special share indeed for the chief person, apart from the metres. (He chants), "(I take you up) for the falcon that bears Soma, (I take you up) for Viṣṇu". Thus he assigns a second share to Gāyatrī. In that she, having become a falcon, brought Soma from the sky (heaven), thereby Gāyatrī is the Soma-bearing falcom. Therefore he gives her a second share thus indeed because of her strength. (He chants), "(I take you up) for Agni, the bestover of prosperity, (I take you up) for Viṣṇu". Cattle verily are Jagatī (metre). Cattle are prosperity. Thus he assigns a share to Jagatī. Why he takes up (chanting) (each time) "You-for Viṣṇu", "You - for Viṣṇu" is (that) indeed he takes it up thus for Viṣṇu the sacrifice. Verily he takes up five times. The sacrifice is of the measure of the year. The seasons of the year are five.He gains it (the year the sacrifice) by means of five. Therefore he takes up five times.

9. This (guest offering) is a *puroḍāśa* (sacrificial cake) on mine pot sherds. Gāyatrī is inded of nine syllables. Eight are those which he utters and the ninth is the praṇava (Om). Gāyatrī is certainly the forepart of the sacrifice. Indeed the head is the forepart. Hence this (guest offering) is a '*puroḍāśa*' on nine potsherds, towards this fullness (completion).

10. The enclosing sticks are of the *Kārṣmarya* wood. Among trees the gods found this one *viz. Kārṣmarya* to be the destroyer of Rākṣasas. Verily hospitality to the guest is the 'head' of the sacrifice. Therefore the enclosing sticks are of *kārṣmarya* wood lest the destructive Rakṣasas should harm the sacrifice in its head.

11. The spread bunch (of holy grass) is of *āśvavāla* (grass) (that resembles a horses tail). Verily the sacrifice went away from the gods. Having become a horse, it went away. Having followed it, the gods reached its tail hairs. They tore them off. They threw them away. They became these plants viz. '*āśvavāla*'. Verily honour to the guest is the head of the sacrifice. The tail hairs are the hind position (of animals). Thus he encloses the sacrifice indeed on both sides.

ऐक्षव्यौ विधृती नेद्बर्हिश्चाश्ववालश्च प्रस्तरः संमुह्यादित्यसंमोहाय चतुर्गृहीतान्याज्यानि गृह्णाति न ह्यत्रानुयाजान्यजति ॥ १२ ॥

आसाद्य हवीꣳष्यग्निं मन्थति शिरो वा एतद्यज्ञस्य यदातिथ्यमग्निरु वै यज्ञो जायत उ वा एतद्यदेनं मन्थन्ति शिरस्तो वै जायमानो जायते शिरस्त एवैतद्यज्ञमग्निं जनयति शिरो वा एतद्यज्ञस्य यदातिथ्यमग्निरु वै सर्वा देवता अग्नौ हि सर्वाभ्यो देवताभ्यो जुह्वति शिरस्त एवैतत्सर्वाभिर्देवताभिर्यज्ञꣳ समर्धयति ॥ १३ ॥

सोऽधिमन्थनमादत्तेऽग्नेर्जनित्रमसीत्येतस्माद्धि दारुणोऽधिजायते वृषणौ स्थं इति कुशतरुणके तद्याविमौ स्त्रिया एता एवैता[६] उर्वश्यसीत्यधरारणिमायुरसीत्याज्य-विलापन्यामनक्ति पुरूरवा असीत्युत्तरारणिमुर्वशी जायाप्सराः पतिः पुरूरवा अथ यदेतस्मान्मिथुनादजायत तदायुस्तथो वा एनमेष एतस्मान्मिथुनादेतं यज्ञमग्निं जनयति ॥ १४ ॥

अथाहाग्नये मथ्यमानायानुब्रूहीत्यन्वाह होता मन्थत्यध्वर्युर्गायत्रेण त्वा छन्दसा मन्थामि त्रैष्टुभेन त्वा छन्दसा मन्थामि जागतेन त्वा छन्दसा मन्थामीत्येवमात्मानमभिमन्थति तथो यज्ञमात्मनो न पराञ्चं कुरुते तं वै छन्दोभिर्मन्थति छन्दोभिर्जनयति छन्दाꣳसि मथ्यमानायान्वाह छन्दाꣳस्येवैतद्यज्ञमन्वायातयति यथामुꣳ सूर्यꣳ रश्मयोऽन्वायत्ता एवमेतच्छन्दाꣳसि यज्ञमन्वायतयति जातायानुब्रूहीत्यनुप्रह्रियमाणायानुब्रूहीति ॥ १५ ॥

सोऽनुप्रहरति भवतं नः समनसौ सचेतसा अरेपसौ। मा यज्ञꣳ हिꣳसिष्टं मा यज्ञपतिं जातवेदसौ शिवौ भवतमद्य न इति शान्तिमेवाभ्यामेतद्वदति शमयत्येवैनावेतत् ॥ १६ ॥

अथाभिजुहोत्यग्ना अग्निश्चरति प्रविष्ट ऋषीणां पुत्रो अभिशस्तिपावा । स नः स्योनः सुयजा यजेह देवेभ्यो हव्यꣳसदमप्रयुच्छन्त्स्वाहेत्याहुतये वा एतं मन्थन्ति तमेतयाहुत्या शमयति ॥ १७ ॥

६. एतावेवैता Ca

12. There are two separators (separating stalks) of sugar-cane for the sake of non-confusion, as otherwise (if the separators are not put) the '*barhis*' and '*prastara*' of *āśvavāla* would get mixed up. He takes up four ladlings of *ghee*; for, here he does not make after-offerings.

13. Having placed the sacrificial dishes (on the alter), he churns the fire. This thing *viz.* guest-offering is indeed the head of the sacrifice. In that they thus (now) churn this (fire), verily Agni, the sacrifice is born. One who is born is indeed born with the head (first). He thus produces the sacrifice *viz.* Agni from the head itself (first). Indeed this thing *viz.* hospitality (the guest-offering) is the head of the sacrifice. Agni is verily all the deities, for, they offer for all the deities into the fire. Thus even from the head (beginning) he fulfills (enriches) the sacrifice, through all the deities.

14. He takes the bottom piece of the churning wood, (chanting) "You are the producer of Agni". For, from this the fierce one (Agni) is born. (He places) two tender blades of holy grass (on it), chanting "You are the two testes". These two who are (born) of a woman, they are indeed these two (sons). (Chanting), "You are Urvaśī", "You are Āyu" he swears the lower churning stick (by dipping it) in the pot in which *ghee* is melted and the upper churning rod (with the chant), "You are Purūravas". Urvaśī, the celestial nymph is the wife; the husband is Purūravas. And what (offspring) was born from this couple is Āyu. In that manner indeed does this (sacrifice) produce this sacrifice *viz.* Agni from this couple (the two churning pieces).

15. Then he says (to the Hotṛ), "Recite for Agni who is being churned". The Hotṛ recites. The Adhvaryu churns (chanting), "I churn you with the metre of Gāyatrī", "I churn you with the metre Triṣṭubh", "I churn you with the metre Jagatī". Thus he churns towards himself. Thus he makes the sacrifice not turn away from himself. He indeed churns it (Agni, the sacrifice) with the metres, produces it with the metres. He recites the metres for the one that is being churned. Thus he makes the very metres to be in contact with the sacrifice. Just as the rays are connected with the younder sun, in this manner now he makes the metres to be connected with the sacrifice, (by saying) "Recite for the one (Agni) who has been born", "Recite for the one who is going to be thrown (in the fire-place)".

16. He throws (the fire into the fire place). (Chanting) "You two (fires) (*Āhavanīya* and the now churned fire) be for our sake, of one mind, of one thought and blemishless. Do not harm the sacrifice; do not (harm) the sacrificer. Knowers of all that is born! Be auspicious to us now". Thus he verily speaks peacefulness to these two (fires). Thus he verily appeases them.

17. Then he pours (*ghee* into the fire) (chanting) "Agni (who has been churned) moves into Agni (*Āhavanīya*) having entered, - the son of the Ṛṣis (seers), the saviour from curses (censure), such a one, you the giver of comfort please offer (convey) the oblation, with good offering, here to the gods, for ever without witholding (from any of the gods) *Svāhā!*" Indeed for they churn this one for the purpose of offering. He (Adhvaryu) appeases him with this oblation.

अथ प्रचरन्ति तदिलान्तमेव भवति शिरो वा एतद्यज्ञस्य यदातिथ्यं पूर्वार्धं उ वै शिरः शिरस्त एवैतद्यज्ञमभिसꣳस्करोति नानुयाजान्यजति यद्धानुयाजान्यजेद्यथा शिरस्तः पादौ प्रतिदध्यादेवꣳ ह तत्तस्मादिलान्तमेव भवति नानुयाजान्यजति[7] ॥ १८ ॥ इति प्रथमं ब्राह्मणम् ॥

द्वितीयं ब्राह्मणम्

आतिथ्येन वै देवा इष्ट्वा तान्त्समद्विवेद ते न समजानतान्योऽन्यस्य श्रैष्ठ्यायातिष्ठमानास्ते चतुर्धा व्यद्रवन्नग्निर्वसुभिः सोमो रुद्रैरिन्द्रो मरुद्भिर्वरुण आदित्यैर्बृहस्पतिर्विश्वैर्देवैरित्येक आहुरेते त्वेव ते विश्वे देवास्तान्ह तथा विद्रुतानसुररक्षसान्यनुव्यवेयुः ॥ १ ॥

ते होचुरसुररक्षसानि वै नोऽनुव्यवागुरिति द्विषद्भ्यो वै रध्याम इति ते हन्त संजानामहा इति मा द्विषद्भ्यो रध्यामैकस्य श्रिये तिष्ठामहा इति ते ह सर्वे देवा इन्द्रस्य श्रियेऽतिष्ठन्त तस्मादाहुरिन्द्रः सर्वा देवताइतीन्द्रश्रेष्ठा[1] देवा इत्येतस्य हि श्रिये सर्वे देवा अतिष्ठन्तेति तस्मादु स्वा नर्तीयेरन्यो ह परस्तरामिव द्विषन्भ्रातृव्यो भवति स हैनानुतानुव्यवैत्यप्रियꣳ ह द्विषतां करोति न ह द्विषद्भ्यो रध्यति य एवं विद्वान्त्संजानीते ॥ २ ॥

ते होचुः संज्ञाय हन्तेदं तथा करवामहा इति यथा न इदमाप्रदिवमेवाजय्यमसदिति[2] तथेति होचुस्ते वै जुष्टास्तनूः प्रियाणि धामानि समवदाय ब्रवामेत्येतेन नः स नानासदिति यो नोऽन्योऽन्यस्मै द्रुह्याद्यो नोऽतोऽन्यद्वदादिति तथेति होचुस्तस्य नः क उपद्रष्टेति तनूनप्त्रैव शाक्वर इति होचुस्तदयं वाव तनूनप्त्रा शाक्वरो योऽयं पवत एष ह वै प्रजानामुपद्रष्टा स वा अयमेक इवैव पवते सोऽयं पुरुषेऽन्तः प्रविष्टः प्राङ्च प्रत्यङ्च तौ प्राणोदानौ तस्मादाहुर्मनो देवा मनुष्यस्याजानन्तीति मनसा संकल्पयति तत्प्राणमपिपद्यते प्राणो वातमपिपद्यते वातो देवेभ्य आचष्टे यथा पुरुषस्य मनः ॥ ३ ॥

७. यजन्ति TE

१. इतीन्द्रः श्रेष्ठा TE

२. दिवमेवाजर्यम् T, Pa, TE (as alternate reading)

18. Then they proceed (with the guest-offering). It ends verily with *Iḍā*. Indeed this thing *viz.* honour to the guest is the (head) of the sacrifice. Verily the head is the fore-part. Thus he puts the sacrifice together, from the very head (beginning). He does not offer the after-offerings. If he were indeed to offer the after-offerings, it would be as if he would be putting reversely the two feet in (the place of) the head. Therefore it (the guest offering) is only upto the end of *Iḍā*. He does not make the after-offering. (First Brāhmaṇa Ends)

BRĀHMAṆA II

1. When the gods had worshipped with hospitality, conflict came upon them. They did not agree (with each other). They, unwilling to endure each other's superiority separated into four (groups). Agni along with the Vasus, Soma with the Rudras, Indra with the Maruts and Varuṇa with the Ādityas. Some say Bṛhaspati (joined) with the *Viśvedevas* (the all gods). But indeed all these are all the gods (the all gods). The Asuras and Rakṣasas went after (chased) them who had separated.

2. They (the gods) said, "The Asuras and Rakṣasas have followed us". We are verily in the control of the enemies. Oh! Let us come to an agreement". "Let us not fall into the control of the enemies. Let us stand up for (i.e., be under) the excellence of one (of us)". All those gods stood by Indra's excellence (greatness). Therefore they say, "Indra is all the deities". i.e., The gods have Indra as the best (chief). For it was by his excellence that they stood. Therefore, kinsmen should not separate (in discord). For, the hopeful enemy who is far away verily follows these. He who knowing thus comes to an agreement, does what is displeasing to the enemies and he does not fall into the power of the enemies.

3. Having come to an agreement, they said, "Ah! Let us do this in such a manner that upto the heaven it may be invisible", "So (be it)!" said they. Having cut up their favourite bodies (forms) and fond powers (and placed them separately) (they said), "Let us say, by this (agreement) the one who, among us, may be hostile to another and who among us, may speak otherwise (discordantly) - (May he become many (blown to pieces)!") They said "So (be it)!" Who is the witness of this (agreement) of ours? "The mighty Tanūnaptā' himself". This one who blows (the wind) is indeed the mighty Tanūnaptā. Having entered into man (a person), towards him and away from him (becomes) those two the inbreathing and the outbreathing. Therefore they say, "The gods know the mind of man well (fully)". He proposes with his mind. That reaches the '*prāṇa*' (breath). The breath reaches the wind. The wind reports to the gods, how the mind of man (is).

तस्मादप्येतदृषिणाभ्यनूक्तं मनसा संकल्पयति तद्वातमपिगच्छति वातो देवेभ्य आचष्टे यथा पुरुष ते मन इति ते देवा जुष्टास्तनूः प्रियाणि धामानि समवदायोचुरेतेन नः स नानासदिति यो नोऽन्योऽन्यस्मै द्रुह्याद्यो नोऽतोऽन्यद्वदादिति तदेदानमेव देवा नातिक्रामन्ति के ह्यभविष्यन्यदत्यक्रमिष्यन्ननृतं[3] ह्यकरिष्यन्नेतद्ध वा एकं देवा व्रतं चरन्ति यत्सत्यं तस्माद्यशस्तस्मादेषां जितमनपजय्यं यशो ह भवति य एवं विद्वान्त्सत्यं वदति ॥ ४ ॥

तदेतन्निदानेन यत्तानूनप्त्रं ते देवा जुष्टास्तनूः प्रियाणि धामानि समवाद्यन्ताथैत आज्यान्येव गृह्णते त आज्यानि गृह्णानास्तथो एव जुष्टास्तनूः प्रियाणि धामानि समवद्यन्ते तस्मादु नैव सर्वेणेव समवेयान्नेन्मे सर्वेणेवेति जुष्टास्तन्वः प्रियाणि धामानि सहासन्निति येनो समवेयान्न तस्मै द्रुह्येदित्याहुर्न सतानूनप्त्रिणे द्रोग्धव्यमिति ह्याहुः ॥ ५ ॥

अथ वा अतो गृह्णात्येवापतये त्वा गृह्णामि परिपतये त्वा गृह्णामीत्ययं वा आ च पतति परि च पतति योऽयं पवत एतस्मा उ हि गृह्णाति तस्मादाहापतये त्वा गृह्णामि परिपतये त्वा गृह्णामीति तनूनप्त्रे शाक्वरायेत्ययं वाव तनूनप्ता शाक्वरो योऽयं पवत एतस्मा उ हि गृह्णाति तस्मादाह तनूनप्त्रे शाक्वरायेति शक्मन्नोजिष्ठायेत्ययं वाव शक्मन्नोजिष्ठो योऽयं पवत एतस्मा उ हि गृह्णाति तस्मादाह शक्मन्नोजिष्ठायेति ॥ ६ ॥

अथ समवमृशन्त्येतद्ध देवा भूयः समामिर इत्थं नः सोऽमुथासदिति यो नोऽन्योऽन्यस्मै द्रुह्याद्यो नोऽतोऽ न्यद्वदादिति तथो वा एते भूयः समामत इत्थं नः सोऽमुथासदिति यो नोऽन्योऽन्यस्मै द्रुह्याद्यो नोऽतोऽन्यद्वदादिति ॥ ७ ॥

ते समवमृशन्त्यनाधृष्टमस्यनाधृष्यमित्यनाधृष्टा हि देवा अनाधृष्या आसन्त्सह सन्तः समानं वदन्तः समानं दध्राणा देवानामोज इति देवानां हि जुष्टास्तन्वः प्रियाणि धामान्यनभिशस्त्यभिशस्तिपा इति श्रेयांसो हि देवा अभिशस्तेरन[4]भिशस्तेन्यमित्यनाधृष्य-

३. अत्यक्रमिषन्ननृतं TE, My, V 1, Ne
४. अभिशस्तेरन्नभिशस्ते My, T, Pa

4. Therefore, too, has (this) been said by the Ṛṣi (Veda), "(A person) proposes in his mind. That (thought) reaches the wind. The wind reports to the gods how your mind is, Oh man!" Those gods said, after having cut up (into separate pieces) their (own) pleasing bodies and fond powers, "The one among us, who is hostile to another and who may say otherwise (different) from this (agreement) of ours - may he become (separated) into many (pieces)!" The gods do not transgress it even now. For, what would have they become if they had transgressed it? They would have perpetrated untruth.The gods verily observe this one vow *viz.* truth. Therefore came glory (to them). Therefore came their conquest which could not be vanquished (taken away). He who, knowing thus, speaks truth, indeed becomes glorious.

5. Thus is this "The convenance of Tānūnaptra" (that agreement to which Tanūnaptā was a witness), with its cause. Those gods cut up (into separate parts) their pleasing bodies and fond powers. there after they receive only *ghee* (portions). Receiving the *ghee* (portion), verily into the same manner, they cut up their (own) pleasing bodies and fond powers. Therefore, indeed, one should not write with (should not make an agreement with) every one, thinking, "If not (i.e., if I make a convenant with everyone), my pleasing bodies and my fond powers might be with every one". They say, "One should not be hostile towards that person with whom he unites". Indeed, they say, One should not be hostile to one with whom he has made an agreement, with Tanūnaptā (as witness).

6. Then he verily takes (*ghee*) (from the *Dhruvā*), (chanting) "I take you for him who comes; for him who moves around, I take you". Indeed this one who blows (i.e., the wind) is he who comes and who moves around. For this one he verily takes. Therefore he says, "I take you for the one who comes and who moves about" (he chants) "For Tanūnaptā the mighty". (He chants) "For the capable, the strongest". This one who blows (the wind) is indeed the capable, the strongest one. For this one does he take up (the *ghee*). Therefore he says, "for the capable and the strongest".

7. Then they touch it. Thus indeed did the gods again come to an agreement (saying) "May he be in that manner - that one among us who is hostile to another (of us) and who among us may speak differently from this (agreement)". In that manner, do these (priests) come to an agreement, indeed, (thinking) "May that one, among us fare in that manner, - he who is hostile to another (amongst us) and who, among us, may speak (anything) other than this (agreement)".

8. Then they touch (chanting) "You are unassailed, unassailable". Indeed the gods, remaining together, speaking alike and holding together, were unassailed and unassailable. (He says) "The strength of the gods", (indeed meaning) the pleasing bodies of the gods and their favourite abodes (or fond powers). (He says) "Not cursing and saving from curse". Verily the gods are superior beyond courses. (In saying) "what cannot be hurt" he verily says (means) only this, "unassailable". (He says), "Truly may I reach Truth!" He verily says (means) this only, "May I truly

मित्येवैतदाहाञ्जसा सत्यमुपगेषमित्यञ्जसा सत्यमुपगेषं मेदमतिक्रमिषमित्येवैतदाह सुविते मा धा इति सुविते ह्येतद्देवानदधुर्ये समानमवदन्त्समानमध्रियन्त ॥ ८ ॥

तत्पत्नीङ्ग्यापिधाय निदधति तस्मिन्नभ्युन्नीय गृहपतये व्रतं प्रयच्छन्ति स हि तेषामिन्द्रभाजनं भवति यद्यु दक्षिणावता यजेत यजमानाय ते प्रयच्छन्ति स हि तेषामिन्द्रभाजनं भवति तद्या देवा जुष्टास्तनूः प्रियाणि धामानि समवाद्यन्त तदिन्द्रे संन्यदधत स एष एवेन्द्रो य एष तपति तेन हैष एतद्वीर्येण तपति शश्वद्धैष पुरा कृष्ण[५] एवासाथ ये बहवो दीक्षन्ते गृहपतौ ते संनिदधते तथो एव जुष्टास्तनूः प्रियाणि धामानि स हि तेषामिन्द्रभाजनं भवति यद्यु दक्षिणावता यजेत यजमाने ते संनिदधते तथो एव जुष्टास्तनूः प्रियाणि धामानि स हि तेषामिन्द्रभाजनं भवति तद्या देवा जुष्टास्तनूः प्रियाणि धामानि समवाद्यन्त तत्सार्धꣳ संजघ्ने ततः साम संबभूव तस्मादाहुः सत्यꣳ सामेति देवजꣳ सामेत्यतो हि तत्संभूतमिति ॥ ९ ॥ इति द्वितीयं ब्राह्मणम् ॥

तृतीयं ब्राह्मणम्

आतिथ्येन वै देवा इष्ट्वा तान्त्समद्विवेद ते न समजानतान्योऽन्यस्य श्रैष्ठ्यायातिष्ठमानास्त उ वै तानूनप्त्रे समजानत ते होचुस्तानूनप्त्रे संज्ञायाव्रत्यमिव वा इदमचारिष्मेति ये दीक्षिताः सन्तोऽन्योऽन्यं पापमवादिष्म प्रायश्चित्तिमस्येच्छामहै[१] प्रायश्चित्तिं करवामहा इति ते नाह पुरावभृथात्पुनर्दीक्षामु[२]पाजानꣳस्त एतामेवावान्तरां[३] दीक्षामपश्यन् ॥ १ ॥

तेऽग्निनैव त्वचं विपल्यैङ्गयन्त तपो वा अग्निस्तपो दीक्षा संतरां मेखलामौहन्त तदेनां पर्यस्ताꣳ सतीं पुनः पर्यास्यन्त तद्यदवान्तरां दीक्षामपश्यꣳ स्तस्मादवान्तरदीक्षा नाम तथो वा एष एतदवान्तरां[४] दीक्षामुपैति ॥ २ ॥

५. See notes, कृत्स्न some Mss, कृत्स्न some others

१. अन्वेच्छामहै M, see notes

२. दीक्षामपाजानꣳस्त H, My, T, V 1

३. अवान्तरदीक्षां TE, V 2

४. एतदवान्तरदीक्षामुपैति V 2, TE

(straightway) reach truth! May I not transgress this!" (He says), "Hold me up for well reaching (the goal)". For the gods who spoke in common who held themselves alike, hold (established) themselves in good achievement (welfare).

9. Having taken it round and having covered it (with a lid), they place it down. Having taken (apart) from it, they give the *vrata* (food for consecration) to the master of the house (*Gṛhapati*). For, he indeed is the one who takes the place of Indra among them (the consecrated priests). If he should sacrifice with an offering with a sacrificial fee, then, they give it to the sacrificer. For he, among them, is the one who takes the place of Indra. The pleasing bodies (forms) and the favourite abodes (fond powers) which the gods put together, all that they deposited in Indra. This one who burns (i.e., the sun) - he is indeed Indra. Thus he burns indeed with that virility. Formerly he (the sun) was always verily black. And those many who undertake the consecration - they place the pleasing forms and the fond powers in the master of the house, in that same manner. For, he among them is the one who takes the place of Indra. If he should sacrifice with an offering with a sacrificial fee, then they place the very pleasing forms and fond powers in the sacrificer in that same manner. For he, among them, is the one who takes the place of Indra. Then, the pleasing forms and the fond powers which the gods had gathered together, all that was, was united. From that, Sāman came to be. Therefore they say, "Sāman is Truth". "Sāman is born of the gods". For it was born of them. (Second Brāhmaṇa Ends)

BRĀHMAṆA III

1. The gods having performed the ritual of hospitality, discord came upon them. Contending with each other for superiority, they did not come to an agreement. They indeed agreed in the matter of (the covenant of) *Tānūnaptra*. Having come to an agreement in '*Tānūnaptra*' (the covenant of) '*Tānūnaptra*' they said, "We have indeed acted thus in violation of vow". Having been the consecrated persons, we spoke evil to each other. "Let us seek an atonement for this. Let us perform expiatory ritual". They had not prescribed a re-consecration before the final ceremonial bath. They only found this intermediate consecration.

2. With fire itself they enveloped the skin around. Verily 'Agni' is heat; consecration is austerity. They tightened the guide (of holy grass) further. Thus, what had already been thrown around (the body) they threw around further. Since they found the consecration in the middle, therefore it came to be known as intermediate consecration. In that manner this person (the sacrificer) now undertakes the intermediate consecration.

सोऽग्निनैव त्वचं विपलीङ्ग्यते तपो वा अग्निस्तपो दीक्षा संतरां मेखलामूहते तदेनां पर्यस्ताᳲ सतीं पुनः पर्यस्यते स यदतः प्रागव्रत्यं करोति वा वदति वा तस्यैषा प्रायश्चित्तिस्त ऊचुः प्रजामुपायामेति ॥ ३ ॥

तेऽग्निनैव त्वचं विपल्यैङ्ग्यन्ताग्निर्वै मिथुनस्य कर्ता प्रजनयिता तत्प्रजामुपायन्त्संतरां मेखलामौहन्त तत्प्रजामात्मन्यकुर्वत तथो वा एष एतत्प्रजामेवोपैति ॥ ४ ॥

सोऽग्निनैव त्वचं विपलीङ्ग्यतेऽग्निर्वै मिथुनस्य कर्ता प्रजनयिता तत्प्रजामुपैति संतरां मेखलामूहते तत्प्रजामात्मनि कुरुते तस्माद्वा अवान्तरदीक्षामुपैति ॥ ५ ॥

अथ यद्वेवावान्तरदीक्षामुपैति देवा ह स्म वै दीक्षिताः सन्तः समिधमभ्याधायमिति[५] वितिष्ठन्ते तान्ह तथा विष्ठितानसुररक्षसान्यनुव्यवेत्य जिघाᳲसां चक्रुरितरस्यैवेतरᳲ रूपेणेतरस्येतरं ते हान्योऽन्यं पापं वदन्त उपसमेयुरित्थं वै मा[६] त्वमवादीरित्थं मावादीरित्यग्निर्हैव तथा नान्यमुवाद नो हान्यः कश्चनाग्निं तथोवाद ॥ ६ ॥

ते ह देवा अग्निमूचुरग्नेऽपि त्वामित्थं वदन्ती३ इति न मामिति होवाच ते ह देवा ऊचुरयं वै नो विरक्षस्तमो यदग्निरिति हन्तास्यैव सर्वे रूपं भवामेति तथा रक्षाᳲस्यतिमोक्ष्यामह इति तथा स्वर्गं लोकᳲ समश्नविष्यामह इति त एतस्यैव सर्वे रूपमभवन्यदग्नेस्तथा रक्षाᳲस्यत्यमुच्यन्त तथा स्वर्गं लोकᳲ समाश्नुवत तथो वा एष एतदेतस्यैव[७] रूपं भवति यदग्नेस्तथा रक्षाᳲस्यतिमुच्यते तथा स्वर्गं लोकᳲ समश्नुते तस्माद्वा अवान्तरदीक्षामुपैति ॥ ७ ॥

स समिधमभ्यादधदवान्तरदीक्षामुपैत्यग्ने व्रतपास्त्वे व्रतपा इत्यग्निर्वै देवानां व्रतपतिस्तस्मादाहाग्ने व्रतपास्त्वे व्रतपा इति या तव तनूरियᳲ सा मयि या मम तनूरेषा सा त्वयीति तदग्निना त्वचं विपलीङ्ग्यते सह नौ व्रतपते व्रतान्यनु मे दीक्षां दीक्षापतिर्मन्यतामनु तपस्तपस्पतिरिति नात्र तिरोहितमिवास्त्येतदवान्तरां[८] दीक्षामुपैत्यत्र खलु संतरां मेखलामूहते संतरामङ्गुलीरचति संतरां नीविम् ॥ ८ ॥

५. अभ्याधायमति K, My, T, H, V 1, अभ्याधायाहमिति see notes
६. मां My, TE
७. एतदेतदेव My, T, TE, एतदेव M
८. अवान्तरदीक्षाम् V 1, M

3. He envelops the skin with fire itself. Agni indeed is heat and consecration is austerity. He girds the girdle more (tightly). Thus he throws around further this (girdle) that has already been thrown around (the body). Whatever he does before this, in violation of the vow, or speaks — this is an atonement for that.They (the gods) said "We have obtained progeny".

4. They enveloped the skin with the fire itself. Agni is indeed the maker of a union, the progenitor. Therefore they obtained progeny. They tightened the girdle further. Thus, they produced offspring in themselves. In that manner does this one (sacrificer) verily obtain progeny.

5. He envelops the skin verily with fire. Agni is indeed the maker of a union, the progenitor. Thus does he (the sacrificer) obtain progeny. He binds the girdle faster. Thereby does he produce offspring in himself. Therefore is it that he undertakes the intermediate consecration.

6. Now, the reason why he undertakes the intermediate consecration (is this). The gods, having been consecrated, set out for fetching firewood (kindling wood). Them who had thus set out, the Asuras and Rakṣasas wished to kill them after having followed them, by (assuming) the form of another and another by (assuming) the form of the other. They came together, mutually speaking ill (of each other) saying, "Thus have you said to me! Thus have you spoken to me!" Only Agni did not say so to any other and indeed no one else said so to Agni.

7. Those gods said verily to Agni, "Oh Agni! Do they speak thus to you?" (Agni) said, "Not me". Those gods indeed said, "This one *viz.* Agni verily is the greatest repeller of Rakṣasas, among us". "Ah! Let us all be of his own form. That way, we shall escape from the Rakṣasas". "Thus we shall enjoy (occupy) the world of Heaven". They all become (assumed) that form which belonged to this very Agni. Thereby they escaped from the Rakṣasas, and that way occupied from the Rakṣasas and that way occupied the world of Heaven. In that very manner does this one (sacrificer) thus become (assume) the form which is of this very Agni. That way he escapes from the Rakṣasas thus occupies the world of Heaven. Therefore indeed does he undertake the intermediate consecration.

8. Placing the firewood, he undertakes the intermediate consecration, (chanting), "Oh Agni protector of vows! You are the protector of vows". For Agni is the protector of vows to the gods. Therefore he says, "Oh Agni the protector of vows! You are the protector of vows". (He says) "This very body which is yours - (may this be) in me! That is my body, (may this be) in you!" Thus he envelops the skin with fire. (He says) "Oh lord of vows! (may) our vows (be) together. May the lord of consecration approve of my consecration! (May) the lord of penance (approve) of my penance". Is it not obscure, as it were, here. Thus he assumes the intermediate consecration. Here (now) he fightens the girdle further. More does he bend his fingers and tightens the navel tuck further.

अथ मदन्तीभिरुपचरन्ति तप्त इव वा अग्निस्तप्ता इव मदन्त्योऽग्नेर्ह्येष एतद्रूपं भवति तस्मान्मदन्तीभिरुपचरन्ति मदन्तीरुपस्पृश्य सोममाप्याययन्ति वज्रो वा आज्यꣳरेतः सोमो नेद्वज्रेणाज्येन रेतः सोमꣳ हिनसानीति तस्मान्मदन्तीमिरुपचरन्ति मदन्तीरुपस्पृश्य सोममाप्याययन्ति ॥ ९ ॥

तदाहुर्यथापूर्वमेव कुर्यादित्यातिथ्येनैवेष्ट्वेत्याप्यायनमेवाग्रे यस्मा एतदाप्यायनं क्रियतेऽथ तानूनप्त्रमथावान्तरदीक्षेति तदु तथा न कुर्याद्यज्ञस्य वा एतत्कर्मात्रो वा एनान्त्समद्विवेद त उ वै तानूनप्त्रे समजानत तस्मात्तानूनप्त्रमेवाग्रेऽथावान्तरदीक्षाथाप्यायन-मेतदेव स्थितम् ॥ १० ॥

स यत्सोममाप्याययन्ति दिवि वै सोमो देवो हि सोमो वृत्रो वै सोमस्तस्यैतच्छरीरं यद्गिरयो यदश्मानस्तदेषौशान्या नामौषधिर्जायत[९] इति होवाच श्वेतकेतुरौद्दालकिस्ता-मेतदाहृत्याभिषुण्वन्तीति तां दीक्षोपसद्भिस्तानूनप्त्रेणाप्यायनेन सोमं कुर्वन्ति तथो खलु सोमो भवतीति ॥ ११ ॥

अथ यद्वेव सोममाप्याययन्ति मधु सारघमित्याहुर्यज्ञो वाव मधु सारघमथैत एव सरघा यदृत्विजः स यथा मधु मधुकृत आप्याययेयुरेवमेवैतदाप्याययन्ति ॥ १२ ॥

अथ यद्वेव सोममाप्याययन्ति देवा वै यज्ञेनेमां जितिं जित्वा येयमेषां जितिस्ते होचुर्हन्तेदं तथा करवामहा इति यथा न इदमनभ्यारुह्य[१०] मनुष्यैरसदिति ते यज्ञस्य रसं निर्धीय यथा मधुकृतो निर्धयेयुरेवं विदुह्य यज्ञं यूपेन योपयित्वा तिरो बभूवुस्तद्यदेनेनायोपयꣳस्तस्माद्यूपो नाम ॥ १३ ॥

तदृषीणामनुश्रुतमास तं यथा यथर्षयो यज्ञꣳ समभरꣳस्तथायं यज्ञः संभृतो यतो[११] वै तदृषयो यज्ञꣳ समभरन्नेवमु वा एष एतद्यज्ञꣳ संभरति यो दीक्षते ॥ १४ ॥

९. तदेषौ संज्ञा नामौषधिः P, C, तदेषा संज्ञा V 1, see notes
१०. अनभ्यारुह्यं Ca, W, V 1, Ne, see notes
११. यथो Ca

9. Then they serve him with heated (delighting) water. Verily fire is, as it were, heated up, as it were. For, this is, thus, the form of fire. Therefore they serve him with hot (pleasing) water. Having touched the hot water they strengthen Soma - verily *ghee* is the thunderbolt, Soma is the seed - thinking, "If not (if I do not strengthen Soma), I might harm the seed Soma with the thunderbolt. *viz.* the ghee. Therefore they serve him with hot water; having touched the hot water, they strengthen Soma.

10. About that, they say, "He should perform it only as previously. He should do the very strengthening (of Soma) first after having performed the ritual of hospitality (Soma) for whom this strengthening is done. Then (he should perform) the *'Tānūnaptra'* (the ritual of covenant with *Tānūnaptra* (fire) to witness) and then the intermediate consecration. One should not perform it that way at all. For this is the performance of the sacrifice. It was here, indeed, that discord came upon these (gods). They verily came to an agreement in the *Tānūnaptra* (the ritual with *Tānūnaptra* as witness). Therefore (he should perform) only. *Tānūnaptra* at the outset, then the intermediate consecration and then the strengthening (of *soma*). This alone is established (practice) (this is what remains ultimately).

11. The reason why they strengthen (reinforce) *soma* (is this). Soma (was) verily in heaven (the sky). Indeed Soma is a god. "Verily Soma is Vṛtra. These things *viz.* the mountains, the rocks; are his body here. There this plant *viz. Auśānyā* is born". So said Śvetaketu the son of Uddālaka, "Having brought that (plant) here, they press it". "They make it into *soma* (again) by the consecration (*dīkṣā*) and the rituals preceding the pressing (*upasad*) the *'Tānūnapatra'* and the strengthening (*āpyāyana*) thereby indeed does it become Soma".

12. And again, the reason why they strengthen Soma is (this). They say 'the honey is of bees! The sacrifice indeed is the bees' honey. And these *viz.* the sacrificial priests are themselves the bees. Just as the bees would replenish the honey, in the same manner do these (priests) now replenish (strengthen) it (the sacrifice).

13. And again, the reasons why they strengthen Soma (is this), the gods, verily having won this conquest, which conquest is theirs, said "Ah! Let us make this in such a manner that this of our may become inaccessible (unclimbable) for men". Having completely sucked out the essence of the sacrifice just as honey-bees would completely suck up (honey) having emptied it and having covered (obliterated) the sacrifice with the sacrificial post, they disappeared. Because they obliterated (the sacrifice) by means of this, therefore is this known as *'yūpa'* (the sacrificial post/the obliterator).

14. That indeed came to be heard by the Ṛṣis. This sacrifice was collected in such ways as the Ṛṣis collected it. Just as the Ṛṣis then (formerly) gathered the sacrifice, thus verily does this (sacrificer) who undertakes the consecration now collects this sacrifice.

स वै वागेव यज्ञः स यदेव तत्र यज्ञस्य देवैर्निर्धीतं यद्विदुग्धं तदेवैतदाप्याययन्त्यथ समृद्ध एव यज्ञः षलाप्याययन्ति षड्वा ऋतव ऋतव एवैतद्भूत्वाप्याययन्ति ॥ १५ ॥

त आप्याययन्त्यꣳशुरꣳ[१२] शुष्टे देव सोमाप्यायतामिति तदस्याꣳशुमꣳशुमेवाप्याययन्त्यꣳशावꣳशावेव रसं दधाति तस्मादाहाꣳशुरꣳशुष्टे देव सोमाप्यायतामितीन्द्रायैकधनविद इतीन्द्रो यज्ञस्य देवता तस्मादाहेन्द्रायेत्येकधनविद इति दश दश वा ह स्मैष एकैकोऽꣳशुर्देवान्प्रतीन्द्रायैकधनानाप्याययन्ति शतꣳ शतं वा तस्मादाहैकधनविद इत्या तुभ्यमिन्द्रः प्यायतामितीन्द्रो यज्ञस्य देवता या ते देवता सा त आप्यायतामित्येवैतदाहा त्वमिन्द्राय प्यायस्वेति तदेतस्मिन्नाप्यायनं दधात्याप्याययास्मान्त्सखीन्त्सन्या मेधयेति यत्सनोति तेन तदाह मेधयेति यन्मेधयानुब्रूते स्वस्ति ते देव सोम सुत्यामुदृचमशीयेत्याशीरेषर्त्विजां च यजमानस्य च स्वस्ति यज्ञस्योदृचꣳ सꣳस्थां गच्छेमेति ॥ १६ ॥

अथ प्रस्तरे निह्नुवत उत्तरत उपचारो वै यज्ञो जिह्मा उ वा एते यज्ञाद्यन्ति ये सोममाप्याययन्ति दक्षिणेव ह्यन्ववयन्ति ते देवताभ्य आवृश्च्यन्ते यज्ञ उ वै प्रस्तरस्तत्पुनर्यज्ञमारभते तथा न जिह्मा यज्ञाद्यन्ति तथोदेवताभ्यो नावृश्च्यन्ते तस्मात्प्रस्तरे निह्नुवते ॥ १७ ॥

ते निह्नुवत एष्टा रायः प्रेषे भगायेत्यृतमृतवादिभ्य इति सत्यꣳ सत्यवादिभ्य इत्येवैतदाह नमो दिवे नमः पृथिव्या इति तदाभ्यां द्यावापृथिवीभ्यां नमस्करोति ययोरिदꣳ सर्वमधि ॥ १८ ॥

तदाहुरक्ते निह्नुवीता३ अनक्ता३ इति तद्वनक्त एव निह्नुवीतानुप्रहरणꣳ ह्येवाक्तस्य समुल्लुप्यादायाहाग्नीन्मदन्त्यापा३ इति मदन्तीति तत्समुदितभाजनं ताभिरेहीत्युपर्युपर्यतिहरति

१२. See notes

15. Verily speech is the sacrifice. What, verily of the sacrifice, was thoroughly sucked up by the gods and what was emptied that very thing now they replenish. And now the sacrifice is verily enriched. They strengthen it six times. Indeed six are the seasons. Thus, having become the seasons, they strengthen it.

16. They strengthen it (chanting), "Oh god Soma! May every span (segment) of yours be strengthened!" Thus they strengthen every part of him. He (Soma) bears the essence in every segment. Therefore he says, "Oh god Soma, may segment (after) segment of yours be strengthened! He (chants) "to Indra the obtainer of the best portion of wealth". Indra is the god of the sacrifice. Therefore Let us 'To Indra' (He chants) "To the winner of the best of the wealth". This, each part (of Soma) (becomes) ten each towards the gods, for the sake of Indra; they (the ten) fill (ten) cups of the best part or a hundred each (in each becomes hundred fold and fills a hundred cups). Therefore he says, "To the winner of the best part of the wealth". (He chants) "May Indra be strengthened for your sake!" Indra is the god of the sacrifice. He verily says (means) only this, "Whoever is your deity, may that (deity) be strengthened for your sake!" (He chants) "Be strong for the sake of Indra!" Thus he places replenishment in this (Soma). (He chants) "Strengthen us friends with gain and with understanding". As he gains, therefore he says that. (He says) "With understanding" for he recites with understanding. (He chants), "Oh god Soma! May it be well with you! May I enjoy (attain) the completion of the pressing (*sutya*)!" This is the prayer for blessing of the priests and the sacrificer, "May it be well! May we reach the end, the completion of the sacrifice".

17. Thereafter, they remove (wrong doings) (i.e. they appease the gods) on the *prastara*(spread bunch of holy grass). The sacrifice (requires) serving attendance at the north. These who strengthen *soma* move away tranversely from the sacrifice. They join, as it were, at the south. They are out off from the gods. Therefore they remove (the wrongs) on the *prastara*.

18. They remove (the wrongs) (appease the gods) (chanting) "(May) desired riches (come to us) for great strength and for prosperity— "The right for those who speak the right". He verily says (means) only this "The Truth for those who speak the Truth". (They chant) "Obeisance to the sky, obeisance to the earth". Thus he makes obeisance to heaven and earth on whom all this rests.

19. About that they say, "Should he remove (the wrongs) (appease the god) (i.e. make amends) on the anointed (*prastara*) (or) on the unanointed". Indeed thus he should remove (the wrongs) only on the unanointed. For, indeed, there is the immediate throwing of the anointed (into the fire). Having gathered it (*prastara*) up and having taken it up, (the Adhvaryu) says, "Oh Agnīdh! Do the waters boil (rejoice)?" (The Agnīdh replies) "they boil". That takes the place of cordial talk. (The Adhvaryu says) "Come with them (waters)" He lifts (the *prastara*) up, above and above (the fire). Then, this is in the place of (as if) throwing it into

स यदुपर्युपर्यतिहरति तदनुप्रहृतभाजनमथ यन्नानुप्रहरत्येतेनो ह्या श्वः सुत्यायाश्चरन्ति[१३] ॥ १९ ॥ इति तृतीयं ब्राह्मणम् ॥

चतुर्थं ब्राह्मणम्

ग्रीवा ह वा अस्योपसदस्तस्माद्यदि प्रवर्ग्यवान्भवति प्रवर्ग्येण चरित्वा शिरः प्रवर्ग्योऽथास्मिन्नेता ग्रीवाः प्रतिदधाति तद्याः पूर्वाह्णेऽनुवाक्या अन्वाह ता अपराह्णे याज्या या याज्यास्ता अनुवाक्या एवं व्यतिषजति ग्रीवाणामेवैतदस्थीनीमान्त्स्कन्धान्व्यतिषजति[१] तानीमानि ग्रीवाणामस्थीनीमे स्कन्धा व्यतिषक्ता अथ यदुपसद्भिर्यजते ॥ १ ॥

देवाश्च ह वा असुराश्चोभये प्राजापत्या अस्पर्धन्त ततो हासुरा एषु लोकेषु पुरश्चक्रिरेऽयस्मयीमस्यां रजतामन्तरिक्षे हरिणीं दिवि ॥ २ ॥

तदु वै देवा अस्पृण्वत ता उपसद्भिरुपासीदंस्ताः प्राभिन्दन्प्राजयंस्तस्मान्मानुष उपसदापुरं जयन्तीत्याहुरथैताभिरेव देवा अजयन्नथ यदेष एताभिर्यजते नाहैवैतस्मा एषु लोकेषु तथा पुरः कुर्वत इमांस्त्वेवैतल्लोकान्प्रभिनत्तीमाँल्लोकान्प्रजयति तस्माद्वा उपसद्भिर्यजते ॥ ३ ॥

ता आज्यहविषो भवन्ति वज्रो वा आज्यमेतेनैव वज्रेणाज्येन देवा इमाँल्लोकान्प्राभिन्दन्प्राजयंस्तथो वा एष एतेन वज्रेणाज्येनेमाँल्लोकान्प्रभिनत्तीमाँल्लोकान्प्रजयति तस्मादाज्यहविषो भवन्ति ॥ ४ ॥

सोऽष्टौकृत्वो जुह्वां गृह्णाति चतुरुपभृति तद्वा आहुश्चतुरेव जुह्वां गृह्णीयादित्यष्टौकृत्व उपभृतीत्यष्टौ त्वेव कृत्वो जुह्वां गृह्णाति चतुरुपभृति वज्रमेवैतदभिभारं करोत्यग्नीषोमा उ वै देवानां सयुजौ ताभ्यामेव सह गृह्णाति तौ सयुजौ करोत्येकाकिने विष्णवे स पूर्वमेवाघारमाघारयति नोत्तरं प्रतिक्रामति वा उत्तरमाघारमाघार्याभिजितय एव तस्मात्पूर्वमेवाघारमाघारयति नोत्तरम् ॥ ५ ॥

१३. See notes

१. See notes

the fire. And why he does not throw it into the fire is that with this (*prastara*) itself they perform (the ritual) on the morrow, upto the pressing. (Third Brāhmaṇa Ends)

BRĀHMAṆA IV

1. Indeed the *'Upasads'* (the subsidiary rituals preceding the pressing) are the neck of this (sacrifice). Therefore, if he has (the performance of) *'Pravargya'* then (he should perform the *'Upasad'*) after having performed the *'Pravargya'*. *Pravargya* is the head (of the sacrifice). And then he places these necks in this. Therefore, those prayers of invitation which he recites in the forenoon key are the prayers of offering in the afternoon; those which (he recites as) offering prayers (in the forenoon) they are the prayers of invitation (in the afternoon). Thus he verily interlinks the bones of the necks; he interlinks these shoulders. These bones of these necks and these shoulders are interlinked. And then he sacrifices with the *'Upasads'*.

2. The gods and the Asuras, both sprung from Prajāpati contended. Then the Asuras built cities in these worlds, one of iron in this (earth), one of silver in the mid (aerial) region and one of gold in the sky.

3. Then the gods verily attacked. They be seiged (sat near) them (cities) with the *'Upasad'* (rituals) and broke them and conquered. Therefore they say, "In human (practice), they conquer a city by a siege". And the gods conquered verily with these (*Upasad*). And when this (sacrificer) sacrifices with these, indeed they do not at all build cities, in that manner, in these worlds for this (i.e. against this) (sacrificer). These very worlds he thus breaks up and he conquers these worlds. Therefore it is that he sacrifices with the *'Upasads'*.

4. They (the *Upasads*) have *ghee* as offering. Verily *ghee* is the thunderbolt. It was with this very thunderbolt *viz. ghee* that the gods broke up these worlds and conquered. In that manner, indeed, this (sacrificer) breaks up these worlds with this thunderbolt *viz.* the *ghee*, and conquers these worlds. Therefore (they, the *Upasads*) have *ghee* as offering.

5. He takes eight times in the *juhū* (spoon) and four times in the *upabhṛt* (spoon). About that they say, indeed, "He should take only four times in the *juhū*", eight times in the *upabhṛt*". He verily takes only eight times in the *juhū* and four times in the *upabhṛt*. Thus he makes the thunderbolt heavy in the fore-front. Among the gods, verily Agni and Soma are together. For them only he takes together; he makes them be together. For Viṣṇu who is single, he pours (sprinkles *ghee*) the libation formerly itself; he does not (make) the second (libation). Or, having made the subsequent (northern) libation he recedes. For the sake of conquest, therefore, he pours only the first offering and not the subsequent (northern) one.

आश्राव्य न होतारं प्रवृणीते सीद होतरित्येवाह सीदति होता होतृषदने प्रसूतः स्रुचावादायाहाग्नयेऽनुब्रूहीत्यतिक्रम्याश्राव्याहाग्निं यजेति वषट्कृते जुहोति सोमायानुब्रूहीत्याह तत्रैव तिष्ठन्नाश्राव्याह सोमं यजेति वषट्कृते जुहोति समानयमान आह विष्णवेऽ–नुब्रूहीत्याश्राव्याह विष्णुं यजेति वषट्कृते जुहोति स यत्सार्धमेव तिष्ठञ्जुहोति न यथेदमुतान्यस्मिन्यज्ञे प्रचरन्त्संचरत्यभिजितय एव तस्मात्सार्धमेव तिष्ठञ्जुहोति न संचरति ॥ ६ ॥

ता वा एतास्तिस्रो देवता यजति स यदेतास्तिस्रो देवता यजति वज्रमेवैतत्सꣳस्करोत्यग्निमनीकꣳ सोमꣳ शल्यं विष्णुं कुल्मलं तद्वज्रमेवैतत्सꣳस्करोत्यहर्वा अग्नी रात्रिः सोमोऽथ योऽहोरात्रयोः सन्धिस्तद्विष्णुरेते उ वै संवत्सर एते हि परिप्लवमाने संवत्सरं कुरुतस्तद्वज्रमेवैतत्संवत्सरꣳ सꣳस्करोत्येतेन वै वज्रेण संवत्सरेण देवा इमाँल्लोकान्प्राभिन्दन्प्राजयꣳस्तथो वा एष एतेन वज्रेण संवत्सरेणेमाँल्लोकान्प्रभिनत्तीमाँल्लोकान्प्रजयति तस्माद्वा एतास्तिस्रो देवता यजति ॥ ७ ॥

स यदि तिस्र उपसदो भवन्ति त्रयो वा ऋतवः संवत्सरस्य संवत्सररूपमेवैतत्क्रियते संवत्सरमेवैतत्सꣳस्करोति द्विरेकया द्विरेकया प्रचरति तत्षट् षड्वा ऋतवः संवत्सरस्य संवत्सररूपमेवैतत्क्रियते संवत्सरमेवैतत्सꣳस्करोति ॥ ८ ॥

यद्यु वै द्वादशोपसदो भवन्ति द्वादश वै मासाः संवत्सरस्य संवत्सररूपमेवैतत्क्रियते संवत्सरमेवैतत्सꣳस्करोति द्विरेकया द्विरेकया प्रचरति तच्चतुर्विꣳशतिश्चतुर्विꣳशतिर्वा अर्धमासाः संवत्सरस्य संवत्सररूपमेवैतत्क्रियते संवत्सरमेवैतत्सꣳस्करोति ॥ ९ ॥

6. Having made (the Āgnīdhra) call the attention (of the god) he does not choose the Hotṛ. He merely says, "Oh Hotṛ! Sit". The Hotṛ sits onthe seat of the Hotṛ. Having been impelled, having taken up (the *ghee*) in the *sruk* (spoon), he says "Recite the prayer of invitation for Agni". Having passed beyond (the fire), having caused the calling of attention, he says, "Recite the offering prayer for Agni". When '*Vaṣat*' has been pronounced, he pours the offering. He says, "Recite the prayer of invitation for Soma". Standing there itself (and having caused the calling of attention, he says "Worship (pronounce the offering prayer for) Soma". When '*Vaṣat*' has been pronounced, he pours the offering. Pouring out (the *ghee*) together, he says, "Pronounce the prayer of invitation for Viṣṇu". Having caused the calling of attention, he says, "Worship (recite the offering prayer for) Viṣṇu". When '*Vaṣat*' has been pronounced, he makes the offering. The reason why he offers verily standing along (continuously) and does not move about (here) now as he performs moving about in (any) other sacrifice, is (that it is) for the sake of conquest. Therefore, he verily offers standing along (continuously) and does not move about.

7. He verily worships (sacrifices to) these three deities. The reason why he worships these three deities is (this). He thus fashions the very thunderbolt, (making) Agni the face (of the thunderbolt). Soma the dart (the sharp tip); and Viṣṇu the part connecting the arrow-head and the shaft. Thus he verily fashions the thunderbolt. Verily the day is Agni and the night (is) Soma. And what is the joint of day and night that is Viṣṇu. These two verily are the year. For, revolving, these two make the year. Thus, therefore, he fashions the very thunderbolt *viz.* the year. It was by this thunderbolt *viz.* the year indeed, that the gods broke up and conquered these worlds. In that very manner this (sacrificer) breaks up these worlds, conquers these worlds, by means of this thunderbolt, the year. Therefore, is it that he worships these three deities.

8. If there are three *Upasads* (preliminary rituals before pressing of *soma*), indeed three are the seasons of the year — thus the very form of the year is thus made. He thus fashions the very year. With (each) one he performs twice, with (each) one he performs twice. That (makes) six. Verily six are the seasons of the year. Thus the form of the year itself is made. Thus he fashions the very year.

9. The reason why he performs in the morning and in the evening is (that it is) also for the desire for completion - that way the completion takes place - and that it might be good victory. Now, when he performs in the morning, thereby he verily conquers. And, when he performs in the evening, it is (with the thought) that it might be a good conquest. And when he makes the offering (it is like this) - here (in this world) indeed, they lay seige on the city and conquer it; having conquered it, they resort to it which is their own. Now when he (the sacrificer) performs, he verily lays seige thus. And when he completes it, he verily conquers. And then he thus attains what is his own. When he makes the offering, he proceeds with the first (*Upasad*), twice with one and twice with one (the other).

स यत्सायंप्रातः प्रचरति संपदश्च कामाय तथा हि संपत्संपद्यते सुजितमसदिति चेदं नु यत्प्रातः प्रचरति जयत्येव तदथ यत्सायं प्रचरति सुजितमसदित्यथ यज्जुहोतीदं वै पुरं युध्यन्ति[२] तां जयन्ति तां जित्वा स्वाꣳसतीं प्रपद्यन्ते स यत्प्रचरति युध्यत्येव[३] तदथ यत्संतिष्ठते जयत्येव तदथैतत्स्वाꣳ सतीं प्रपद्यते यज्जुहोति स प्रथमया द्विरेकया द्विरेकया प्रचरति ॥ १० ॥

स जुहोति या ते अग्नेऽयःशया तनूर्वर्षिष्ठा गह्वरेष्ठा । उग्रं वचो अपावधीत्त्वेषं वचो अपावधीत्स्वाहेत्येवꣳरूपा हि सासीदयस्मयी हि सासीदथापरया द्विरेकया द्विरेकया प्रचरति ॥ ११ ॥

स जुहोति या ते अग्ने रजःशया तनूर्वर्षिष्ठा गह्वरेष्ठा । उग्रं वचो अपावधीत्त्वेषं वचो अपावधीत्स्वाहेत्येवꣳरूपा हि सासीद्रजता हि सासीदथापरया द्विरेकया द्विरेकया प्रचरति ॥ १२ ॥

स जुहोति या ते अग्ने हरीशया तनूर्वर्षिष्ठा गह्वरेष्ठा । उग्रं वचो अपावधीत्त्वेषं वचो अपावधीत्स्वाहेत्येवꣳरूपा हि सासीद्धरिणी हि सासीत्स यदि द्वादशोपसदो भवन्ति चतुरहमेकया चरति चतुरहमेकया चतुरहमेकया ॥ १३ ॥

अथ वा अतो व्रतोपसदामेव पर उर्व्यो वा अन्या उपसदः परोह्वयोऽन्यास्तद्याः[४] परउर्व्य एकं प्रथमेन दोग्ध्यथ द्वावथ त्रीꣳस्ताः परउर्व्यो ऽथ याः परोह्वयस्त्रीन्प्रथमेन दोग्ध्यथ द्वावथैकं ताः परोह्वयस्तद्या इमाः परउर्व्यस्ताः परोह्वयोऽथ याः परोह्वयस्ताः परउर्व्यस्तपसा वै लोकं जयन्ति तत्परः पर एवैतद्वरीयो वरीयस्तपो भवति स श्वः श्वः श्रेयान्भवति परः परो वरीयाꣳसं वरीयाꣳसं लोकं जयति य एवं विद्वान्परोह्वीरुपैति तस्मात्परोह्वीरेवोपेयात्स यदि द्वादशोपसदो भवन्ति त्रीꣳश्चतुरहं दोग्धि द्वौ चतुरहमेकं चतुरहम् ॥ १४ ॥ इति चतुर्थं ब्राह्मणम् ॥

॥ इति चतुर्थोऽध्यायः ॥

२. See notes

३. See notes

४. परोꣳह्वयो Ca, परोइह्वयो V 1, P, C, see notes

10. He offers, (chanting) "Oh Agni! your body which rests in iron, which is oldest (biggest) and which is in an inaccessible place—it has driven away the sharp word it has driven away the terrible word—*Svāhā*". That (body of Agni) was indeed of this form. It was verily of the form of iron. Now he performs with another (*Upasad*), twice with one and twice with one (the other).

11. He offers (chanting) "Oh Agni! Your body which lies in silver, which is oldest (biggest) and which rests in an inaccessible place—that has driven away the terrible word - *Svāhā*"! For, it was of this form. It was indeed silver. And he performs with another (*Upasad*), twice with one and twice with one (the other).

12. He offers (chanting) "Oh Agni! Your body which rests in gold, which is oldest (biggest) and which rests in an inaccessible place—that has driven away the sharp work, it has driven away the terrible word-*Svāhā*!" For, it was of this form. Indeed it was golden. If there are twelve '*Upasads*' he performs with one for four days with one (the second) for four days and with one (the third) for four days.

13. And now verily (the matter) of the *Upasads* related to the consecration (fasting): Some (other) *Upasads* are 'progressively increasing' and some others are 'progressively decreasing'. About that, those are 'progressively increasing' (at which) he milks one (teat) by the first (day) and then two (on the second day) and then three (on the third day). They are the 'progressively increasing'. They are 'progressively decreasing (at which) by the first (day) he milks three (teats) and then (on the second day) two and then (on the third day) one. They are the 'progressively decreasing'. These which are 'progressively increasing' they are (the same as) the 'progressively decreasing'. And those which are 'progressively decreasing', they are (the same as) the 'progressively increasing. They conquer the world indeed by austerities. Thus, on and on, the penance thus becomes better (greater) and better. He who, knowing, thus, takes to the 'progressively decreasing' (*Upasads*) becomes (morrow after morrow) better and better and further and further wins a greater (bigger) and greater world. Therefore one should take to only the 'progressively decreasing'. If there are twelve '*Upasads*' he milks three (teats) for four days, two for four days and one for four days. (Fourth Brāhmaṇa Ends)

(Chapter Four Ends)

पञ्चमोऽध्यायः

प्रथमं ब्राह्मणम्

स वै शालायाः पूर्वार्धात्प्राङ् प्रक्रामति त्रीन्विक्रमाꣳस्तच्छङ्कुं निहन्ति सोऽन्तःपातो वेदेस्तस्माच्छङ्कोर्दक्षिणा प्रक्रामति[1] पञ्चदश विक्रमाꣳस्तच्छङ्कुं निहन्ति सा दक्षिणा श्रोणिरथास्मादेव मध्यमाच्छङ्कोरुदङ् प्रक्रामति पञ्चदश विक्रमाꣳस्तच्छङ्कुं निहन्ति सोत्तरा श्रोणिरथास्मादेव मध्यमाच्छङ्कोः प्राङ् प्रक्रामति षट्त्रिꣳशतं विक्रमाꣳस्तच्छङ्कुं निहन्ति स पूर्वार्धो वेदेस्तस्माच्छङ्कोर्दक्षिणा प्रक्रामति द्वादश विक्रमाꣳस्तच्छङ्कुं निहन्ति स दक्षिणोऽꣳसोऽथास्मादेव मध्यमाच्छङ्कोरुदङ् प्रक्रामति द्वादश विक्रमाꣳस्तच्छङ्कुं निहन्ति स उत्तरोऽꣳस एषा मात्रा वेदेः ॥ १ ॥

सा यत्त्रिꣳशद्विक्रमा पश्चाद्भवति त्रिꣳशदक्षरा वै विराड्विराजा वै देवा अस्यां प्रत्यतिष्ठꣳस्तथो वा एष एतद्विराजैवास्यां प्रतितिष्ठति त्रयस्त्रिꣳशद्विक्रमा वा त्रयस्त्रिꣳशदक्षरा वाव विराट् तदु विराजैवास्यां प्रतितिष्ठति सैषा मीमाꣳसैव त्रिꣳशद्विक्रमैव पश्चात्स्यात् ॥ २ ॥

अथ यत्षट्त्रिꣳशद्विक्रमा प्राची भवति षट्त्रिꣳशदक्षरा वै बृहती बृहत्या वै देवाः स्वर्गं लोकꣳ समाश्नुवत तथो वा एष एतद्बृहत्यैव स्वर्गं लोकꣳसमश्नुते तदस्य दिव्याहवनीयो भवति ॥ ३ ॥

अथ यच्चतुर्विꣳशति विक्रमा पुरस्ताद्भवति चतुर्विꣳशत्यक्षरा वै गायत्री पूर्वार्धो वै यज्ञस्य गायत्री पूर्वार्धो वा एष वेदेस्तस्माच्चतुर्विꣳशति विक्रमा पुरस्ताद्भवति ॥ ४ ॥

सा पश्चाद्वरीयसी स्यात्पश्चाद्वरीयसीव वै श्रोणिमतीव योषा भवति तत्प्रजाभ्य एवैतद्वरीयः प्रजननं करोति तस्माद्वरीयसः प्रजननादिमाः प्रजाः प्रजायन्ते ॥ ५ ॥

नासिका ह वा एषा यज्ञस्य यदुत्तरवेदिः स यदेनामुत्तरां वेदेरुपकिरति तस्मादुत्तरवेदिर्नाम द्वय्य उ वाव प्रजा आदित्या एवान्येऽङ्गिरसोऽन्ये ततो हाङ्गिरसः पूर्वे यज्ञꣳ संजह्रुः ॥ ६ ॥

१. दक्षिणापक्रामति TE

Chapter Five

BRĀHMAṆA I

1. He proceeds from the front half of the hall towards east taking three steps and plants peg, so as to be within the *vedī* limit. From that central peg, he takes fifteen strides to the right and drives in a peg. This is the right hip. From there itself (central peg) he proceeds northwards fifteen steps and plants a peg which becomes the left hip. Again from the middle peg, he takes thirty-six strides towards east and plants a peg which forms the front part of the *vedī*. From the centre, he makes twelve strides to the right and there drives in a peg and that is the right shoulder. From the middle peg itself, he takes twelve steps to the north and plants a peg to form the left shoulder. This is the measure of the altar (*vedī*).

2. Now, why he takes thirty steps in the rear is this : The Virāḍ metre has thirty-six syllables and the gods gained a firm footing in this world by means of the Virāḍ. So too, he (the Yajamāna) by means of the Virāḍ, would get firmly established in this world. There may also be thirty-three steps because the Virāḍ consists of thirty-three syllables too and by means of Virāḍ he gets firm footing. But this is only a speculation. Only thirty steps are taken.

3. Now the reason for thirty-six strides towards the east (forward) is this: The Bṛhatī metre has thirty-six syllables and it is by means of the Bṛhatī that gods obtain the heavenly world. In the similar manner,this Yajamāna would attain the heavenly world by means of the Bṛhatī and the *Āhavanīya* fire of his is in the sky.

4. Now, why he takes twenty-four steps forward is because the Gāyatri metre has twenty-four syllables and the Gāyatri is the fore-part of the sacrifice. This (space covered by twenty-four strides) is the fore-part of the altar and hence twenty -four strides are made forward.

5. She (*vedī*) shall be broad in the hind part because a lady is broader at the back and is (called) heavy hipped. This makes the womb wider for procreation and it is from a wide womb, these creatures are born.

6. The front altar (*Uttaravedi*), is the nose of the sacrifice, because they raise it high and therefore it is called the elevated altar. Originally there were two types of beings; one the Ādityas and the other the Aṅgiras. The Aṅgiras were the first to organise a sacrifice.

ते होचुर्यज्ञꣳ संभृत्य श्वःसुत्यामादित्येभ्यः प्रब्रवामेति तेन नो यज्ञेन याजयन्त्विति ते हाग्निमेव दूतं प्रजिघ्युस्तान्हाग्निरेत्योवाच श्वःसुत्यां वोऽङ्गिरसः प्राहुरिति तेन नो यज्ञेन याजयतेति ॥ ७ ॥

त उ होचुरादित्या उपजानीतेति यथास्मानेवाङ्गिरसो याजयेयुर्न वयमङ्गिरस इति ते होचुरन्तरामेव सुत्यां ध्रियामहा इति नापक्रमणहास्त्विति[२] ते ह यज्ञꣳ संजह्रुः ॥ ८ ॥

ते होचुर्यज्ञꣳ संभृत्य श्वःसुत्यां वा अस्मभ्यमङ्गिरसः प्रावोचन्नित्यद्यसुत्यामेव वयं तुभ्यं प्रब्रूमोऽङ्गिरोभ्यश्च तेषां नस्त्वꣳ होतासीति साह तत्रैवाग्निरासाथान्यमेव दूतं प्रजिघ्युस्त उ हाङ्गिरसोऽन्वेत्याग्निमूदुरिवापि[३] कथं नः प्रहितो न प्रत्यागा इति ॥ ९ ॥

स होवाचानिन्द्या एव मावृषतेति तेषां वृतोऽपक्रमितुं नाशकमिति तस्मादनिन्द्येन वृतो नापक्रामेत्ततो हैषां वितरामियाय क्रोधस्तेन सद्यः[४]क्रियाङ्गिरस आदित्यान्याजयां चक्रुः स सद्यःक्रीस्तेभ्यो ह दक्षिणानां काले वाचमेव दक्षिणामानिन्युस्ताꣳ ह न प्रतिजगृहुर्हास्यामहे यदि प्रतिग्रहीष्याम इति तत्कर्म न व्यमुच्यत दाक्षिणं तेभ्यो हापरꣳ सूर्यमानिन्युस्तꣳ ह प्रतिजगृहुस्तस्माद्वा अङ्गिरस आहुर्वयमेवार्त्विजीना स्मो वयं दक्षिणीया इति येभ्यो नोऽपि सूर्यं दक्षिणामनयान्निति तस्मादप्येतर्हि सद्यःक्रियोऽश्वः श्वेतो दक्षिणा तस्य रुक्मः पुरस्तात्तद्ध्येतसस्य रुपं क्रियते[५] य एष तपति ॥ १० ॥

सो हेयं वाक् चुक्रोध न मदेष केनचन श्रेयानिति न बन्धुना न केनचन कथमेतं प्रतिगृह्णीयुर्न मामिति सा ह सिꣳही भूत्वान्तरा देवासुरान्त्संयत्तानाददानाक्षिणती चचार ताꣳ होभय एव विदांचक्रुर्यतरानेव न इयमुपावर्त्स्यतीति ते भविष्यन्ति परेतरे भविष्यन्तीति तामुभय एवोपमन्त्रयां चक्रिरे सोऽग्निरेव देवानां दूत आस सहरक्षा इत्यसुररक्षसमसुराणाम् ॥ ११ ॥

२. नापक्रमणमस्त्विति Ca, My, M
३. अग्निमूदुरिव Ca, V 1, My, C, TE, see notes
४. See notes
५. See notes

7. After preparing for the sacrifice, they said- "Let us announce to the Ādityas about our *Sutyā* feast (*Soma Yāga*) to be performed for tomorrow" and tell them "You (Ādityas) officiate in our sacrifice". They sent Agni himself as messenger and Agni came to them (Ādityas) and said "Aṅgiras asked me to inform you about the *Sutyā* feast tomorrow". They also requested "You officiate in our sacrifice".

8. The Ādityas told (among themselves) "Plan it (in such a way) that Aṅgiras officiate in our sacrifice and not we in theirs". (Accordingly they decided) "Let us organise a *Sutyā* itself immediately". To avoid refusal (on the part of the Aṅgiras) they organised a *Soma* sacrifice (*Sutyā*).

9. Having organised the sacrifice they said (to Agni) - "Aṅgiras have informed us about tomorrow's *Sutyā*. And now we say to you and (through you) to the Aṅgiras- "You be priests for our sacrifice (to be held today itself). There itself they sent another messenger to the Aṅgiras. The Aṅgiras (came and) asked Agni "Though you were despatched by us (as a messenger) you did not return to us".

10. He (Agni) said, "I have been wooed by the unblamables and as one wooed by them I was not able to refuse to them". That is why when one is wooed by a blemishless person, one should not refuse. Then their (Aṅgiras') anger completely disappeared and they officiated in the sacrifice of the Ādityas and that sacrifice is known as *Sadyaḥ Krī* (one arranged on the spot). At the time of offering *dakṣiṇā*, they brought speech itself as *dakṣiṇā*. They (Aṅgiras) did not accept it saying "We will be harmed if we accept it", so that sacrifice stood incomplete (without *dakṣiṇā*). Another *dakṣiṇā*, they brought in the form of the Sun. That they accepted. Hence the Aṅgiras claimed, "We are fit to be sacrificial priests and deserve *dakṣiṇā* because you had to bring even the Sun as *dakṣiṇā* for us". For that reason also it came to be known as *Sadyaḥ Krī*. Hence a white horse is the *dakṣiṇā* for this (*Sadyaḥ Krī* sacrifice). It (the horse) has a golden pendent in front and it assumes the form of that (Sun) which shines (scortches).

11. Then that 'speech' got angry (saying) "How is the Sun supreme to me, not for his back-ground, nor in any respect, why should they accept him and not me?" She transformed into a lioness and moved amidst the gods and Asuras seizing anything between those rivals and devouring. They both realised that whichever side between the two, she joins (goes over), that side will prosper and the other will lose. So both of them wooed her. (For that) Agni himself was the messenger of the gods (to call her) and for Asuras, one Asura Rakṣas called Saharakṣas (was the messenger).

सा होवाचाग्निमुपावर्त्स्यन्ती किं मम ततो भविष्यतीति यद्युष्मानुपावर्त्स्यामीति ते होचुः प्रथमामेव त्वाहुतिः प्राप्स्यतीत्यपि त्वा पूर्वामग्नेराहुतिः प्राप्स्यतीति तस्माद्धारयन्त्यग्निमथैतां व्याघारयन्ति तदेनां प्रथमामाहुतिः प्राप्नोति ॥ १२ ॥

सा होवाचोपावर्तमाना यामु काञ्च मया यूयमाशिषमाशासिष्यध्वे तां वः समर्धयिष्यामीति स याꣳ हैनया काञ्चाशिषमाशासते तामस्मै समर्धयति ॥ १३ ॥

सैषा निदानेन यदुत्तरवेदिः स यदुत्तरवेदिमुपकिरति यज्ञस्यैव सर्वत्वाय कृत्स्नतायै वाग्वा उत्तरवेदिर्यज्ञ उ वै वाक्तस्मादुत्तरवेदिमुपकिरति ॥ १४ ॥

तां वै युगशम्येन विमिमीते युगेन यत्र कुर्वन्ति शम्यया यत आहरन्ति युगशम्येन वै योग्यं युञ्जन्ति सा यददो बहिर्धेव यज्ञादभवत्तदेनामेतद्युगशम्येनैव यज्ञे युनक्ति तस्माद्यामन्यस्मै दक्षिणामानयेयुर्न तां निवृत्तदक्षिणां प्रतिगृह्णीयात् सिꣳही हैनं भूता विक्षिणाति नो वा एनां यजमान आत्मना[६] कुर्वीत सिꣳह्यु हैवैनं भूता विक्षिणाति नो वा एनामन्यस्मै दद्याद्यज्ञꣳ हात्मनः पराञ्चं कुर्वीत यदेनामन्यस्मै दद्यात्तस्माद्य एष समानबन्धुरपि दुरनुभूत इव स्यात्तस्मा एवैनां दद्यात्स यदहैनां ददाति तेनैनꣳ सिꣳही भूता न विक्षिणाति यद्वेनां ददत्समानाय ददाति तेनो यज्ञमात्मनो न पराञ्चं कुरुत एषा प्रतिष्ठा निवृत्तदक्षिणायाः ॥ १५ ॥

अथ खलु शम्यां च स्फ्यं चादाय योऽसा[७] उत्तरार्धे शङ्कुर्भवति ततः प्रत्यङ् प्रक्रामति त्रीन्विक्रमाꣳस्तत्स्फ्येन[८] परिलिखति तप्तायनी मेऽसीति पश्चादुदीचीमिमां तत्पृथिवीमाहास्याꣳ हि तप्त एति वित्तायनी मेऽसीत्यग्रेणोदीचीमिमां तत्पृथिवीमाहास्याꣳ हि विविदान एत्यवतान्मा व्यथितमिति दक्षिणतः प्राचीमिमां तत्पृथिवीमाह यत्र व्यथैतन्मावतादित्यवतान्मा नाथितमित्युत्तरतः प्राचीमिमां तत्पृथिवीमाह यत्र नाथैतन्मावतादिति ॥ १६ ॥

अथाग्नीनां नामानि गृह्णन्हरति स यदग्नीनां नामानि गृह्णन्हरति यत्र ह वा अग्रे देवा अग्निꣳ होत्राय प्रावृणत तत्प्राधन्वन्त्स इमाः पृथिवीः प्राविशदियमेका परे द्वे तैरेवैनमेतं निदानैर्हरति ॥ १७ ॥

६. See notes

७. *sandhi* is not observed

८. विक्रमाꣳस्तस्फ्येन TE

12. She asked Agni while returning with him "By going over (to the Devas) what will happen to me?" They (Devas) said, "You will get the foremost oblation. Even before Agni (gets his) you will get your libation". That is why when the Agni is kindled in the *Uttaravedi* (northern altar) and the libation is offered, that first offering goes to her (Vāk).

13. While returning (to the gods) she said, "Whatever blessings you may seek from me, those I will bestow upto you". That is why whatever blessings they seek, they are bestowed by her.

14. For, the *Uttaravedi*, in fact is speech itself. The very raising of this *Uttaravedi* is for the fulfilment of the sacrifice; for its completion. Speech is the *Uttaravedi* sacrifice is speech. Therefore the *Uttaravedi* is set up.

15. He measures (the *Uttaravedi*) with the yoke and the peg. Whenever it (an animal) is brought by means of the yoke, the peg (the vertical peg inserted in the hole of the yoke to keep the animals neck in position), is also there. Because that which is to be yoked is done so with the yoke and the peg. Since she (speech) becoming a lioness went about in rage, she is to be yoked into this sacrifice.

One must not therefore accept a *dakṣiṇā* which has been refused by some one else, because it becomes a lioness and attacks. One should not own it because it would turn into a lioness and kill him (who owns it). Nor it should be given to another person in which case, he will be making over the sacrifice to someone other than himself. Therefore, if he has a relative who is a sinner, he can give it to him. So that it will not turn into a lioness and attack him. By giving to a kinsman, he is not making over the sacrifice to some one else (outside his fold). This is the disposal for a refused *dakṣiṇā*.

16. Then having taken the peg (of the yoke) and the wooden sword, he takes three strides backward from the peg on the northern side and draws a line with the wooden sword saying "Thou art for me the resort of the afflicted" and then to the north he addresses the earth to whom he comes afflicted. With edge (of the sword) he draws a line northward addressing this earth, which he moves after acquiring wealth, (He does so saying), "Thou art my treasure house". Then drawing a line from the South to the east saying "Protect me who am in distress". He thus addresses the earth to protect him from where there is distress for him, "Keep me out of want". So saying he draws, a line from the north to the east. By that he tells the earth "Wherever there is want, save me from that".

17. Then he flings (digs with the wooden sword) uttering the names of the Agnis. He flings it uttering the names of Agnis, because, earlier when gods invoked Agni to be their Hotṛ (priest) he bolted away and entered these earths. This earth is one and the other two beyond it. For that very reason he digs him out (from this earth).

स प्रहरति विदेरग्रेर्नभो नामाग्ने अङ्गिर आयुना नाम्नेहीति यत्प्राधन्वत्तदस्मिन्नायुर्दधाति तदेनꣳ समीरयति योऽस्यां पृथिव्यामसीति स योऽस्यां पृथिव्यां भवति तꣳ हरति पराहृत्य निदधाति यत्तेऽनाधृष्टं नाम यज्ञियं तेन त्वादध इति यत्तेऽनाधृष्टꣳ रक्षोभिर्नाम यज्ञियं तेन त्वादधामीत्येवैतदाह ॥ १८ ॥

अथ द्वितीयं प्रहरति विदेरग्रेर्नभो नामाग्ने अङ्गिर आयुना नाम्नेहीति यत्प्राधन्वत्तदस्मिन्नायुर्दधाति तदेनꣳ समीरयति यो द्वितीयस्यां पृथिव्यामसीति स यो द्वितीयस्यां पृथिव्यां भवति तꣳ हरति पराहृत्य निदधाति यत्तेऽनाधृष्टं नाम यज्ञियं तेन त्वादध इति यत्तेऽनाधृष्टꣳ रक्षोभिर्नाम यज्ञियं तेन त्वादधामीत्येवैतदाह ॥ १९ ॥

अथ तृतीयं प्रहरति विदेरग्रेर्नभो नामाग्ने अङ्गिर आयुना नाम्नेहीति यत्प्राधन्वत्तदस्मिन्नायुर्दधाति तदेनꣳ समीरयति यस्तृतीयस्यां पृथिव्यामसीति स यस्तृतीयस्यां पृथिव्यां भवति तꣳ हरति पराहृत्य निदधाति यत्तेऽनाधृष्टं नाम यज्ञियं तेन त्वादध इति यत्तेऽनाधृष्टꣳ रक्षोभिर्नाम यज्ञियं तेन त्वादधामीत्येवैतदाह ॥ २० ॥

अनु त्वा देववीतय इति चतुर्थꣳ हरति देवेभ्यस्त्वा जुष्टꣳहरामीत्येवैतदाह स वै चतुस्रक्तेश्चात्वालाद्धरति[९] दिशो वै स्रक्तयः सर्वाभ्य एवैनं तद्दिग्भ्यः समीरयति तस्माच्चतुस्रक्तेश्चात्वालाद्धरति ॥ २१ ॥

अथाभिमृशति सिꣳह्यसि सपत्नसाही देवेभ्यः कल्पस्वेति सा यत्सिꣳही भूत्वाददाना क्षिणत्यचरत्तस्मादाह सिꣳह्यसीति सपत्नसाहीति त्वया सपत्नान्पापीयसः करवामेत्येवैतदाह देवेभ्यः कल्पस्वेति योषा वा एषा यद्वेदिस्तदेनामेतद्देवेभ्य एव कल्पयति ॥ २२ ॥

अथ युगेन सर्वतः परिमिमीते यजमानस्य वा पदैर्दश दश सर्वतो दशाक्षरा वै विराड्वाग्वै विराड्वाग्वा एषा निदानेन तस्माद्यजमानस्य पदैर्दश दश सर्वतोऽथ जघनेन[१०] नाभिकां करोति सार्धमासीनो व्याघारयाणीति ॥ २३ ॥

९. चतुस्रक्तेः TE, V1

१०. जघने नाभिकां C, My

18. He digs saying "O Agni, you have the name 'Nabha' as you know. Thou art 'Aṅgiras'. (Now) thou come with the appellation *'Āyu'*. He fled with that name which bestows life span; which reanimates. "Thou art in this earth" (so saying) he digs that Agni which is in this earth. He takes (the loose soil with the wooden sword) and lays it (in the altar) saying "Whatever inviolate sacred appellation you have by that I lay you down". That is to say, with whichever name you are unaffected by the Rakṣasas, and which is sacred for sacrifice, by that name I lay you (on the altar).

19. Then he digs the second time saying "O Agni you have the name 'Nabha', as you know, thou art 'Aṅgiras'. (Now) you come with the appellation *'Āyu'*. He fled with that name which bestows life-span; which reanimates. "Thou art in this sacred earth" (so saying) he digs out that Agni which is in the second earth. He takes (the loose soil with the sword) and lays it (on the altar saying) "Whatever name you are unaffected by the Rakṣasas and which is sacred for sacrifice, by that name I lay you (on the altar).

20. Then he digs the third time saying - "O Agni, you have the name 'Nabha' as you know-Thou art Aṅgiras, (now) you come with the appellation *'Āyu'*. He fled with that name which bestows life-span, which re-animates "Thou art in this third earth" (so saying) he digs out that Agni which is in the third earth. He takes (the loose soil with the sword) and lays it (on the altar saying) "Whatever inviolate sacred appellation you have, by that I lay you down". That is to say "With whichever name you are unaffected by the Rakṣasas and which is sacred for the sacrifice, by that name I lay you (on the altar).

21. He takes (the earth) for the fourth time saying "Again, thee, for the delight of the gods" by which he means I take you well-pleasing to the gods". He takes (the clay) for the high altar from the *Cātvāla* pit (a quadrangular pit) because it has four sides (representing) the quarters. (That is) he takes it from all the quarters. Therefore he takes from the *Cātvāla* pit.

22. Then he touches it (the clay, saying) "Thou art a lioness overpowering the enemies. Be of service to gods". In as much as she became a lioness and roamed about devouring and attacking, he says "You are a lioness overpowering the enemies". By this he means 'Through you, we shall vanquish our foes'. When he says "Be of service to the gods", (he means) *Vedi* is a lady and he offers her to the gods.

23. He then measures all around with the yoke or by the Yajamāna's foot in tens (i.e. each unit measuring ten times the foot of Yajamāna). Because, Virāḍ is indeed of ten syllables. Speech is Virāḍ. This measurement of ten feet is therefore, speech. Therefore in tens of the foot of Yajamāna he measures everywhere. In the middle he makes a naval (a naval-shaped depression) thinking 'let me sit in the middle and sprinkle *ghee* (all around)'.

अथाद्भिरभ्युक्षति सा यत्सिꣳही भूत्वाददाना क्षिणत्यचरदशान्तापो वै शान्तिस्तदद्भिः शान्त्या शमयति योषा वा एषा यद्वेदिर्हिन्वत्येवैनां तत्सोऽभ्युक्षति सिꣳह्यसि सपत्नसाही देवेभ्यः शुन्धस्वेति ॥ २४ ॥

अथ सिकताभिरनुप्रकिरत्यलंकारो ह वा अस्याः सिकता भ्लाशन्त इव हि सिकता भ्लाशत इव योषालंकृताग्नेरु वा एतद्वैश्वानरस्य भस्माग्निमु वा अस्यामभ्याधास्यन्भवति तथाहैनां नातिदहति तथो एनां न हिनस्ति सोऽनुप्रकिरति सिꣳह्यसि सपत्नसाही देवेभ्यः शुम्भस्वेति ॥ २५ ॥ इति प्रथमं ब्राह्मणम् ॥

द्वितीयं ब्राह्मणम्

स वै सम्भारान्त्संभरति पैतुद्रवान्परिधीन्गुग्गुलु सुगन्धितेजनं वृष्णे स्तुकामभ्यादधातीध्मं चात्वालादुपयमनीरुपकल्पयत्यधिश्रयत्याज्यꣳ स्रुवं च स्रुचं च संमार्ष्ट्युद्वास्याज्यमुत्पूय पञ्चगृहीतं गृह्णीते सीदति होता होतृषदन उद्यच्छन्तीध्ममुपयच्छन्त्युपयमनीः[1] ॥ १ ॥

अथाहाग्नये प्रह्रियमाणायानुब्रूह्येकस्फ्ययानूदेहीति स यदेकस्फ्ययानूदेत्यन्तर्वेदि[2] वा अस्येतरे धिष्ण्या भवन्त्यथास्यायमनेनान्तःपातेन व्यवच्छिन्नो भवति तमेवैतदनुसंतनोति तथास्यैष संततोऽव्यवच्छिन्नो भवति ॥ २ ॥

तद्धैक ओत्तरवेदेर्यन्ति तदु तथा न कुर्यादिवैत[3]स्माच्छङ्कोरियादथ प्रोक्षणीरादायोत्तरवेदिं प्रोक्षति स समान एव प्रोक्षणस्य बन्धुर्मध्यमेवैतत्करोति यत्किञ्च प्रोक्षति ॥ ३ ॥

स प्रोक्षतीन्द्रघोषस्त्वा वसुभिः पुरस्तात्पात्विवतीन्द्रघोषस्त्वा वसुभिः पुरस्ताद्गोपायत्वित्येवैतदाह प्रचेतास्त्वा रुद्रैः पश्चात्पात्विति प्रचेतास्त्वा रुद्रैः पश्चाद्गोपायत्वित्येवैतदाह मनोजवास्त्वा पितृभिर्दक्षिणतः पात्विति मनोजवास्त्वा पितृभिर्दक्षिणतो गोपायत्वित्येवैतदाह विश्वकर्मा त्वादित्यैरुत्तरतः पात्विति विश्वकर्मा त्वादित्यैरुत्तरतो गोपायत्वित्येवैतदाह ॥ ४ ॥

१. उपयच्छत्युपयमनीः Ca
२. अनूदैत्यन्तर्वेदि Ca
३. कुर्याद्दैवैत Ca

24. Then he sprinkles water. She after becoming a lioness was roaming about devouring and attacking in rage—waters are (means for) peace. So with water (symbolising) peace, he calms her down. *Vedi* being a lady, he makes her fit (for gods). Hence he sprinkles saying "You are a lioness who overcomes enemies. You become purified for the gods".

25. Then he scatters gravel on it. Gravels are indeed decoration for her, because the gravels are, as if, shining. A lady bedecked, shines as it were. This (gravel) is the ash of Agni, the *Vaiśvānara.* So it amounts to placing Agni on her. (But being Agni's ash) It does not happen to burn her. He scatters (saying) "You are a lioness, overpowering the enemies, you get ready (purified) for the gods. (First Brāhmaṇa Ends)

BRĀHMAṆA II

1. He collects material; the enclosing logs of pine-wood; bdallium; aromatic grass; the air of the ram in between the horns and *samidhas.* He prepares the base of gravel taken from the *Cātvāla.* He melts the butter (on the *Gārhapatya* fire); cleans the laddles *sruk* and *sruva.* Takes out the melted *ghee* and stirs it. Takes five times spoon-full of *ghee* by the *sruk* to the *sruva.* The Hotṛ (priest) sits in the Hotṛs *adana* (his allotted enclosure). Takes the burning sticks and places on the gravel base.

2. Then he says (to the Hotṛ) - "Recite for Agni who is being carried" and (to the Prátiprasthātā) he says "Come following me with the single wooden sword". Other markings (earlier made by the sword) are within the *vedi.* So by this, whatever part (of the *Gārhapatya*) is separated from the intermediate peg, that gets connected. Thus it gets linked and becomes unbroken.

3. Some (prefer to) go upto the *Uttaravedi* (backward). That should not be done so. One should proceed only from that (middle) peg. Then he takes the sprinkling water and sprinkles the *Uttaravedi.* The purpose of sprinkling is the same; whatever sprinkling is done it is only to purify.

4. He sprinkles (saying) "May the noise of Indra along with Vasus protect you in front". It only means "let the sound of Indra along with the Vasus, safeguard you in the front". "May the Pracetāhs, along with the Rudras, protect you in the rear". It only means "Let the Pracetāhs along with the Rudras safeguard you at the back". "May the Manojavas, along with Pitṛs, protect you at the right". It only means "Let the Manojavas, along with the manes, safeguard you on the right side". "May Viśvakarman along with the Ādityas, protect you on the left". It only means 'let Viśvakarman, along with the Ādityas safeguard you on the left side'.

अथ याः परिशिष्टाः प्रोक्षण्यो भवन्ति ताः पूर्वार्धे दक्षिणार्धे निनयतीदमहं तसं वार्बहिर्धा[४] यज्ञान्निःसृजामीति सा यददस्तत्सेव शोचन्त्यचरत्तामेवास्या एतच्छुचं बहिर्धा यज्ञान्निःसृजत्येवं ब्रूयाद्यदि नाभिचरेद्यद्युवभिचरेदिदमहं तसं वार्बहिर्धा[५] यज्ञादमुमभिनिः सृजामीति ब्रूयात्तथा ह तं खलु शुचा विध्यति तथो स शोचन्नेव म्रियते ॥ ५ ॥

स व्याघारयति सिꣳह्यसि स्वाहेति सा यत्सिꣳही भूत्वाददाना क्षिणत्यचरत्तस्मादाह सिꣳह्यसि स्वाहेति सिꣳह्यस्यादित्यवनिः स्वाहेति यदेनामादित्या दक्षिणामनयन्त्सिꣳह्यसि ब्रह्मवनिः क्षत्रवनिः स्वाहेति ते अस्मा एते आशिषावाशास्ते यद्ब्रह्म च क्षत्रं च सिꣳह्यसि सुप्रजावनी रायस्पोषवनिः स्वाहेति तदस्मै[६] प्रजां च पशूꣳश्चाशास्ते सिꣳह्यस्यावह देवान्यजमानाय स्वाहेति तदेतस्मै यज्ञाय देवानावाहयति भूतेभ्यस्त्वेति स्रुचमुद्यच्छति प्रजा वै भूतं[७] तदाभ्यः सर्वाभ्यः प्रजाभ्य आह तस्मादाह भूतेभ्यस्त्वेति ॥ ७ ॥

अथ परिधीन्परिदधाति गुप्तये वाव परिधीन्परिदधाति गोपीथाय दूरे ह्येनमितरे परिधय आगमिष्यन्तो भवन्ति ॥ ८ ॥

स परिदधाति ध्रुवोऽसि पृथिवीं दूꣳहेति मध्यमं ध्रुवक्षिदस्यन्तरिक्षं दृꣳहेति दक्षिणतोऽच्युतक्षिदसि दिवं दृꣳहेत्युत्तरत एवमिमाँल्लोकान्दृह्लान्कृत्वा तैरेनꣳ सर्वतः परिदृꣳ हति[८] नेदेनं नाष्ट्रा रक्षाꣳसि हिनसन्नित्ययाग्रेः पुरीषमसीतीतरानुपनिवपति पुरीषꣳ ह्यस्यैतद्भवति[९] ॥ ९ ॥

४. See notes
५. See notes
६. तदेतस्मै V1,W
७. See notes
८. परिबृꣳहति TE, T, My
९. ह्यसौ तद्भवति C

5. Then the remaining sprinkling water, he pours at the side of the front half (saying) "This heated water, I throw away outside the sacrifice". She (the speech in the form of a lioness) roamed about in anger and dejection; that grief (part) of hers, he is now discarding from the sacrifice. He should not say this if he does not wish to exorcise (wish harm to some one). If he wishes to exorcise (harm his enemy) (he should say) "This heated water, I discard from the sacrifice". He thus inflicts, sorrow unto him (the enemy) and he dies in grief.

6. He then pours *ghee* (on the *Uttaravedi*) either once or two times; why he does so is because (at that time) they said (to the speech when in the form of lioness) "Our offering will reach you first before (it reaches) Agni". Now by this (pouring of *ghee*) the first offering reaches her. In as much as she (the lioness) said "Whatever blessings you may seek, all those I shall bestow on thee", she fulfills whatever blessings are sought for.

7. He pours *ghee* (saying) "You are lioness—*Svāhā* unto you". Since, she after becoming a lioness roamed about devouring (everything) it is said "You are lioness - *Svāhā* unto you" (he says) "You are lioness who was brought (back to the fold of gods) by the Ādityas - *Svāhā* unto you". Because the Ādityas brought her to the right side. (He says) "O lioness, the winner of priests and the winner of Kṣatra (warriors), *Svāhā* unto you". By this he seeks two blessing; one for the priestly class and the other for the warrior class. (He says) "Thou art the lioness bestowing abundant offspring and growth of wealth; *Svāhā* unto you". By this, he seeks progeny and cattle wealth". "O lioness bring those gods for the Yajamāna; *Svāhā* unto you". By this he seeks the (presence of) gods for the sacrifice. (He says) "For the sake of the beings". So saying he lays the offering laddle. Beings are offsprings. By this, he prays for all progeny. Hence he says 'for the sake of beings'.

8. He then lays the enclosing sticks (pine-wood sticks placed around the navel). Other enclosures will come later and till then these are to protect the Agni.

9. He lays (the sticks) saying "You are firm, make the earth steady" (lays) the middle stick. "Thou art well-established; make the air steady", (so saying he lays) on the right side. "Thou art unshakably established; make the sky steady". (So saying) on the left side. Thus having made these (three) worlds firm, he makes it firm on all the sides; so that the terrible Rakṣasas will not attack it. "Thou art Agni's stamina" so saying he throws the other sticks (into the altar). That indeed serves as stamina (for the fire).

स यदेते संभारा भवन्त्यग्नेरेव सर्वत्वाय कृत्स्नताया इदं नु यत्पैतुद्रवाः परिधयो भवन्त्यस्थि ह वा अस्य पीतुदारु[१०] स्वेनेवैनं तदस्थ्ना समर्धयत्यथ यद्गुग्गुलु भवति माꣳसꣳह वा अस्य गुग्गुलु स्वेनेवैनं तन्माꣳसेन समर्धयत्यथ यत्सुगन्धितेजनं भवति गन्धो ह वा अस्य सुगन्धितेजनꣳ स्वेनेवैनं तद्गन्धेन समर्धयत्यथ यद्वृष्णे स्तुका भवति वृष्णेर्ह वा अन्तरा विषाणे एकाꣳ रात्रिमग्निरुवास स यदिह किञ्चिदग्नेर्न्यक्तं तदिहाप्यसदिति तस्माद्या शिरसो नेदीयसी तां ग्रीवाभ्य आच्छिद्याहरेद्यद्यु तां न विन्देदपि यत एव कुतश्चाहरेदथ यदाहाग्नेः पुरीषमसीति पुरीषꣳ ह्यस्यैतद्भवति ॥ १० ॥

अथाह व्युत्क्रामतेत्यथोत्तरं परिग्राहं परिगृह्णाति दक्षिणमेवाग्रेऽथ पश्चादथोत्तरतोऽथ प्रतियौति यत्रासौ जघनार्धे शङ्कुर्भवत्यथ प्रोक्षणीरासादयतीध्माबर्हिरुपसादयन्ति स प्रोक्षणीरादायेध्ममेवाग्रे प्रोक्षत्यथ वेदिमथास्मै बर्हिः प्रयच्छन्ति तत्प्रोक्ष्योपनिनीय संनहनमुपसंगृह्योत्तरवेदे स्तृणन्नेति न वा एतामुत्तरेण परिग्राहेण परिगृहीतामवमृशन्ति[११] नामितिष्ठन्त्या बर्हिषस्तदेनां बर्हिषा शमयति तस्याꣳ शान्तायाꣳ सदोहविर्धानं त्वछंन्व्यत्यभि[१२] त्वत्तिष्ठन्ति ॥ ११ ॥ इति द्वितीयं ब्राह्मणम् ॥

तृतीयं ब्राह्मणम्

पुरुषो ह यज्ञः पुरुषस्तेन यज्ञो यदेनं पुरुष एव तनुते स वै तायमानो यावानेव पुरुष-स्तावान्विधीयते पुरुषस्यैव विधामनु तस्माद्ध पुरुष एव यज्ञः ॥ १ ॥

तस्य शिर एव हविर्धानं वैष्णवं देवतया सोमो वै देवानाꣳहविः सोऽस्मिन्भवति स यदस्मिन्त्सोमो भवति तस्माद्धविर्धानं नाम ॥ २ ॥

मुखमेवास्याहवनीयः स यदाहवनीये जुह्वति यथा मुख आसिञ्चेदेवं तदयमेवास्य स्तुपो यूप आग्नीध्रीयश्च मार्जालीयश्च बाहू ॥ ३ ॥

१०. दारुः V 1

११. मृशन्त्यनाभि in most of the Mss

१२. त्वछम्यन्वंत्यभि My, W, त्वच्छमयन्त्यभि Ca

10. The material that he has collected is to ensure completeness or fullness to Agni. Those pine-wood sticks are indeed his (Agni's) bones. So (by enclosing with pine-wood sticks) he re-inforces him by his own bones. The bdellium, truly is his flesh. So he enriches him with his own flesh. The aromatic grass that is there, is his fragrance. So he emballishes him with his own fragrance. Now why the ram's hair-tuft which is there is because Agni dwelt one night in between the horns of the ram. "Whatever of Agni's nature has got stuck there, let that also be brought over here" - thus thinking, he should cut the hairs nearest to the head (of the ram) from (the back of) its neck and bring it. If that is not available, let him, the hair from some part (of its body). Now, why he said "Thou art Agni's stamina" is because it is indeed Agni's strength.

11. Saying "go away", he takes hold of the stick from the front. But before that he takes the one on the right, then the one on the rear-side and then the front one. He collects these all together, near the central peg (*śaṅku*) in the rear half. He keeps the sprinkling water-vessel there. By its side the idhma (fire-wood) and *darbha* grass are kept. Having taken the water-vessels, he first sprinkles the fire-wood; then the *vedi*. Then he places the *darbhas* on the fire-wood and sprinkling water on it, he brings it near the rope (the string that connects the *vedi* and the *śaṅku*) and while rolling that rope he moves on pulling it upto the *Uttaravedi* which is measured (with that rope) without touching it (*Uttaravedi* by the hand). This (action) amounts to appeasing the *vedi*. When that gets appeased, they pray for peace facing the *Sadas* and *Havirdhāna* (the hall where priests sit and the enclosure having the carts with *soma*) and then stand facing it (the *vedī*). (Second Brāhmaṇa Ends)

BRĀHMAṆA III

1. The sacrifice is a man. It is a man for the reason that a man sets it up (spreads it out). While being spread out, it is made as large as a man. This is why the sacrifice is a man.

2. The *soma*-cart (the wooden cart in which *soma* juice is kept) is itself his head and has Viṣṇu as its presiding deity. Since it (the cart) has *soma* in it and *soma* being the *havis* (material for offering) to the gods, it is called *Havirdhāna* (the container of *havis*).

3. *Āhavanīya* is truly his mouth and when he offers (oblations) into the *Āhavanīya*, it amounts to feeding by the mouth. The sacrificial post is verily his tuft. The *Agnīdhrīya* and *Mārjālīya* are his two arms.

उदरमेवास्य सदस्तस्मात्सदसि भक्षयन्ति तस्माद्यत्किञ्चेदमश्नन्ति तदुदरे प्रतितिष्ठत्यैन्द्रं देवतायाथ यदस्मिन्विश्वे देवा असीदꣳ स्तस्मात्सदो नाम त उ एवास्मिन्नप्येत एतर्हि ब्राह्मणा विश्वगोत्राः सीदन्ति ॥ ४ ॥

विजामानो हैवास्य धिष्ण्या इमे वै समङ्क्षा विजामान एते हैवास्यैत आत्मनः पादावेवास्यामू यावमू शालायामग्नी प्रतिष्ठे एवास्य ते एष उ वै यज्ञस्तायमानः पुरुषस्यैव विधामनु विधीयते तस्माद्ध पुरुष एव यज्ञः ॥ ५ ॥

तद्वा उभयतोद्वारꣳ हविर्धानं भवत्युभयतोद्वारꣳ सदस्तथा शाला तस्मादयमन्तमेव संतृण्णः पुरुषः ॥ ६ ॥

ते वा एते हविर्धाने प्रणिक्ते उपतिष्ठेते दक्षिणत एव दक्षिणमुत्तरत उत्तरं तद्यद्वर्षीयस्तद्दक्षिणꣳ स्यात्तथा ह्युदक्प्रवणं भवति ते समववर्त्याधिनिदधत्युपरिष्ठाच्छदिर्वा छदिः संमितां वा भित्तीमध्यूहन्ति रराट्यां[१] परिवृण्वन्ति परिवरणीभिः ॥ ७ ॥

अथ प्रतिपरेत्य सावित्रं जुहोति सविता वै देवानां प्रसविता सवितृप्रसूतो यज्ञं तनवा इति युञ्जते मन उत युञ्जते धिय इति मनश्च हवै वाक्च युक्ते देवेभ्यो यज्ञं वहतः स यदाह युञ्जते मन इति तन्मनो युनक्त्युत युञ्जते धिय इति वाग्वै धीर्वाचा हि धिया मनुष्या जीवन्त्यनूक्तेन ब्रह्मणा प्रक्रामोद्येन तस्मादाहोत युञ्जते धिय इति विप्रा विप्रस्य बृहतो विपश्चित इत्यनूचाना वै विप्रास्तस्मादाह विप्रा विप्रस्य बृहतो विपश्चित इति वि होत्रा दधे वयुनाविदेक इदिति वि हि होत्रा दधते यज्ञं तन्वाना मही देवस्य सवितुः परिष्टुतिरिति सविता वै देवानां प्रसविता सवितृप्रसूतो यज्ञं तनवा इति ॥ ८ ॥

अथापरं चतुर्गृहीतमाज्यं गृहीत्वाहेहि यजमानेत्यनूदैति[२] पत्नी स दक्षिणस्य हविर्धानस्य दक्षिणे वर्त्मनि जुहोति हिरण्यमुपास्य ॥ ९ ॥

देवा ह वै यज्ञं तन्वाना असुररक्षसानां दक्षिणत आसङ्गाद्बिभयां चक्रुस्त एतं वज्रं दक्षिणतः प्रत्युदयश्रयꣳस्तेन दक्षिणतो नाष्ट्रा रक्षाꣳस्यपाबाधन्त वज्र उ वा आज्यं तथो वा एष एतं वज्रं दक्षिणतः प्रत्युच्छ्रयति[३] तेन दक्षिणतो नाष्ट्रा रक्षाꣳस्यपबाधते तथो हास्य

१. राराट्यां M, My,. राराढ्यां TE
२. यजमानेति in Mss, TE has यजमानेत्यनूदैति as in IV. 2.4.12
३. प्रत्युछ्रयति TE

4. The *sadas* (the enclosure for the priests) is itself his belly and that is why they eat in the *sadas*. For, whatever food is eaten here (in the sacrifice) settles down in the belly. It has Indra as its presiding deity. Because all gods sat (*asīdan*) here, it is called *sadas*. In the same manner it is here that the priests of all *gotras* (lineages) sit now.

5. Symmetrical are his fire-altars and they are indeed, identical in form. So they form symmetrical (feet for his sacrifice's body). The sacrifice, thus being spread out has the same characteristics of a man. Therefore it is that sacrifice is a man.

6. The cart-shed has doors on both sides (in the front and the rear). So has the *sadas*, opening on both sides (the front and the rear). This man is perforated from one end to the other.

7. Those (two) *soma* carts stand turned round; the southern one on the right side and the northern one on the left. The larger of the two should be the one on right side. Then only they will be facing the north. They are turned round (and placed on the altar). On them, they place a mat of reed grass or a covering looking like a reed-roofing. They cover the front portions of the *havirdhāni* carts with curtains.

8. Returning again (to the hall) he makes the *Sāvitra* offering; for Savitṛ is the one who grants permission to the gods. "We will perform the sacrifice, impelled by Savitṛ" thus (thinking) he makes offering to Savitṛ". "They harness the mind and they harness the thoughts". (So saying he offers.) They truly perform the sacrifice after harnessing the mind and harnessing the speech, they perform sacrifice for the gods. So he says "Harness the mind" by which he applies his mind. Then "Harness the thought" (he says) because speech is thought. It is by speech which is thought (itself) people make their livelihood. With the Veda being repeated (after hearing from the preceptor) and by conversation (for wordly transactions). (Men make their livelihood) Therefore he says "Harness the thoughts". "The priests of the priests, the highly intellectual". By Viprah, he means the learners of the Veda. Therefore he says, "The preceptors of preceptors who are highly intelligent". (Then he says) "The knower of rites alone has assigned the priestly offices". For, indeed in performing the sacrifice, they (the intelligent masters of Vedas) assign (qualified) persons for priestly offices. "Great is the praise of the divine Savitṛ". So he says, because Savitṛ is the prompter of the gods and so he means "prompted by Savitṛ I set about this sacrifice".

9. Having then, taken *ghee* once more, four times spoon-full he says, "O Yajamāna, come hither". The wife of Yajamāna also follows. Then he lays down gold in the right wheel-track of the southern *soma*-cart and offers thereon.

10. The gods while performing a sacrifice, became scared of attack by the Asura-Rakṣasas from the southern quarters. So they installed this thunderbolt at the southern side. By that they contained the terrible demons from the south. (That) thunderbolt (*ghee*) at the southern side. By that he contains the terrible

रक्षाꣳसि नियानं नान्ववयन्त्यथ यद्धिरण्यमुपास्य न वा अनग्नावाहुतिर्हूयतेऽग्नेरु वा एतद्रेतो यद्धिरण्यं तथास्यैषाग्निमत्याहुतिर्हुता भवति ॥ १० ॥

स जुहोतीदं विष्णुर्विचक्रमे त्रेधा निदधे पदम् । समूल्हमस्य पाꣳसुरे स्वाहेति ॥ ११ ॥

अथ पत्न्याः पाणौ सꣳस्रवमवनयति योषा वै पत्नी रेत आज्यं योषायां वै रेतः सिक्तं प्रतितिष्ठति तत्ततः प्रजायते योषायामेवैतत्पत्न्याꣳरेतः प्रतिष्ठापयति तत्ततः प्रजनयति तेन पत्नी संतापमक्षस्य प्रत्युपानक्ति संतापाद्वा इमाः प्रजाः प्रजायन्ते यदा हि स्त्रियाश्च पुꣳसश्च संतप्यतेऽथ रेतः सिच्यते मिथुनमेवैतत्प्रजननं क्रियते ॥ १२ ॥

सोपानक्ति देवश्रुतौ देवेष्वाघोषतमित्येतदेवैतद्रेतः सिक्तं तद्देवेभ्यो निवेदयति तद्देवाः प्रजनयन्ति सा वै परागेवोपानक्ति पराग्घ्येव रेतः सिच्यते प्रयच्छति प्रतिप्रस्थात्रे स्रुवं च स्रुचं च ॥ १३ ॥

सोऽपरं चतुर्गृहीतमाज्यं गृह्णीते जघनेन गार्हपत्यं पत्नीं पर्याणयन्ति स उत्तरस्य हविर्धानस्य दक्षिणे वर्त्मनि जुहोति तथो एव हिरंण्यमुपास्येरावती धेनुमती हि भूतꣳ सूयवसिनी मनवे दशस्या । व्यस्कभ्ना रोदसी विष्ण एते दाधर्थ पृथिवीमभितो मयूखैः स्वाहेति ॥ १४ ॥

अथ पत्न्या एव पाणौ सꣳस्रवमवनयति तेन पत्नी संतापमेव प्रत्यक्षस्योपानक्ति देवश्रुतौ देवेष्वाघोषतमिति सोऽसावेव बन्धुः प्रतिपरैति पत्नी ॥ १५ ॥

अथायमाह हविर्धानाभ्यां प्रवर्त्यमानाभ्यामनुब्रूहीत्यन्वाह होता वाचयत्यध्वर्युः प्राची प्रेतमध्वरं कल्पयन्ती इति यज्ञो वा अध्वरः प्राची प्रेतं यज्ञं कल्पयन्ती इत्येवैतदाहोर्ध्वं यज्ञं नयतं मा जिह्वरतमित्यूर्ध्वमिमं यज्ञं नयतं मा ह्वलयतमित्येवैतदाह यदाहोर्ध्वं यज्ञं नयतं मा जिह्वरतमित्यथ यद्युत्सर्जेत् ॥ १६ ॥

अथाभिमन्त्रयेत स्वं गोष्ठमावदतं देवी दुर्ये आयुर्मा निर्वादिष्टं प्रजां मा निर्वादिष्टमित्यसुर्या वा एषा वाग्यदक्षे सैषा यज्ञे वदति तामेवैतेन शमयत्येवं ब्रूयाद्यद्युत्सर्जेद्यदा[४] नोत्सर्जेन्नैतदाद्रियेत ॥ १७ ॥

४. उत्सर्जेद्यद्यु Ca

Rakṣasas on the southern side. That is why the Rakṣasas do not come on his way. Now, as to why (offering *ghee*) after placing a gold piece? Because an oblation is never made where there is no fire. Gold is the essence of Agni. So (by placing a gold piece) the offering happens to be made at a place where there is fire.

11. He offers oblation (saying), "Viṣṇu strode through this (universe), thrice he put down his foot; it is enveloped in his dust, *Svāhā*".

12. Then he pours the balance *ghee* into his wife's palm. Wife is a woman and *ghee* is semen. The seed sown in a woman gets entrenched. From there it is born (as child). So here too he is planting the semen in a woman i.e. his wife. From there it is born - The wife anoints the heated part of the axle. By (man and woman) getting heated, these offsprings are born. Only when (the bodies of) man and woman get heated, semen flows. This productive union causes child-birth.

13. She anoints (saying) "Audible to the gods; announce you unto the gods". In this manner she informs the gods about the implanting of the semen. That the gods cause to be born. She anoints in a concealed way (from the Cart). Because semen is implanted only in a concealed manner. Then he gives the *sruva* and *sruk* to the Pratiprasthātā.

14. He takes another four times spoon-fulls of *ghee* and brings his wife through the hind part of the *Gārhapatya* fire and offers on the right wheel track of the *soma* cart. Then also, after placing a gold piece and saying "Be yee too abundant in food and milch cows and pastures, out of benevolence to man! You propped up these two worlds, O Viṣṇu, with beams of light did you hold fast the earth on all sides, *Svāhā*".

15. He then pours the remaining *ghee* into the palm of his wife. With that the wife smears the other axle (of the cart) which is heated, saying, "Audible to the gods, announce you unto the gods". This means the same as it is worded. The wife then returns.

16. He then says (to the Hotṛ) "Recite to the *soma* carts as they are moving (forward)". The Hotṛ responds (by saying) "You both go forward, furthering the *Adhvara*". Sacrifice is, of course, the *Adhvara*. This amounts to saying 'go you both forward, encouraging the sacrifice'. (He further says) "You conduct the sacrifice upwards; lead it not astray". It only means "take this sacrifice to its culmination". (By saying) "Lead it not astray' he means do not let it down.

17. Let him make the Yajamāna say - "Speak ye unto your own cow-pen, ye divine resorts; speak not my life away; speak not my offspring away". These are words addressed to the terrible (aspect of speech) which she utters at the axle in the sacrifice. With this she appeases her (speech). This should be said like this if she is to be bid fare-well. If not, one need not take note of this.

अथोत्तरेण परीत्योत्तरवेदेः प्रत्यङ् प्रक्रामति त्रीन्विक्रमाꣳस्तद्रमयत्यथो यत्र वेलां मन्येतात्र रमेथां वर्ष्मन्पृथिव्या इति वर्ष्म वा एतत्पृथिव्या यदाहवनीयो दिविह्यस्याहवनीयो भवति तस्मादाहात्र रमेथां वर्ष्मन्पृथिव्या इति ॥ १८ ॥

अथ दक्षिणꣳ हविर्धानमुपस्तभ्नाति विष्णोर्नु कं वीर्याणि प्रवोचं यः पार्थिवानि विमिमे रजाꣳसि। यो अस्कभायदुत्तरꣳ सधस्थं विचक्रमाणस्त्रेधोरुगाय इति विष्णवे त्वेति मेथीमुपनिहन्ति ॥ १९ ॥

अथोत्तरꣳ हविर्धानं प्रतिप्रस्थाता दिवो वा विष्ण उत वा पृथिव्या महो वा विष्ण उरोरन्तरिक्षात् । उभा हि हस्ता वसुना पृणस्वा प्रयच्छ दक्षिणादोत सव्यादिति विष्णवे त्वेत्येव मेथीमुपनिहन्ति ॥ २० ॥

स यद्वैष्णवैर्यजुर्भिर्जुहोति त्वदुपस्तभ्नाति वैष्णवꣳ हि हविर्धानमथेदमुपरिष्टादभिमृशति छदिर्वा छदिःसंमितां वा भित्तीं प्र तद्विष्णु[५] स्तवते वीर्येण मृगो न भीमः कुचरो गिरिष्ठाः। यस्योरुषु त्रिषु विक्रमणेष्वधिक्षियन्ति भुवनानि विश्वेतीदꣳ है वास्यैतत्कपालं यदिदमुपरिष्टात्स यदाहाधिक्षियन्तीत्यधि ह्येतदन्येषु कपालेषु क्षियन्त्यथ[६] ये इमे हविर्धानयोश्छदिषी इमे हैवास्यैते कपाले ये इमे अभितोऽथ यददः पश्चादध्यूहति छदिर्वा छदिःसंमितां वा भित्तीमिदꣳ हैवास्यैतत्कपालं यदिदं पश्चात् ॥ २१ ॥

अथ विष्णो रराटमसीति रराट्यामभिमृशति रराटꣳहैवास्यैषा तस्मादैषीकी[७] त्यलोमकेव भवत्यलोमकमिव हीदꣳ रराटमथ विष्णोः श्नप्त्रे स्थ इति परिवरण्यावभिमृशति स्रक्वे हैवास्यैते तस्मादेते ताल्मल्यौ वा वैरण्यौ वा नालम्यौ[८] वा भवतो लोमशे इव हीमे स्रक्वे ॥ २२ ॥

अथ [९] लस्पूजनीमादाय निषीव्यति विष्णोः स्यूरसीति विष्णोर्ध्रुवोऽसीति ग्रन्थिं करोति दृल्हमसन्नेद्यवपद्याता[१०] इति तत्प्रकृते कर्मणि विस्रꣳसयति तथा यजमानं वाध्वर्युं

५. तद्विष्णुः Ca
६. क्षीयन्त्यथ My, see notes
७. तस्मादेषीकी V 1, My
८. See notes
९. See notes
१०. नेद्व्यवपद्याता Ca

18. Then he (Adhvaryu), having gone round by the northern side, he moves behind the *Uttaravedi*, taking three steps and make them (*soma* carts) stop where he thinks fit, saying "May Ye rejoice here on the height of the earth". For, this (altar) is verily the height (top) of the earth since his *Āhavanīya* is situated there. *Āhavanīya* is indeed in the heaven (so this place must be just below heaven i.e. the top of the earth). Therefore it is said "You - rest on the top of the earth".

19. Then he props the southern *soma*-cart (saying) "I declare the heroic deeds of Viṣṇu, who measured out the earthly regions; who propped the upper seat, striding thrice, the wide-stepping! For Viṣṇu (I prop) thee". He fixes the Prop.

20. The Pratiprasthātā then props the northern *soma*-cart. saying "Either from the heaven, O Viṣṇu, (or from the earth, or from the great, wide airy region, O Viṣṇu), fill both thine hands with wealth and bestow on us from the right and the left! For Viṣṇu thee." Thus he fixes the prop.

21. Why he makes offering and fixes the props with chants referring to Viṣṇu is, because *Havirdhāna* (*soma* cart) has Viṣṇu as its presiding deity. Then he touches the upper part of the reed mat (covering the cart). He makes him touch either the neck or the mat—like covering (saying) "Let Viṣṇu then be praised for his power, terrible like a wild beast prowling about the mountains, or whose three wide strides all being abide". This mat-roofing is his (Viṣṇu's or Havirdhāna's) upper skull-bone. There on, as it were, are the other skull-bones. (So he says "When all beings abide)". These two coverings (on the side and front) are the other two skull-bones, the one on the sides and the other at the front covering it (the *soma* cart). They are reed-mats or some cover resembling the mats. The one behind is also a skull-bone.

22. He makes him touch the front band (saying) "Thou art Viṣṇu's fillet" for it indeed is his fillet. It is a fillet made of reed grass and so bereft of hairs as it were is the fore-head. "You are the corners of Viṣṇu's mouth". So saying, he makes him touch the two vertical hurdles, for they are indeed his (Viṣṇu's or Havirdhāna's) mouth-edges or the corners of the lips made of reeds with hollow interior. These mouth-edges are as if hairy.

23. Then, with a wooden pin he sews (the hurdles to the four door posts) (saying) "Thou art Viṣṇu's sewer". Then he puts a knot (saying) "Thou art Viṣṇu's fixed (point)", lest it should get loosened and fall. When the job is completed it is

वा नाग्राहो विन्दति तत्संमितमभिमृशति वैष्णवमसीति वैष्णवᳫँ हि हविर्धानम् ॥ २३ ॥ इति तृतीयं ब्राह्मणम् ॥

चतुर्थं ब्राह्मणम्

द्वयमभ्युपरवाः खायन्ते शिरो वा एतद्यज्ञस्य यद्धविर्धानमथ य एवेमे शिरसः कूपा येष्विमे प्राणा एतानेवास्मिन्नेतत्करोत्येतानस्मिन्नेतद्दधाति ॥ १ ॥

अथ देवाश्च ह वा असुराश्चोभये प्राजापत्या अस्पर्धन्त ततो हासुरा देवेभ्यः कृत्यां वलगां[1] निचख्नुरुतैनानित्थं चिदभिभवेमेति ॥ २ ॥

तदु वै देवा अस्पृण्वत तामेतैरुपरवैरुदकिरन्यदा वै कृत्यामुत्किरन्त्यथ वै सालसा मोघा भवति तामलसां मोघामकुर्वᳫँस्तथो वा एष एतद्यामस्मै द्विषन्भ्रातृव्यः कृत्यां वलगां निखनति तामेतैरुपरवैरुत्किरति तामलसां मोघां करोत्येतद्द्वयं यस्मादुपरवाः खायन्ते ॥ ३ ॥

सोऽभ्रिमादत्ते देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम् । आददे नार्यसीत्युक्तो यजुषो बन्धुरथ यदाह नार्यसीति योषा ह्यभ्रिर्योषा हि नारी तस्मादाह नार्यसीति ॥ ४ ॥

स दक्षिणस्य हविर्धानस्याधोऽधः प्रउगं तत्परिलिखतीदमहᳫँ रक्षसो ग्रीवा अपिकृन्तामीति वज्रो वा अभ्रिर्वज्रेणैवैतन्नाष्ट्राणाᳫँ रक्षसां ग्रीवा अपिकृन्तति तान्प्रादेश-संमितान्परिलिखति प्रादेशसंमिता हीमे प्राणाः स इममेवाग्रे परिलिखत्यथेमथेमथेमम् ॥ ५ ॥

तान्यथापरिलिखितं खनति बृहन्नसि बृहद्रवा इत्युपस्तौत्येवैनानेतन्महयत्येव यदाह बृहन्नसि बृहद्रवा इति बृहतीमिन्द्राय वाचं वदेतीन्द्रो यज्ञस्य देवता वैष्णवा वा एते यदुपरवास्तथास्यैते सेन्द्रा भवन्ति तस्मादाह बृहतीमिन्द्राय वाचं वदेति रक्षोहणं वलगहनं वैष्णवीमिति रक्षसाᳫँ ह्येते वलगानां वधाय खायन्ते तस्मादाह रक्षोहणं वलगहनमिति वैष्णवीमिति वैष्णव्यु ह्येषा वाग्या हविर्धाने तस्मादाह वैष्णवीमिति ॥ ६ ॥

१. वलगान्निचख्नुः Ca

untied. By doing thus, desease befalls not the Adhvaryu or the Yajamāna. He touches the cart-shed, so completed (saying) "You belong to Viṣṇu" because, *Havirdhāna* is indeed of Viṣṇu. (Third Brāhmaṇa Ends)

BRĀHMAṆA IV

1. For two reasons, the pits are dug (in the *Havirdhāna* hall). This *Havirdhāna* (cart-shed) is truly the head of the sacrifice. And what (four) holes there are in the head (the two ears and two nostrils) wherein these life-breaths (abide), these are produced (in the head of the sacrifice) here and they come into being (to complete the shape of the head by digging four pits).

2. Now, the gods and Asuras, both progenies of Prajāpati, contended. Then the Asuras, by way of which craft deposited (underground) destructive charms, thining "thus we may overcome the gods".

3. Now, the gods saw through it. By means of these (holes) they dug out those destructive charms. Whenever a charm is dug out, it becomes defunct and ineffective. So the gods made it malicious defunct and ineffective. Similarly if any malicious enemy has planted charm here by way of witchcraft against this Yajamāna, it is defused and rendered ineffective. For these two purposes (giving the shape of the head and to remove destructive charms), these pits are dug (in the *Havirdhāna* hall).

4. He takes up the spade. "At the prompting of the divine Savitṛ, I take thee with the arms of Aśvins; with the hands of Pūṣan", (thus saying) he takes (the spade). (Also says) "Thou art a woman". This is said with the same purport (as the preceding *Mantra*). Why he says "Thou art a woman" is because the spade indeed is female. A woman is a female. So he says "Thou art a woman".

5. On the southern side of the *Havirdhāna*, deep down, he draws a line (with the spade) as long as a yoke pole (saying) "Here do I cut off the necks of the Rakṣasas". For the spade is the thunderbolt and with the thunderbolt he severs the neck of the terrible Rakṣasas. He marks them by drawing lines of a span length. Because these life-breaths are of span length. He draws thus the first line, then thus, then thus and then thus (four lines).

6. He digs (those pits) in the order in which the lines are drawn. "Thou art great, of great sound" - thus he praises them and by that make them exalted. When he says, 'Thou art great, of great sound' - "Utter thou the great voice unto Indra" - Indra is the deity of the sacrifice. "These pits are of Viṣṇu". By this they become associated with Indra. Therefore he says "Utter thou the great voice unto Indra". "The voice which is Rakṣas-killing, witch craft-killing" (he says). For, it is indeed for the destruction of the charms of Rakṣasas that these pits are dug. He says "Those are of Viṣṇu", for that voice in the *Havirdhāna* (cart-shed) is indeed Viṣṇu's. So he says "You belong to Viṣṇu".

इदमहं तं वलगमुद्वपामि यं नो निष्ट्यो यममात्यो निचखानेति निष्ट्यो वा वा अमात्यो वा कृत्यां वलगां निखनति तामेवैतदलसां मोघां करोति ॥ ७ ॥

इदमहं तं वलगमुद्वपामि यं नः समानो यमसमानो निचखानेति समानो वा वा असमानो वा कृत्यां वलगां निखनति तामेवैतदलसां मोघां करोति ॥ ८ ॥

इदमहं तं वलगमुद्वपामि यं नः सबन्धुर्यमसबन्धुर्निचखानेति सबन्धुर्वा वा असबन्धुर्वा कृत्यां वलगां निखनति तामेवैतदलसां मोघां करोति ॥ ९ ॥

इदमहं तं वलगमुद्वपामि यं नः सजातो यमसजातो निचखानेति सजातो वा वा असजातो वा कृत्यां वलगां निखनति तामेवैतदलसां मोघां करोति ॥ १० ॥

उत्कृत्यां किरामीत्यन्तत उत्किरति तत्सर्वामेवैतत्कृत्यामुत्किरति स यावद्बाहून्वाप्नुयात्तावत्खनेत्तावान्वा[2] तोऽन्तादेवैतत्कृत्यामुत्किरत्यन्तात्कृत्यां मोहयति तान्परोक्षणया संतृणत्ति तस्माद्विमे प्राणाः परोक्षणया संतृण्णास्तस्मात्परः सविद्रते ॥ ११ ॥

तान्यथाखातमवमर्शयति स्वराळसि सपत्नहा सत्रराळस्याभिमातिहा जनराळसि रक्षोहा सर्वराळस्यमित्रहेत्युप चैवैनानेतत्स्तौत्याशिषश्चाशास्ते स्वराळसीति तदुपस्तौति सपत्नहेति तदाशिषमाशास्त एवमेव सर्वेषु ॥ १२ ॥

अथ संमृशेते स यः पूर्वयोर्दक्षिणस्तमध्वर्युर्योऽपरयोरुत्तरस्तं यजमानः सोऽध्वर्युराह यजमान किमत्रेति भद्रमिति तन्नौ सहेत्युपांशु जपत्यथ योऽपरयोर्दक्षिणस्तमध्वर्युर्यः पूर्वयोरुत्तरस्तं यजमानः स यजमान आहाध्वर्यो किमत्रेति भद्रमिति तन्म इत्याह ॥ १३ ॥

तौ यदेवं संमृशेत[3] इमानेवैतत्प्राणान्व्यतिषजत इमान्प्राणान्त्सयुजः कुरुतस्तस्माद्विमे प्राणा व्यतिषक्तास्तस्मात्सयुजोऽथ यदाह भद्रमिति कल्याणी वा एषा मानुषी वाग्यद्भद्रमिति तामेवैतद्यज्ञे वदतस्तां यज्ञेऽवकल्पयतोऽथ प्रोक्षति स समान एव प्रोक्षणस्य बन्धुर्मेध्यमेवैतत्करोति यत्किञ्च प्रोक्षति ॥ १४ ॥

२. तावान्वन्तो Ca, तावान्वान्तो C, V 1, see notes
३. संमृशेते इमान् Ca, *sandhis* in archaic

7. "Here do I cast out the charms which the friend, which my (unfriendly) relative has planted for me". An alien or an (envious) relation, plants a charm underground. This makes it defunct and ineffective.

8. "Here do I cast out the charm which my equal, which my unequal has planted for me". For, either an equal or an unequal (enemy) plants a charm underground. This makes that defunct and ineffective.

9. "Here do I cast out the charm, which my kinsman, which a stranger has planted for me"—For either a kinsman or a stranger plants a charm underground. This makes that defunct and ineffective.

10. "Here do I cast out the charm, which one born with me, which one not born with me has planted for me. For, either one who is a brother or one who is of different parentage plants a charm underground. This makes that defunct and ineffective.

11. Saying "I cast out witchcraft" he finally throws out (the earth remaining in the several pits) whereby he carts out witchcraft. Let him dig them arm-deep for that being the extreme reach, he thereby in the end removes the witchcraft and makes the charm defunct. He connects them (the pit) by invisible tunnels (cross-wise connecting underground holes). That is why these *prāṇas* (life-breaths) are invisibly connected and move unseen.

12. He makes him (Yajamāna) touch them in the same order in which they were dug. (Saying) "You are the ruler of thyself, a slayer of enemies! Thou art ever -ruling, a slayer of the hateful! Thou art the ruler of men, a slayer of Rakṣasas! Thou are the ruler of everybody; a slayer of foes!" This is a praise as well as a request for blessings. You are the ruler of thyself is a praise. "Slayer of enemies" is the blessing he seeks. This is the refrain in all these chants.

13. They both (Adhvaryu and Yajamāna) then touch (each other's hands through the passages connecting the pits underground). The Adhvaryu through the passage in the right side pit in front and the Yajamāna through the passage in the left-side pit in the rear (touch each other) and the Adhvaryu asks - "Yajamāna! What is here?" "Well-being" he replies. "(Be) that ours in common" says the Adhvaryu in a low voice. Then the Yajamāna through the passage in the right side pit in the rear and the Adhvaryu through the passage in the left-side pit in the front (touch each other). The Yajamāna asks "Adhvaryu! What is here?". "Well-being" says he. "(Be) that mine". says the Yajamāna.

14. By thus touchiong (each other) they thereby make the vital airs (*prāṇas*) inter-connected; they make these vital airs yoked together. By this the vital airs are inter-locked or yoked together. And why he said "*Bhadram* (well-being)" is because this word *bhadram* in human parlance is (indicative of) luck (or prosperity). They wish for it (prosperity) by this sacrifice. Then he sprinkles water (on the pits). One and the same foresooth, is the significance of sprinkling. Whichever he sprinkles, he makes it pure for sacrifice.

स प्रोक्षति रक्षोहणो वलगहनः प्रोक्षामि वैष्णवानिति रक्षसाꣳ ह्येते वलगानां वधाय खायन्ते तस्मादाह रक्षोहणो वलगहन इति प्रोक्षामि वैष्णवानिति वैष्णवा ह्येते यदुपरवाः ॥ १५ ॥

अथ याः परिशिष्टा आपो भवन्ति ता अवनयति[४] रक्षोहणो वलगहनोऽवनयामि[५] वैष्णवानित्येष्वेवैतच्छिद्रेष्वपो दधाति ता इमा एषु छिद्रेष्वापो हिता अन्नमु वा आपोऽन्नमु वै प्राण एष्वेवैतच्छिद्रेषु प्राणान्दधाति त इम एषु छिद्रेषु प्राणा हिताः ॥ १६ ॥

अथोदगग्राणि च प्रागग्राणि च बर्हीꣳष्यवस्तृणाति रक्षोहणो वलगहनोऽवस्तृणामि वैष्णवानित्येष्वेवैतच्छिद्रेषु लोमानि दधाति तानीमान्येषु छिद्रेषु लोमानि हितानि तस्माद्धिमे प्राणा अनुच्छोषुका अथ प्रागग्राणि बर्हीꣳषि प्रस्तृणाति केशा हैवास्यैते ॥ १७ ॥

अथाधिषवणे उपदधाति रक्षोहणौ वलगहना उपदधामि वैष्णवी इति हनू हैवास्यैते[६] तस्मादेते संबद्धान्ते इव भवतः संबद्धान्ते इव हीमे हनू ॥ १८ ॥

अथ पर्यूहति रक्षोहणौ वलगहनौ पर्यूहामि वैष्णवी इति दृल्हे असतो नेदपस्रꣳसैते इत्यथ वैष्णवमसीति रोहितं चर्म परिकृत्तं न्यस्यति जिह्वा हैवास्यैषा स यद्रोहितं भवति लोहिनीव हीयं जिह्वाथ संमुखान्ग्राव्णः करोति दन्ता हैवास्य ग्रावाणः स यद्ग्रावभिरभिषुणोति यदा दद्भिः प्सायादेवं तत्तदेतद्यज्ञस्य शिरः समस्कारिषुः ॥ १९ ॥ इति चतुर्थं ब्राह्मणम् ॥

॥ इति पञ्चमोऽध्यायः ॥

४. अपनयति TE
५. अपनयामि TE
६. हैवास्येते Ca

15. He sprinkles water (saying) "You the killers of Rakṣasas, the killers of charms, I sprinkle thee who belong to Viṣṇu". For, these (holes) are dug to destroy the Rakṣasas and the charms; so he says "You the killers of Rakṣasas and the killers of charms, I sprinkle thee who belong to Viṣṇu". These pits are indeed of Viṣṇu.

16. The residual waters, he then pours out (saying) "Killers of Rakṣasas, killers of charms. I pour (water) on thee who belong to Viṣṇu". (So saying) he pours waters into the cavities. These waters get concealed in these cavities. Waters are food. Food is the vital air. So he installs vital airs inside these cavities. Thus the *prāṇas* get concealed in these pits.

17. Then he spreads *barhis* grass with their tips turned eastwards and northwards (saying) "You the killers of Rakṣasas, the killers of charms, I spread (for you) who belong to Viṣṇu". By this, he provides these cavities (symbolising nostrils and ears) with hair. By this the hairs are planted inside these holes. That prevents the vital airs from getting dried up (moistens them). Then he spreads *barhis* (grass) with tips eastward. These are their hairs (on the head).

18. Thereon, he lays the two *adhiṣavaṇas* (wooden planks forming a handpress to squeeze *soma* juice) saying "You the killers of Rakṣasas, the killers of charms, I lay you who belong to Viṣṇu". These (planks) are indeed his (Viṣṇu's or Havirdhāna's) jaws. Therefore, they appear as if connected with each other at the ends. The jaws are of course connected at the edges.

19. Then he surrounds them with earth (saying) "You the killers of Rakṣasas, the killers of charms, I surround you who belong to Viṣṇu". He thereby steadies them so that they may not crumble. He then places the cut red skin (skin used to press soma). For this is indeed his (Viṣṇu's/Havirdhāna's) tongue. The reason why it is red is because this tongue is as it were, red. He then places the pressing stones in front (of the holes). These stones are verily his (Viṣṇu's) teeth. In so far as the pressing (the *soma* creeper) is done by the stones, it is like chewing with the teeth. Thus the head of the sacrifice is complete. (Fourth Brāhmaṇa Ends)

(Chapter Five Ends)

षष्ठोऽध्यायः

प्रथमं ब्राह्मणम्

उदरꣳ ह वा अस्य सदस्तस्मात्सदसि भक्षयन्ति तस्माद्यत्किञ्चेदमश्नन्ति तदुदरे प्रतितिष्ठत्यैन्द्रं देवतयाथ यदस्मिन्विश्वे देवा आसीदꣳस्तस्मात्सदो नाम त उ एवास्मिन्नप्येत एतर्हि ब्राह्मणा विश्वगोत्राः सीदन्ति ॥ १ ॥

तदौदुम्बर्या[1] मिनोत्यन्नं वा ऊर्गदुम्बरोऽन्नमेवैतदूर्जं मध्यतो यज्ञस्य दधाति तस्मादौदुम्बर्या मिनोति तां यजमानसंमितां परिवासयति यजमानो हि यज्ञो यज्ञसंमितामेवैनामेतत्परिवासयति ॥ २ ॥

स योऽसौ जघनार्धे शङ्कुर्भवति ततः प्राङ् प्रक्रामति षड्विक्रमान्दक्षिणा सप्तमꣳ संपदः कामाय यत्र वै वाचः प्रजातानि छन्दाꣳसि सप्तपदा वै शक्वरी पराध्यां छन्दसां तस्मोदतानि सप्त पदानि प्रक्रामति ॥ ३ ॥

सोऽभ्रिमादत्ते देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम् । आददे नार्यसीत्युक्तो यजुषो बन्धुरथ यदाह नार्यसीति योषा ह्यभ्रिर्योषा हि नारी तस्मादाह नार्यसीति ॥ ४ ॥

तयावटं परिलिखतीदमहꣳ रक्षसो ग्रीवा अपिकृन्तामीति वज्रो वा अभ्रिर्वज्रेणैवैतन्नाष्ट्राणाꣳरक्षसां ग्रीवा अपिकृन्तति ॥ ५ ॥

अथ प्राञ्चमुत्करमुत्किरति तत्प्राचीमौदुम्बरीं निदधात्वथ बर्हीꣳषि यावन्मात्राणीवाथ यवमतीः प्रोक्षणीः कुरुते ॥ ६ ॥

स यद्यवमत्यो भवन्त्यपां वा ओषधयो रसस्तस्मादाप आसक्तयः पीता न[2] धिन्वन्त्योषधीनामु वा आपो रसस्तस्मादोषधय आसक्तयः खादिता न[3] धिन्वन्ति यदैवोभयैः सꣳसृजन्त्यथैव धिन्वन्ति तत्सरसाभिः प्रोक्षाणीति स यद्यवैरेवैतत्करोति ॥ ७ ॥

१. Ca suggests emendation, see notes
२. पीता निधिन्वन्ति M, My, C, न of TE accepted
३. न of TE accepted

Chapter Six

BRĀHMAṆA I

1. The *sadas* is verily the belly (of the sacrifice). That is why they eat (drink) in the *sadas*; for whatever food is eaten, here on earth, it settles down in the belly. Because all the gods sat (*asīdan*) in it, it is called *sadas*, and so do these brahmins of all *gotras* (lineage) now sit therein.

2. He measures it with a log of *audumbara* wood. For the *Udumbara* means strength and food. This (action) provides food and sustenance to the sacrifice at the middle (part of the body i.e. *sadas* the belly). So he measures with *audumbara* log. He cuts it equal to the length (height) of the Yajamāna. Yajamāna is sacrifice, so he cuts it to the measure of the sacrifice.

3. From the central peg in the hind part of the altar, he takes strides eastward, six steps towards the right and the seventh step for, completion of desires, where the metrical forms of speech were born. The Śakvarī metre is of seven feet and she (Śakvarī) is the richest among metres. So he takes these seven strides.

4. He takes up the spade "At the prompting of the divine Savitṛ, I take thee with the arms of Aśvins, with the hands of Pūṣan; thou art a woman" (says he). The meaning of this *Mantra* has already been told. Why he says "Thou art a woman" is because the spade is a female and a woman is a female. So he says "Thou art a woman".

5. With her (the spade) he marks off the pit (saying) "Here with I cut off the necks of the Rakṣasas". For, the spade is a thunderbolt and with the thunderbolt itself, he cuts off the necks of the terrible Rakṣasas.

6. He throws off the earth eastward (while digging). On the eastern side he places the *audumbara* log. Then he lays *barhi* grass of the same length. Then he renders the sprinkling water containing barley.

7. Why they (waters) should contain barleys (*yavas*) is because the essence of plants is water, wherefore, plants when eaten-alone (without water) do not satiate. Only when both are united, they satiate. So (thinking) "I will sprinkle with (waters) rich in sap" he makes them so with barley.

देवाश्च ह वा असुराश्चोभये प्राजापत्या अस्पर्धन्त ततो ह सर्वान्या[४] ओषधयो यवेभ्योऽसुरानुपाववृतुर्यवा हैव देवानामासुस्ते देवा यवैरेवासुराणाᳬ सपत्ना-नामोषधीरन्नाद्यमयुवत तान्त्सर्वस्मादयुवत तस्माद्यवा नाम यदेभिरयुवत ॥ ८ ॥

ते ह देवा ऊचुर्हन्त यदन्यासामोषधीनां वीर्यमिति तद्यवेषु दधामेति तद्यदन्यासामोषधीनां वीर्यमासीत्तद्यवेष्वदधुस्तस्माद्यत्रान्या ओषधयो म्लायन्ति तदेते मोदमाना इव वर्धन्त एतेषु हि वीर्यमदधुस्तथो वा एष एतद्यवैरेव द्विषतः सपत्नस्यौषधीरन्नाद्यं युते तान्त्सर्वस्माद्युते तस्माद्यवमत्यो भवन्ति ॥ ९ ॥

स आवपति यवोऽसि यवयास्मद्द्वेषो यवयारातीरित्येतस्यैषा यजुषो बन्धुताथ प्रोक्षति स समान एव प्रोक्षणस्य बन्धुर्मेध्यमेवैतत्करोति यत्किञ्च प्रोक्षति ॥ १० ॥

स प्रोक्षति दिवेत्वान्तरिक्षाय त्वा पृथिव्यै त्वेत्यन्नं वा ऊर्गुदुम्बर इमानेवैत[५]ल्लोकानूर्जा रसेन भाजयत्येष्वेव लोकेषूर्जᳬ रसं दधाति ॥ ११ ॥

अथ याः परिशिष्टाः प्रोक्षण्यो भवन्ति ता अवटेऽवनयति शुन्धन्तां लोकाः पितृषदना इति पितृदेवत्य इव वा अवटो मेध्यमेवैनमेतत्करोत्यपितृदेवत्यम् ॥ १२ ॥

अथोदगग्राणि च प्रागग्राणि च बर्हीᳬष्यवस्तृणाति पितृषदनमसीति पितृदेवत्यमिव वा अस्या एतद्भवति यन्निखातᳬ सा यथौषधिष्वेव मिता स्यादनिखातैवमेतदोषधिष्वेव मिता भवत्ययतो वै स्याद्यदनिखाता स्यात्तथाह यता भवति तथो अपितृदेवत्या भवति ॥ १३ ॥

अथोच्छ्रयत्युद्दिवᳬ स्तभानान्तरिक्षं पृण दृᳬहस्व पृथिव्यामितीमानेवैतल्लोकानूर्जा रसेन भाजयत्येष्वेव लोकेषूर्जᳬ रसं दधाति ॥ १४ ॥

अथाभ्यवहरति द्युतानस्त्वा मारुतो मिनोत्वित्ययं वाव द्युतानो मारुतो योऽयं पवते तदेनामेष मिनोति मित्रावरुणौ ध्रुवेण धर्मणेति प्राणोदानौ वै मित्रावरुणौ तदेनां प्राणोदानाभ्यामेव मिनोति ॥ १५ ॥

४. सर्वा अन्या Ca
५. एवैतं लोका TE, M, T, V 1

8. Now, the gods and Asuras, both of them progenies of Prajāpati were quarreling. Then all the other plants except the barley went over to the side of the Asuras; and only the *yava* plants remained for the gods. Only with the barley plants, those gods attracted to themselves the plants and food and other sustenance of their foes, the Asuras. They attracted them (Ayuvata) from all (the Asuras). They are called *yavas*, since with them they attracted.

9. Those gods said "Whatever sap is there in the other plants, let us invest it in the barley". So they invested the essence of all other plants in the *yavas*. That is why when other plants wither, these (barley plants) grow as if they are rejoicing. In these, the essence was deposited and hence it is like this. Only with these *yavas*. They attracted to threaten the enemy's plants, food and sustenance. They attracted from all of them. So these (sprinkling waters) are to contain *yavas*.

10. He scatters (*yava* in the sprinkling water) (saying) "Thou art barley. Keep them from us the hateful, keep away from us the enemies". The significance of this (action) is the same as that of sprinkling water. Whichever is sprinkled upon, it is rendered pure for sacrifice.

11. He sprinkles (waters) (saying) - "You for the sky; you for the aerial region; you for the earth". Food is *Udumbara*. He enriches these worlds with energy and sap. He endows this world with energy and sap.

12. Then what residue is there in the vessel (of sprinkling water) that he pours out into the pit (saying) "Let the worlds get purified; let the resting places of the *Pitṛs* (get purified)". The pit is, as it were, meant for the *Pitṛs*. This (action) only renders the pit purified for sacrifice and make it *Pitṛ daivatyam* (i.e. fit for gods).

13. Then he spreads *barhi* grass with northward and eastward pointing tips (saying) "Thou art the seat of the *Pitṛs*". This part of the ground dug out is, as it were, the seat of the *Pitṛs*. If it were not dug, it would have confined to the plants only and would have been (suitable) only for the plants. So if it had remained undug, it would not have been suitable for the *Pitṛs*.

14. He raises it (the pole) (saying) "Prop thou the sky! Fill the air! Stand firm on the earth". Thereby he endows these worlds with stamina and sap; bestows stamina and sap on these worlds.

15. He then fixes it (the pole) down (saying) - "May Dyutāna, the son of Maruts, plant thee". Dyutāna, the son of Maruts, doubtless, is the one that blows yonder (the wind). By means of him, he plants it. (He says) "Mitra and Varuṇa with firm support". Mitra and Varuṇa are (respectively) the inhaling and exhaling breaths. He then plants it with the in-breathing and out-breathing.

अथ पर्यूहति ब्रह्मवनि त्वा क्षत्रवनि रायस्पोषवनि पर्यूहामीति बह्वी वा आशीर्यजुःषु ते अस्मा एते आशिषावाशास्ते यद्ब्रह्म च क्षत्रं च रायस्पोषवनि पर्यूहामीति भूमा वै रायस्पोषो भूमानमेवास्मा एतदाशास्ते ॥ १६ ॥

अथ पर्यृषति ब्रह्म दृꣳह क्षत्रं दृꣳहायुर्दृꣳह प्रजां दृꣳहेत्याशिषमेवैतदाशास्ते तत्समंभूमि पर्यृषणꣳ स्यात्तथागर्तमिद्भवति गर्तस्य वा उपरिभूमि पर्यृषणं भवत्यथैवं देवत्रा तस्मात्समंभूमि पर्यृषणꣳ स्यात् ॥ १७ ॥

अथ तत्राप उपनिनयति यदेवास्याः खनन्तो वा पर्यृषन्तो वा वि वा लिशन्ति क्षिण्वन्ति वापो वै भेषजꣳ शान्तिस्तदद्भिः शान्त्या शमयति तदद्भिः संदधाति ॥ १८ ॥

अथाभिमृशति ध्रुवासीति ध्रुवा ह्येषा ध्रुवोऽस्मिन्यजमान आयतने भूयादिति यस्मिन्वा कामे कामयेत स हास्मै कामः समृध्यते ॥ १९ ॥

अथ विष्टपेऽभिजुहोति घृतेन द्यावापृथिवी पूर्येथामितीमे एवैतद्द्यावापृथिव्या ऊर्जा[६] रसेन भाजयत्यनयोरेव द्यावापृथिव्योरूर्जꣳरसं दधाति तत्संततमवनयेत्तथा संततवर्ष्यनूक्षोषुकः[७] पर्जन्यो भवति तस्मात्संततमवनयेत् ॥ २० ॥

अथ छदिराहरन्ति तदभिमृशतीन्द्रस्य छदिरसीत्यैन्द्रꣳ हि सदो विश्वजनस्य छायेति वैश्वदेवꣳ हि सदः ॥ २१ ॥

अथाभितश्छदिषी उपदधाति छदिःसंमिते वा भित्त्या उत्तराणि त्रीणि पराणि त्रीणि तन्नव तत्त्रिवृत्त्रिवृद्धि यज्ञः ॥ २२ ॥

तद्वा एतदुदग्वꣳशं मिनोत्येतद्वै निष्केवल्यं देवानां यद्धविर्धानं तस्मात्तत्प्राग्वꣳशꣳ सत्प्राग्द्वारं तस्मात्तत्र नाश्नन्ति न भक्षयन्ति यो ह तत्राश्नीयाद्वा भक्षयेद्वा शिरो हास्य विपतेदथैतन्मिश्रं यदाग्नीध्रं च सदश्च तस्मात्तत्राश्नन्ति त्वद्भक्षयन्ति त्वन्मिश्रꣳ ह्येतत्स यदहोदग्वꣳशं तदस्य मानुषं यदुदग्वꣳशꣳ सत्प्राग्द्वारं तदस्य देवत्रा तस्मादेतदुदग्वꣳशं मिनोति ॥ २३ ॥

६. See notes

७. See notes, वर्ष्यनुच्छोषुकः Ca

16. He then re-inforces it with earth around (saying) "I enclose thee, winner of the priesthood; winner of the warrior class, winner of growth and wealth". Manifold are indeed, the blessings (sought through) sacrificial texts. By this one, he seeks these blessings when he says "Winner of the priesthood, winner of the warrior class, winner of growth and wealth, I enclose thee". Growth and wealth means wide-ranging prosperity. He thereby prays for wide ranging prosperity.

17. He then presses it firmly all round (saying) "Uphold thou the priesthood! Uphold the warrior class, uphold our life; uphold our progeny". By this he only seeks for these blessings. He presses (around) so as it is on a level with the ground. (In the case of) ordinary hole (say, around a tree) it is elevated from the ground. But in this way (making it on level with the ground) it is worthy of gods and the levelled ground itself gets elevated.

18. He then pours water unto it. Wherever in digging, they wound or injure this (earth) - water being a curative—there he soothes it by that curative, i.e. water, there he heals it by water. Therefore he pours waters thereon.

19. He then touches it (saying) "Thou art firm; may this Yajamāna be firm". Thus whatever wish he entertains that wish is accomplished for him.

20. He offers *ghee* oblations at the forked top of the log (where the branch and the trunk part) (saying) "O Heaven and Earth, be yee two full of *ghee*" whereby he endows the heaven and the earth with strength and sap; bestows stamina and essence on them. He pours (*ghee*) in an unbroken manner. By that, the Parjanya (god of clouds) becomes incessently raining and never dried up. Therefore the *ghee* offering should be uninterrupted.

21. Then he brings the mat (roofing mat) and touches it (saying) "Thou art Indra's mat". For the *sadas* belongs to Indra, "Shelter to every one" for the *sadas* is meant for all persons (priests of all *gotras*).

22. He lays down the side mats or some coverings similar to mats. Then three (more) mats on the north of these and three (more) beyond them. Thus they become nine (mats) so that they are three-fold and sacrifice is three-fold.

23. This (*sadas*) has the tie-beams of bamboo pointing northward and this is exclusively for the gods. The other (hall) being *Havirdhāna* (the enclosure to keep the *havis, soma*), it has tie-beams of bamboo pointing eastward and has entrance on the eastern side. Therefore no one eats or drinks there. Whoever eats or drinks, his head would verily burst asunder. But those two (enclosures) the *āgnīdhra* and the *sadas* are common (to both men and gods). Therefore they eat and drink in those two. In as much as they have northward pointing beams, by that they belong to men; and in as much as they have doors at the eastern side, they belong to gods. Therefore the *sadas* has its tie-beams of bamboo pointing to the north.

अथ परिवृणोति परि त्वा गिर्वणो गिर इमा भवन्तु विश्वतः। वृद्धायुमनु वृद्धयो जुष्टा भवन्तु जुष्टय इतीन्द्रो वै गिर्वा विशो गिर्वाणः क्षत्रमेवैतद्विशा परिवृणोति तदिदं क्षत्रं विशा परिवृतम् ॥ २४ ॥

अथ लस्पूजनीमादाय निषीव्यतीन्द्रस्य स्यूरसीतीन्द्रस्य ध्रुवोऽसीति ग्रन्थिं करोति दृल्हमसन्नेद्व्यवपद्याता इति तत्प्रकृते कर्मणि विस्रंसयति तथा यजमानं वाध्वर्युं वा नाग्राहो विन्दति तत्संमितमभिमृशत्यैन्द्रमसीत्यैन्द्रं हि सदः ॥ २५ ॥

अथ हविर्धानयोरपालम्बं समन्वीक्ष्य तदाग्रीध्रं मिनोत्यर्धमन्तर्वेद्यर्धं बहिर्वेद्यथो यावन्मात्रमिवैव बहिर्वेद्यथ सर्वमेवान्तर्वेद्यथो सर्वमेवान्तर्वेदि तत्संमितमभिमृशति वैश्वदेवमसीतीदं नु यदेतस्मिन्हविष्येतासु वसतीवरीष्वेतां रात्रिं देवा उपवसन्ति यैषोपवसथ्या तस्मान्वेव वैश्वदेवम् ॥ २६ ॥

देवा उ ह वै यज्ञं तन्वाना असुररक्षसानां दक्षिणत आसङ्गाद्बिभयां चक्रुस्तान्हासुररक्षसानि दक्षिणत आसेदुस्तान्ह सदसो जिग्युस्तान्त्सदसो जित्वैतान्धिष्ण्यानुद्वापयां चक्रुस्तस्मादेते न ज्वलन्ति यथा ह वा आहवनीयो वा गार्हपत्यो वाग्नीध्रो वा ज्वलेदेवं ह स्म वा एते पुरा ज्वलन्ति त आग्नीध्रं समनुपेदुस्ते[८] हाप्याग्नीध्रस्यार्धं जिग्युस्तेऽद्धानेतद्विश्वे[९] देवा अमृतत्वमपाजयंस्तेऽपजित्वैतान्धिष्ण्यान्पुनः प्रति समैन्धत स यथा पुनः प्रत्यवस्येदेवमेतत्तस्मादप्येतर्ह्येतान्त्सवनाय सवनाय समिन्धत एवं ह्येनान्देवाः समैन्धत तदेतदनार्तं यदाग्नीध्रं तस्माद्यो दीक्षितानामबल्यं निगच्छेदाग्नीध्रमेनं नयतेति ब्रूयुस्तदनार्तं तन्नारिष्यतीति न है वत्स्यति[१०] तस्माद्य एव समृद्धः स एतां होत्रां कुर्याद्यो वै ज्ञातोऽनूचानः स समृद्धस्तस्मै प्रथमाय दक्षिणां नयामीति स यदतो विश्वे देवा अमृतत्वम-पाजयंस्तस्माद्वैश्वदेवं तस्माद्वेवैतत्संमितमभिमृशति वैश्वदेवमसीति ॥ २७ ॥ ॥ इति प्रथमं ब्राह्मणम् ॥

८. समनपेदुस्ते TE, V 1

९. तेऽधदितद्विश्वे as amended by Ca, see notes

१०. न हैवर्च्छति as amended by Ca, see notes

24. He encloses it (*sadas*) (saying) - "May these songs encompass thee on every side; O! thou that delightest in songs! May these favours be gladly received by thee; invigorating the vigorous". He who delights in songs is foresooth, Indra; and songs mean *viś* (the populace)! He thus surrounds the warrior class (Kṣatra) with the populace (*viś*). Therefore the warrior class is here surrounded by *viś*.

25. He then takes the sewing needle and sews (the cross-rafts to the post saying) "Thou art Indra's sewer; thou art Indra's fixed point". He then makes a knot, lest it should fall asunder. He unites the knot when once the job is done and thus disease befalls not on either the Yajamāna or the Adhvaryu. When completed, he touches it (saying) "Thou art Indra's own" for the *sadas* belongs to Indra.

26. Then taking note of the supporting props at the back of the *soma* carts (*apalamba*— a temporary prop fixed under the rear part of a cart which being loaded), he measures the (location of) *āgnīdhra*. One half of it should be inside the altar and the other half outside. Or a little more than half may be outside the altar. Or entirely it may be inside the altar or entirely outside. Or entirely it may be inside the altar or entirely outside. Or entirely it may be inside the altar or entirely outside. When completed, he touches it (saying) "Thou art the *Viśvedevas*'s own", because it is herein, in the Vasatīvari waters forming the *havis* (water used to drench the Soma plant before squeezing and hence forming part of the *soma havis*) that the gods resided for the night during which the *soma* was being prepared. Hence this (*āgnīdhra*) belongs to All gods.

27. Now, once on a time, the gods, while performing sacrifice, were afraid of an attack from the South by the Asura-Rakṣasas. Asura-Rakṣasas did attack them from the south and drove them out of the *sadas*. Having driven them out, they overturned those hearths (*dhiṣṇyas*) of theirs which were within the *sadas*. That is why these hearths (in the *sadas*) do not blaze as the *Gārhapatya* and *Āhavanīya* blaze. Before that they were also blazing. They chased them out even from the *āgnīdhra* (enclosure) and captured half of *āgnīdhra*. But fortunately the All-gods (*Viśvedevas*) gained immortality from these (from that unconquerred half of the *āgnīdhra*). Having gained immortality, they again lighted their hearths so that they came to stay. Therefore they are kindled at each *soma* feast. Because that is how the gods lit them. That is how this *āgnīdhra* is unimpaired. And if weakness is to overcome any one of the consecrated (*dīkṣita*), it should be said (by the Adhvaryu) "Lead him to the *āgnīdhra*" because that which is free from fear is never in grief. Therefore he who is *samṛddha* (fully equipped), he should officiate as Agnīdh. He should be accomplished and well-versed in Vedas. He is the one well-equipped. For him the first *dakṣiṇā* is to be offered, for he is that *samṛddha*. Since *Viśvedevas* gained immortality, the *āgnīdhra* belongs to *Viśvedevas*. That is why when it is completed (erected), he touches it saying "You are the *Viśvedevas*' own". (First Brāhmaṇa Ends)

द्वितीयं ब्राह्मणम्

विजामानो ह वा अस्य धिष्ण्या इमे वै समङ्क्ता विजामान एते हैवास्यैत आत्मनोऽथ दिवि ह वै सोम आसाथेह देवास्ते देवा ऐच्छन्ना नः सोमो गच्छेदिति तेनागतेनेह यजमहीति तत एते माये असृजन्त सुपर्णीं च कद्रूं च वाग्वै सुपर्णीयं कद्रूस्ताभ्याꣳ ह समदं चक्रुस्ते ह समद्विते ऋतीयमाने ऊचतुर्यतरा नौ दवीयः परापश्यादिति सा नावात्मानं जयादिति ॥ १ ॥

सा होवाच कद्रूः सुपर्णी परापश्येति सा होवाच सुपर्णस्य सलिलस्य परस्तादित्यश्वः श्वेतः स्थाणौ सेवते तमहं पश्यामीत्यथ होवाच कद्रूस्तस्याश्वस्य वालो न्यषञ्जीति तममुं वात आधूनोति तमहं पश्यामीति सा यदुवाचास्य सलिलस्य परस्तादिति वेदिꣳ हैव तदुवाच यावती हि वेदिस्तावती पृथिव्यश्वः श्वेतः स्थाणौ सेवत इति यूप स्थाणुरग्निरश्वः श्वेतस्तद्ध तदुवाच तस्याश्वस्य वालो न्यषञ्जीति तममुं वात आधूनोति तमहं पश्यामीति यत्कद्रूरुवाच रशनाꣳ हैव तदुवाच ॥ २ ॥

सा होवाच सुपर्णी कद्रूं त्वं वै किल नावजैषीरिति[1] प्रेहि गामिष्यावः प्रेहि वेदिष्याव इति सा होवाच त्वमेव गच्छेति त्वमेव न आख्यास्यसीति तथेति सा ह जगामेद्यथैव कद्रूरुवाच तथा सा ह पुनराजगाम ताꣳ हाभ्युवाद त्वमजैषी३ रहा३ मिति सा होवाच त्वमेवेति ते यत्तत्र ते समूदाते तदिदꣳ सौपर्णीकाद्रवमित्याख्यानमाख्यायते ॥ ३ ॥

सा होवाच कद्रूः सुपर्णीमात्मानं वै त्वाजैषमिति सो ऽसौ दिवि सोम इति होवाच तं देवेभ्य आहर तेनात्मानं मृत्योर्निष्क्रीणीष्वेति तथेति सा ह छन्दाꣳसि ससृजे वाग्वै सुपर्णी वाचो वै छन्दाꣳसि प्रजातानि तत एभ्यो गायत्री सोममच्छापतत्स हैष सोमो हिरण्मय्योर्ह कुश्योरवहित आस ते ह स्म क्षुरपवी निमेषं निमेषꣳ ह स्माभिसंधत्तो दीक्षातपसौ[2] हैव ते आसतुः ॥ ४ ॥

तमु हैते गन्धर्वा गोपायां चक्रुर्य एते धिष्ण्या या एता होत्राः सो हेयं गायत्री तयोः कुश्योरन्यतरामाचिच्छेद तामाजहार सा दीक्षा तया देवा अदीक्षन्ताथापरमुत्पपात सेतरां

१. कद्रूं जैषीदिति T, P1, B, see notes

२. दीक्षातपसी Ca, see notes

BRĀHMAṆA II

1. The *dhiṣṇyas* (hearths) foresooth, are its (sacrifice's) counterparts (congeneres).They have the same marks. Their bodies are counterparts of its (sacrificer's) body. Now, Soma was in the heaven and the gods were here (on the earth). The gods desired "Would that Soma might come to us" (so that) we might sacrifice with him when come". They produced those two *Māyās* (illusory deities), Suparṇī and Kadrū. Suparṇī indeed was *vāk* (speech) and Kadrū was this (earth). They made them quarrel with each other regarding sharing of wealth and while they were quarrelling they said "Which of us shall be able to look furthest ahead shall win the other".

2. She, Kadrū told Suparṇī "Look far". Suparṇī said "On yonder shore of this ocean there stands a white horse near a post; that I see". Then Kadrū told "I see the tail of that horse hanging down and the wind is tossing it; that I see". Now when she (Suparṇī) said, "On yonder shine of ocean" she meant only the *vedi* (altar). As big the altar is, that much is this earth. (When she said) "A white horse near a post" (she meant) the sacrificial *yūpa* as the post and Agni as the white horse. And what Kadrū said "Its tail is just now hanging down and there, now the wind tosses it, that I see" this is only the rope.

3. Suparṇī told Kadrū "You have not won; come, let us go and know". Kadrū said "You yourself go. You yourself will come and tell us (who is right)". Yes! said Suparṇī and went as told by Kadrū and then returned. She (Kadrū) asked "Did you win or didn't?" Suparṇī said "You yourself (hath won)". Since they thus disputed, this story is called 'Suparṇī-Kādrava (episode)'.

4. Then Kadrū told Suparṇī "Verily I have won thine own self. Yonder is Soma in the heaven" she said. "Fetch him hither for the gods and thereby redeem thyself from death". "So be it" (said) Suparṇī and created the metres. Speech indeed, is Suparṇī and from *vāk* (speech) the metre are born. From among them (the metres) Gāyatri fetched *soma*. That *soma* was concealed in two golden vessels. These (vessels) were having their sharp-edged (lids) closing together at every moment (at every twinkling of the eye). These two foresooth are consecration (*dīkṣā*) and penance (*tapas*).

5. Him (Soma) these Gandharvas guarded. They are these hearths (*dhiṣṇyās*), these Hotṛs (fire-priests). The Gāyatri tore off one of the two vessels and brought it. Thus was consecration (*Dīkṣā*). By that, the gods consecrated themselves. Again she took off (to the heaven) and tore off the other vessel and brought it. That was penance (*tapas*). Therewith the gods underwent penance. They are 'the *Upasadas*'. Again she flew (to heaven). She took (consumed) *soma* by means of a Khadira-wood-(piece). Since she ate (*achakād*) with it, it is named Khadira. Hence the *yupa* (sacrificial stake) is of Khadira wood. So too the wooden sword (*sphya*) (is of

कुशीमाचिच्छेद तामाजहार तत्तपस्तेन देवास्तप उपायन्नेता उपसदोऽथापरमुत्पपात सा राजानं खदिरेणाचखाद तस्मात्खदिरो नाम यदेनेनाखिदत्तस्मात्खादिरो[3] यूपो भवति खादिरः स्फ्योऽच्छावाकस्य हैनं गोपीथ आददे सोऽहीयत ॥ ५ ॥

तमिन्द्राग्नी अनुसमतनुतां प्रजानां प्रजातये तस्मादेष ऐन्द्राग्नोऽच्छावाकस्तस्मादु दीक्षिता राजानꣳ सुगुप्तं गोपायेयुर्यस्य ह गोपनायामपहरन्ति हीयते ह स तस्मादाचार्यं ब्रह्मचारिणः सुगुप्तं गोपायेयुर्यद्वा अस्य गृहान्पशून्गोपायन्ति तदाचार्यं गोपायन्ति यस्य ह गोपनायामपहरन्ति[4] हीयते ह स तमाजहार तꣳ सुपर्णी देवेभ्यः प्रददौ तेनात्मानं मृत्योर्निश्चिक्रिये तस्मादाहुः पुण्यलोक ईजान इत्यृणꣳ ह वै जायमान एव मनुष्यो मृत्यवे जायते स यद्यजते तदात्मानं मृत्योर्निष्क्रीणीते तस्मादाहुः पुण्यलोक ईजान इति ॥ ६ ॥

तमु हैते गन्धर्वा अन्वाजग्मुर्य एते धिष्ण्या या एता होत्रास्ते होचुरेव नो यज्ञे[5] भजतेत्यप्येव नो यज्ञो[6]ऽस्त्विति ते होचुः किमस्माकं ततः स्यादिति ते होचुर्गोसार एव वः स्यामेति यथैवैनममुत्राजूगु[7]पामेत्येवमेवैनं युष्मभ्यमिह गोप्स्याम इति ॥ ७ ॥

तथेति होचुरेते वः सोमक्रयणा इति तस्मात्सोमक्रयणानेतेभ्योऽनुदिशति स्वान भ्राजाङ्घारे बम्भारे हस्त सुहस्त कृशानो । एते वः सोमक्रयणास्तान्रक्षध्वं मा वो दभन्नित्येतेषाꣳ ह्येते भाजनेनैतानि ह्येतेषां नामानि ॥ ८ ॥

अथेति होचुरपहतो वै युष्मत्सोमपीथ इति तेन[8] सोमाहुतिमर्हथ तृतीयसवन एव वो घृत्याहुतिरश्नवातै न सौम्यापहतो हि युष्मत्सोमपीथ इति स यददः शालाकैर्धिष्ण्यान्व्याघारयति यदेनाꣳस्तृतीयसवने घृत्याहुतिरश्नुते न सौम्यापहतो ह्येतेभ्यः सोमपीथः ॥ ९ ॥

अथ यदाहवनीये होष्यन्तीति तद्वोऽविष्यतीति तद्धैनानवति यदाहवनीये जुह्वत्यथ यद्व उपर्युपरि सोमं बिभ्रतः संचरिष्यतीति[9] तद्वोऽविष्यतीति तद्धैनानवति यदेनानुपर्युपरि

३. खदिरो V 1, W

४. See notes

५. यज्ञ Ca

६. यज्ञे Ca

७. अजुगुपाम My

८. ते न Ca

९. संचरिष्यन्तीति Ca

Khadira wood). She took it (*soma*) away when the *Acchāvāka* was protecting it. That is why the *Acchāvāka* fell from grace.

6. Indra and Agni rejuvenated him for production of creatures, whence the *Acchāvāka* priest belongs to Indra and Agni. That is why, those who are consecrated should protect *soma* carefully. Because, if a thing is stolen away when it is being guarded by some one, the latter will fall from grace. Therefore the *Brahmacārins* (students) should deligently protect their teacher. Just as one would safeguard his cattle in his house; he (the student) should protect his teacher. If he (teacher) is taken away while in his (student's) custody. The latter is doomed. Suparṇī brought that *soma* and gave it to the gods. Thereby she redeemed herself from death. Wherefore they say "One who sacrifices (gets) the world of bliss". Verily, even when born, man is born as with a debt (owing) to death. And in that he sacrifices, he thereby redeems himself from death. That is why they say "One who sacrifices (earns) the world of bliss".

7. Him (Soma) those Gandharvas (guarding in the heaven) followed. They are these *dhiṣṇyas* (hearths). They are these *Hotṛ* (fire-priests). They said "Do you let us share in the sacrifice; let us also have the sacrifice". They (gods) asked "What will be for us then?" They (Gandharvas) said "We shall be again your guards. Just as we protected him (Soma) there (in the heaven), we shall guard him for you here".

8. They said "So be it". Here take your Soma-wages". Therefore he (Yajamāna) grants *soma krayaṇa* (prices of the Soma) to them (saying) "Suvān, Nabhrāj, Anghāra, Bambhāra, Hasta, Suhasta and Kṛśānu (names of the Seven Gandharvas who guard Soma) - these are your Soma prices. Keep them safe. Don't lose them". By thus distributing it to them, they (Gandharvas) get these names.

9. And then they (gods) said, "The Soma draught has been taken away from you (when you were supposed to guard it) and therefore you do not deserve the *Soma* offering. You may eat the *ghee* offering in the third *savana* (evening session of the sacrifice) only and not the *Soma* offering because your Soma has been taken away". Therefore when the *dhiṣṇyās* (hearths) are sprinkled with *ghee* by bunches of *darbha* grass. They (Gandharvas) take part in those same *ghee* oblations of the third session. There is no *soma* drink for these from whom Soma was taken away.

10. "And what they will offer in the *Āhavanīya* fire, that will satiate you". That which is offered into the *Āhavanīya* does satiate them". "And when he (Adhvaryu) will move about holding the *soma* over each of you (*dhiṣṇya* hearths) that will satiate you". Hence when he moves holding *soma* over each of them, it satiates them.

सोमं बिभ्रत: संचरति[१०] तस्मादेतान्प्रत्यङ्ङध्वर्युर्नातिक्रामेदध्वर्युर्वै सोमं बिभर्ति तꣳ हैते व्यात्तेन प्रत्यासते स यद्ध प्रत्यङ्ङतिक्रामेद्व्यात्तꣳ हैषामापद्येत तꣳ हाग्निर्वाभिदहेदयं वा देवोऽभिमन्येत योऽयं पशूनामीष्टे तस्माद्यद्यस्य शालायामर्थः स्यादग्रेणैवाग्नीध्रमेतेन संचरेदेषा हि यज्ञस्य द्वाः ॥ १० ॥

ते वा एते गुप्तये परि निकीर्यन्त आहवनीयः पुरस्तान्मार्जालीयो दक्षिणत आग्नीध्रीय उत्तरतोऽथ य इमे सदसि ते पश्चादथैतं मध्ये गोपायन्ति ॥ ११ ॥

त उ हैत एव दध्रिरेऽर्धान्न उपकिरन्त्वर्धाननुदिशन्त्विति तथामुष्माल्लोकान्न जिह्मा एष्यामो यत आगता दिवः[११] स्म हीति तद्यानह न उपकरिष्यन्तीति तैरिह प्रत्यक्षं भविष्यामोऽथ यान्नोऽनुदेक्ष्यन्तीति[१२] तैर्वमुष्माल्लोकान्न जिह्मा एष्यामो यत आगता दिवः[१३] स्म हीति तद्यानहोपकरिष्यन्ति[१४] तैरिह प्रत्यक्षमथ याननुदिशन्ति तैर्वमुष्माल्लोकान्न जिह्मा यन्ति यत आगता दिवस्तस्मादर्धानुपकिरन्त्यर्धाननुदिशन्ति ॥ १२ ॥

त उ हैत एव दध्रिरे न वा एभिर्नामभिररात्स्मेति येषां नः सोममुपाहार्षुर्द्वितीयानि नामानि करवामहा इति ते द्वितीयानि नामान्यकुर्वत यथैतद्विभूरसि प्रवाहण इति सर्वे द्विनामानस्तेऽराध्नुवन्यानपहतसोमपीथान्त्सत एतद्देवा यज्ञ आभजꣳस्तस्माद्ब्राह्मणेनानृध्यमाने द्वितीयं नाम कर्तव्यꣳ राध्नोति हैव स य एवं विद्वान्द्वितीयं नाम कुरुते ॥ १३ ॥

स यदाहवनीये जुह्वति तद्देवेषु जुह्वति तस्माद्देवाः सन्ति यत्सदसि भक्षयन्ति तन्मनुष्येषु जुह्वति तस्मान्मनुष्याः सन्त्यथ यन्नाराशꣳसान्त्सादयन्ति हविर्धानयोस्तत्पितृषु जुह्वति तस्मात्पितरः सन्ति मनुष्याननु पशवो देवाननु वयाꣳस्योषधयो वनस्पतयोयदिदं किञ्चान्यदेवम्विमाः प्रजा यज्ञ आभजति या इमा अपराभूताः सैषा संपाहवनीये देवाः सदसि मनुष्या हविर्धानयोः पितरस्तद्ध स्मैतत्पुरा दृश्यमाना एव संपिबन्ति तद्वेतर्ह्यदृश्यमानाः सो एवैषा संयाया[१५] सा तर्ह्यास ॥ १४ ॥ इति द्वितीयं ब्राह्मणम् ॥

१०. संचरन्ति Ca

११. आगता दिवः स्म इति Ca, see notes

१२. ऽनुदे यन्तीति Mss and TE

१३. Same as ११ above

१४. उपकिरन्ति Ca, see notes

१५. See notes, संपा या Ca

Wherefore let not the Adhvaryu pass between them (hearths). Adhvaryu does hold the *soma* and these (hearths) with open mouths await him and he would fall into their open mouths if he goes between them. Or Agni will burn him up. Or else that god who is the lord of the beasts (Rudra) may devour him. Hence whenever the Adhvaryu has any business in the hall, let him pass north of the *āgnīdhra* shed.

11. These (hearths) are there set up for the protection of the *soma*. It front is the *Āhavanīya* (guarding the Soma); on the right is the *Mārjālīya*; the *Āgnīdhrīya* on the left and these (hearths) which are in the *sadas* are (to protect) from behind. Thus he (Soma) in the middle is guarded.

12. They (*dhiṣṇyas*) themselves insisted "Our one half be raised and one part as they are (assigned) so that from the raised half we shall know again that heavenly world from which we have come and from that half not raised, we shall be present here bodily when we are assigned and thus we will not go back to heaven and we will not go astray". That is why half (portion of each-hearth) are elevated and half are not raised.

13. They themselves insisted "We have not prospered with these our names because (in those names) the Soma was taken away from us. So we shall take each a second name". They assumed a second name each. There with prospered. Just the name Vibhu was changed to Pravahaṇa. All of them are having two names. They prospered (by the change of names) even though they were deprived of share in *soma*, gods gave them share in the sacrifice. Wherefore, let a Brahmin, if he prospers not, take a second name, for verily he prospers, whosoever, knowing this, takes a second name.

14. Now what he offers in the *Āhavanīya*, that he offers unto the gods; thereby the gods exist; and what (*soma*) is consumed in the *sadas*, that is offered to men, thereby men exist; and that the Narāśaṁsas (*soma* sacred to *Pitṛs* kept in nine wooden cups under the axle of the Soma sacred to *Pitṛs* kept in nine wooden cups under the axle of the *soma* cart to be drunk by the priests after the libations) kept under the *soma* carts, that he offers to the *Pitṛs* and thereby the *Pitṛs* exist. The animals follow the men, the birds, plants and trees and other such creatures follow the gods and all partake in the sacrifice. Thus they without being left out drink together. The gods at the *Āhavanīya*, the men at the *sadas*, the *Pitṛs* in the two *soma*-carts. On old days, they drank together visibly, but now they do so unseen. Thus it is a collective drinking symposium. (Second Brāhmaṇa Ends)

तृतीयं ब्राह्मणम्

स वै वैसर्जिनानि जुहोति स यद्वैसर्जिनानि जुहोति सर्वꣳ ह वाव दीक्षमाणोऽभि दीक्षते यज्ञꣳ ह्यभि दीक्षते यत्रꣳ हि संभरति यज्ञꣳ ह्येवेदमनु सर्वं तं यज्ञꣳ संभ्रियमाणमिदꣳ सर्वमनुसमैति यदिदं किञ्च स वा अयं यज्ञः संतिष्ठमानः पराङेव संतिष्ठते स यद्धैतानि न जुहुयात्पराग्घैवेदꣳ सर्वं स्यात् ॥ १ ॥

स यद्वैसर्जिनानि जुहोति यावानेव यज्ञो यावत्यस्य मात्रा तावन्तं यज्ञꣳ संभृत्याथेदं यथायतनं यथाप्रतिष्ठं विसृजति स यद्विसृजति तस्माद्वैसर्जिनानि नाम तदपि व्रतान्वारभन्त[१] इदं प्रत्यक्षं विसृजत इति वदन्तस्तदु यदि कामयेतान्वारभेत यद्युकामयेतापि नैवाद्रियेत स्वयꣳ ह्येव तद्विसृजते यदपि परोक्षाद्यज्ञ उ वै विष्णुः स इमां देवेभ्यो विक्रान्तिं विचक्रम इमामेव प्रथमेन पदेन पस्पाराथेदमन्तरिक्षं दिवं तृतीयेन तामु वा एष एतस्मै यज्ञो विष्णुर्विक्रान्तिं विक्रमते ॥ २ ॥

अथ खल्वभ्यादधातीध्मं चात्वालादुपयमनीरुपकल्पयत्युपस्थे यजमानो राजानमादत्ते ऽनूदैति पत्नी सꣳसादयन्ति वायव्यानि द्रोणकलशं ग्राव्णो दशापवित्रे यदेतमभितो भवति तदधिश्रयत्याज्यꣳ संमृजन्ति स्रुच उद्वास्याज्यमुत्पूय चतुर्जुह्वां गृह्णाति चतुरुपभृति पञ्चगृहीतं पृषदाज्यम् ॥ ३ ॥

स गृह्णाति पृषदाज्यं ज्योतिरसि विश्वरूपं विश्वेषां देवानाꣳ समिदिति विश्वरूपा हि पशवः पशवो हि पृषदाज्यं तस्मादाह विश्वरूपमित्यथ सोमक्रयण्याः पदं जघनेन गार्हपत्यं परि णिवपति पदा वै प्रतितिष्ठति प्रतिष्ठितय एव ॥ ४ ॥

तद्धैके चतुर्धा कुर्वन्ति यत्राद आहवनीयं प्रणयन्ति तासूपयमनीषु चतुर्भागमावपन्त्यक्षं चतुर्भागेणोपाञ्जते तासूपयमनीषु चतुर्भागं जघनेन गार्हपत्यं चतुर्भागं चतुष्पदा[२] वै पशव

१. तदपिव्रता अन्वारभन्त Ca, see notes
२. चतुष्पाद्य C

BRĀHMAṆA III

1. He performs the *Vaisarjinī* offerings (setting free the various paraphernalia like the dark-deer skin, *muñja* belt etc.). Why he performs *Vaisarjinī* offerings is because, the one who consecrates himself, consecrates all these (items). He consecrates himself for the sacrifice. He is preparing (for) the sacrifice. All these are (parts) of that preparation. When the sacrifice is prepared, all these follow suit. (Even) when the sacrifice is established they all stand before it. If these (*Vaisarjinī* offerings to set them free) are not offered, all these will stay put (between the Yajamāna and the sacrifice even after they are no more needed).

2. So, when he offers the *Vaisarjinī* offerings, to the extent the sacrifice has to be spread and to the measure to which it should extend, upto that it is set up and these (paraphernalia which have outlived their utility) are sent back to their respective places and to their original positions. Because it sets them free, it (the offering) is called *Vaisarjinī.* Those who eat with the Yajamāna (i.e. Yajamānā's kins) should be there where he starts (the *Vaisarjinī* offerings) and (while the offerings are made) they (relatives) should say "You set them free when we are witnessing". he needs to start these offerings only if he wishes. Even if he wishes and (the relatives) do not approve, even then, he by himself can set these free and that too without their witnessing them. Viṣṇu, foresooth, is sacrifice. By his strides he obtained for the gods that all-pervading power which now belongs to them. By his first step he gained this same (earth). Then the region of air and by his third stride he gained the heaven. And that Viṣṇu, the sacrifice, obtains that same pervading power for this Yajamāna.

3. He then puts fire-wood on and from the *Cātvāla* he prepares the underlayers of gravel. The Yajamāna takes the king (Soma) on his lap. The wife (of the Yajamāna) follows. They arrange the Vāyu-cups, the *soma*—through the pressing stones and the filtering clothes and places the butter that is there on (the *Gārhapatya* for melting); cleans the *srucas.* Having brought down the *ghee* (from the *Gārhapatya*) and purified it, takes thereof four ladlings (with the *sruva*) in the *juhū* and four ladlings in the *upabhṛt* and takes clotted *ghee* in five ladles.

4. He takes the clotted *ghee* (saying) "Thou art a light endowed with all forms, the flame of the *Viśvedevas*". The cattle are of all forms and the cattle foresooth are the clotted *ghee.* Therefore it is said "all forms". He (Adhvaryu) scatters about the (dust of the foot-print of the Soma-cow behind the *Gārhapatya* for the sake of a firm standing, for it is on the foot one stands firmly.

5. Now some divide it (the clotted *ghee*) into four parts. One of the four parts (they put) in the under layer at wherever they take up the *Āhavanīya* (for transfering it to the *Uttaravedi*). With another one-fourth they anoint the axle. Then another one-fourth they put on those gravels forming the underlayer (for taking

इति तच्चतुर्धा प्रतितिष्ठतीति वदन्तस्तदु तथा न कुर्याज्जघनेनैव गार्हपत्यꣳ सार्धमेव परिणिवपेत्पदा वै प्रतितिष्ठति प्रतिष्ठितय एव तस्मात्सार्धमेव परिणिवपेत् ॥ ५ ॥

अथ प्रदीप्त इध्मे जुहोत्यन्वारब्धेषु त्वꣳ सोम तनूकृद्भ्यो द्वेषोभ्योऽन्यकृतेभ्यः। ऊरु यन्तासि वरूथꣳ स्वाहेत्येतयास्मिँल्लोके प्रतितिष्ठत्येतयैमं[3] लोकꣳ स्पृणुते ॥ ६ ॥

अथासवे द्वितीयामाहुतिं जुहोत्येष उ हैवैतत्सोम उवाचाप्तुं मा कृत्वातिनयिता[4] नुपलभ्यमिति कनीयाꣳसं वधात्कृत्वेति स्तोको वा अप्तुस्तदेनमप्तुं करोत्यनुपलभ्यं कनीयाꣳसं वधात्तस्मादसवे[5] द्वितीयामाहुतिं जुहोति जुषाणो असुराज्यस्य वेतु स्वाहेत्यथोद्यच्छन्तीध्ममुपयच्छन्त्युपयमनीः समाददते यदेतमभितो भवति ॥ ७ ॥

अथाह सोमाय प्रणीयमानायानुब्रूहीत्यग्नये प्रह्रियमाणयेति वा सोमायेति त्वेव ब्रूयात्स एष यज्ञ ऊर्ध्व एत्येतत्स्वर्गं लोकं यजमानो वै यज्ञो यजमान एवैतदेत्यन्वाह होता वाचयत्यध्वर्युरग्ने नय सुपथा राये अस्मान्विश्वानि देव वयुनानि विद्वान्। युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नम उक्तिं विधेमेत्यग्निमेवास्यैतत्पुरस्तात्पुरोगां करोति तथो हास्याग्निरेव पुरस्तान्नाष्ट्रा रक्षाꣳस्यपघ्नन्प्रभिन्दन्नेत्यथैतमभयेऽनाष्ट्रे निवाते हरति ॥ ८ ॥

अथाग्नीध्रे समाधाय जुहोत्ययं नो अग्निर्वरिवस्कृणोत्वयं मृधः पुर एतु प्रभिन्दन्। अयं वाजाञ्जयतु वाजसाता अयꣳ शत्रुञ्जयतु जर्हृषाणः स्वाहेत्येतयास्मिन्नन्तरिक्षलोके प्रतितिष्ठत्येतयैतं लोकꣳ स्पृणुते तत्सꣳसादयन्ति वायव्यानि द्रोणकलशं ग्राव्णो दशापवित्रे ॥ ९ ॥

अथाहवनीयमित्वा प्रोक्षणीरादायेध्ममेवाग्रे प्रोक्षत्यथ वेदिमथास्मै बर्हिः प्रयच्छन्ति तत्प्रोक्ष्योपनिनीयैतमाश्ववालं प्रस्तरं गृह्णात्येकवृदेव बर्हिः स्तीर्त्वा परिधीन्परिधायैतान्कार्ष्मर्यमयान्त्समिधावभ्याधाय जुहोत्युरु विष्णो विक्रमस्वोरु क्षयाय नस्कृधि। घृतं घृतयोने पिब प्र प्र यज्ञपतिं तिर स्वाहेत्येतयामुष्मिन्त्स्वर्गे लोके प्रतितिष्ठत्येतयैतꣳ स्वर्गं लोकꣳ स्पृणुते ॥ १० ॥

३. एतयेमं Ca, see notes

४. कृत्वातिनयता Ca

५. तस्मादासवे Ca

out the *Āgnīdhra*) and one-fourth part they scatter about behind the *Gārhapatya*. They (do so) and say that "The beasts have four legs and they become steady on four legs". Let him not do so. Let him in one go scatter it about behind the *Gārhapatya*. Because anything stands only on one base for stability. So let him scatter it all in one instalment.

6. He then offers into the burning fire-wood (saying) "Thou O Soma, moult widely withhold thy protection from the life-injuring hatreds put forth by others, Svāhā". Thereby, he takes a firm stand in this world and by this, gains this world.

7. He then offers the second oblation to (Soma), the nimble, This Soma said at that time 'You make me (appear) too small and carry so that I will not be obtainable (for the Rakṣasas); being small to be killed (to be spotted out and killed by enemies). Small is the nimble. So he (Adhvaryu) makes him nimble (so that he will be) small and unnoticeable for killing. So he offers the second oblation to the nimble (saying) "May the nimble (Soma) graciously accept the butter, *Svāhā*". Then they lift the (burning) fire-wood and place it on the *Upayamanī* (support). Then they collect all those (articles) which are lying there.

8. He then says "Recite for Soma who is taken forward", or (he says) "Recite for Agni who is led forward". But let him say "For Soma who is taken forward". This sacrifice is progressing upwards towards the heavenly world. Yajamāna is sacrifice. So Yajamāna himself is progressing (towards heaven)". So says the Hotṛ. The Adhvaryu makes (Yajamāna) say "O Agni, lead us on a good path unto wealth, thou O God that knowest all actions? Keep thou from us the evil (influence) that leadeth astray, and we will offer unto thee most ample adorations". He thereby places Agni in front and Agni marches in front repelling the evil spirits, and they take him further on a (way) free from danger and injury. He then places him (Agni) in a safe and unassailable place free from wind.

9. He (Adhvaryu) then puts him (Agni) down on the *Āgnīdhra* hearth and offers oblation (saying) "May this Agni make wide room for us, may he march in front smiting the haters! May he gain riches in his (attempts) to win wealth. May he fiercely advancing, conquer the enemy; *Svāhā*". "By this he takes a firm stand in the aerial region and by means of him (Agni) he gains that world. He lays down the Vāyu-cups, the Soma-trough, the pressing stones and the filtering clothes.

10. Having approached the *Āhavanīya*, he takes the sprinkling waters and first sprinkles the fire-wood and then the altar. Then they give him the *Barhi* grass which he sprinkles and pours the remaining water (with *Barhi* grass). He takes the *Prastara* bunch of *Aśvavāla* grass. He spreads the *Barhi* grass in a simple layer. Having spread the *Barhi* grass, he lays the enclosure (sticks) and takes the *samidhas* of *Kārṣmarya* wood offers (saying) "Stride thou widely, O'Viṣṇu, make wide room for our abode! Drink the *ghee*, thou born of *ghee*, and speed the Lord of the sacrifice ever onwards, *Svāhā*". Thereby he takes a firm stand in that sky region". By this (offering) he gains that sky region.

स यद्वैऽणव्या जुहोत्यसुं वा एनमिदं कृत्वात्यनैषीदनुपलभ्यं कनीयाꣳसं वधात्कृत्वा तदेनमेतदभयेऽनाष्ट्रे स्वर्गे लोके कृत्स्नं करोति यावान्यज्ञो यावत्यस्य मात्रा तावन्तमेवैनमेतत्करोति ॥ ११ ॥

अथ खरे प्रस्तरमासादयति तज्जुहूमासादयत्यथोपभृतमथ पृषदाज्यमासाद्य हवीꣳषि संमृश्याप उपस्पृश्य राजानमादाय प्रपद्यते स दक्षिणस्य हविर्धानस्य कृष्णाजिनं नील आस्तृणाति तस्मिन्राजानमासादयति ॥ १२ ॥

स आह देव सवितरेष ते सोमस्तꣳ रक्षस्व मा त्वा दभन्निति सविता वै देवानां प्रसविता तस्मा एवैतद्गुप्तये परिददाति सुगुप्तोऽसदिति ॥ १३ ॥

अथानुसृज्य जपत्येत त्त्वं देव सोम देवो देवाँ३ उपागाः। इदमहं मनुष्यान्त्सह रायस्पोषेणेत्याशिषमेवैतदाशास्ते यदाहेदमहं मनुष्यान्त्सह रायस्पोषेणेत्यग्नीषोमौ वा एतमन्तर्जम्भमादधाते यो दीक्षत आग्नावैष्णवꣳ ह्यदो दीक्षणीयꣳ हविर्भवति य उ वै विष्णुः सोमो वै स हविर्ह्येनयोर्भवति तस्मादेनमग्नीषोमावन्तर्जम्भमादधाते स एतत्सोमान्निर्मुच्यते स एतस्मादनृणो भवति ॥ १४ ॥

अथ निष्क्रामति स्वाहा निर्वरुणस्य पाशान्मुच्य इति वरुणपाश इव वा एषोऽन्तर्भवति योऽन्यस्यास्ये तस्मादेवैतन्निर्मुच्यते तस्मादाह स्वाहा निर्वरुणस्य पाशान्मुच्य इति ॥ १५ ॥

अथ समिधमभ्यादधात्यग्ने व्रतपास्त्वे व्रतपाः। या तव तनूर्मय्यभूदेषा सा त्वयि या मम तनूस्त्वय्यभूदियꣳ सा मयि । यथायथं नौ व्रतपते व्रतान्यनु मे दीक्षां दीक्षापतिरमꣳस्तानु तपस्तपस्पतिरित्येतदग्नेर्निर्मुच्यत एतदेतस्मादनृणो भवति तदुभाभ्यामग्नीषोमाभ्यां निर्मुच्य स्वेन सतात्मना यजते ॥ १६ ॥

अत्र ह खल्वस्याश्रीयान्मानुषो हि भवति न ह वै दीक्षितस्याश्रीयाद्धविर्वा एष भवति यो दीक्षते स यथा हविषोऽहुतस्याश्रीयादेवꣳ ह तत्तस्मादस्यात्राश्रीयान्मानुषो[६] हि भवति तस्मादस्य नामग्राहꣳ सुब्रह्मण्यामाह्वयन्त्यसौ यजतेऽमुष्य पुत्रो यजत इति मानुषो हि भवत्यथाङ्गुलीर्विसृजते ॥ १७ ॥ इति तृतीयं ब्राह्मणम् ॥

६. तत्तस्मादस्याश्रीया C

11. And as to his offering oblations with a chant belonging to Viṣṇu, it was to make him (Soma) nimble so that he is carried unobtainable (unnoticed) and small to be killed. And he fully exists in the hearth where there is no fear and no enemies. As great as the sacrifice as is its size, to that extent, he makes him.

12. Then on the earthern mound he places the bunch of Darbha grass, then places the ladle, then the *Upabhṛt* (offering ladle), then the clotted *ghee.* Then he touches the *havis* (offerings) and takes the king (Soma) and goes towards the altar. On the *Havirdhāna* at the right side,.he spreads the dark antelope-skin and places the Soma on it.

13. Then, he says "O divine Savitṛ, this is thy Soma, protect him. May they not injure thee". Savitṛ is he who produces the gods. Therefore he makes him (Soma) over to him for protection (thinking) "Let him.be well guarded".

14. Having released his hold on him (Soma), he chants "Now,O divine Soma, hast thou, a god, joined the gods, and here, I with the men with increase of wealth and prosperity". Thereby he only seeks a blessing when he says "I with the men with increase of wealth and prosperity". Agni and Soma have seized him who consecrates himself between their jaws, for that consecration offering belongs to Agni and Viṣṇu and Viṣṇu, foresooth is no other than Soma. So the *havis* belongs to these two (Agni and Soma); thus they (Agni and Soma) have seized him between their jaws; and he now redeems himself from Soma. So he becomes free of his indebtedness to him.

15. He then walks out (of the cart-shed) saying "Hail! I am freed from Varuṇa's noose". He is truly in Varuṇa's noose; as it were, when he is in another's mouth. He is freed from that. So he says "Hail! I am freed from Varuṇa's noose".

16. He then puts a kindling stick (on the *Āhavanīya*) (saying) "O Agni, protector of vows! on thee, O protector of vows! What bodily form of thine hath been on me(may) they (be) on thee; what bodily form of mine has been on thee (may) that (be) here on me! Our vows, O lord of vows (have been performed) rightly; the Lord of consecration hath approved my consecration: the lord of penance hath approved my penance". Thereby he frees himself from Agni and this is how he gets relieved of indebtedness. Thus got released from both Agni and Soma, he sacrifices with a self (body) which is now his own.

17. And now they partake of his food, for he has become a man (Again). If they had partaken in his food when he was consecrated, it would have been *havis* and it would have amounted to eating *havis* which is not duly offered (in the fire). Therefore now they can partake of his food since he has become a man (again). Hence they now use his (original) name, for he is a man. They call by his Subrahmaṇyam (lineage name) 'so and so is sacrificing; the son of so and so is sacrificing; thus he becomes (is treated) as a man and loosens his fingers. (Third Brāhmaṇa Ends)

चतुर्थं ब्राह्मणम्

स वै यूपं व्रक्ष्यन्नेतया वैष्णव्यचैतामाहुतिꣳ हुत्वाथ यूपमच्छैति स यद्वैष्णव्या जुहोति वैष्णवो हि यूपो यज्ञो वै विष्णुर्यज्ञेनो एवैतदच्छैति स यद्यह स्रुचा जुहोति चतुर्गृहीतमाज्यं गृहीत्वा जुहोति यद्यु स्रुवेण स्रुवेणो एव ॥ १ ॥

स जुहोत्युरु विष्णो विक्रमस्वोरुक्षयाय नस्कृधि । घृतं घृतयोने पिब प्र प्र यज्ञपतिं तिर स्वाहेत्यथ यत्स्थाल्यां परिशिष्टं भवति तच्च स्रुवं चादत्तेऽथ यत्तक्ष्णः शस्त्रं भवति तत्स आदत्ते ॥ २ ॥

ते यां दिशं यूपं वेत्स्यन्तो भवन्ति तद्यन्ति स यत्र यूपं विन्दति तदेनं पश्चात्प्राङुपतिष्ठमानो जपत्यत्यन्यांꣳ अगां नान्यांꣳ उपागामित्यति ह्येका[1] नेति येषु न विन्दति नो एकानुपैत्यर्वाक्त्वा परेभ्यः परोऽवरेभ्य इत्यर्वाग्घ्येनं परेभ्यो यान्नाभ्याप्नोति पर उ वा एनमवरेभ्यो येषु न विन्दति तस्मादाहार्वाक्त्वा परेभ्यः परोऽवरेभ्य इति तं त्वा जुषामहे देव वनस्पते देवयज्याया इति यथा बहूनाꣳ सार्धं तिष्ठतामेकꣳ साधुकृत्यायै जोषयेतैवमेनमेतज्जोषयते देवास्त्वा देवयज्यायै जुषन्तामिति तद्धि समृद्धं यदेनमपि देवा जोषयेरꣳस्तथा रातमना व्रश्चनाय भवति विष्णवे त्वेति वैष्णवो हि यूपः ॥ ३ ॥

अथ यत्र वृश्चन्भवति तत्कुशतरुणकमभिनिदधात्योषधे त्रायस्वेति वज्रो वा एष यत्परशुस्तदेनमेतदोषधिभिरेवान्तर्दधाति तथैनमेष वज्रो न हिनस्ति स्वधिते मैनꣳ हिꣳसीरिति प्रहरति वज्रो वा एष यत्परशुस्तथैनमेष वज्रो न हिनस्ति स यत्प्रथममपच्छिनत्ति तदादत्ते तमनक्षस्तम्भे वृश्चेदुत ह्येन[2]मनसा वक्ष्यन्तो भवन्त्युतो स्वर्गꣳ हास्य लोकं यतोऽक्षस्तम्भः स्यात्तस्मादनक्षस्तम्भे वृश्चेत् ॥ ४ ॥

तं प्राञ्चं पिपातयिषेत्प्राची हि देवानां दिगथो उदञ्चमुदीची हि मनुष्याणां दिगथो प्रत्यञ्चमस्यास्त्वेवैनं दक्षिणाया दिशः परिविबाधिषेत ॥ ५ ॥

१. ह्येकानेति Ca, ह्येषा नेति V 1, C
२. वृश्चेदुतह्येन TE

BRĀHMAṆA IV

1. Preparing to cut the sacrificial stake (*yūpa*), he makes an offering with the *Ṛks* (*mantras*) belonging to Viṣṇu, and then cuts the stake. Why he offers with *Vaiṣṇava* chants is because the stake belongs to Viṣṇu and Viṣṇu is the sacrifice. He thus approaches the stake by means of the sacrifice. If he offers with the *sruk* (offering ladle) he offers after taking four ladle-full *ghee* with the *sruva* (dipping ladle) and only with the *sruva*.

2. He offers (saying) "stride thou widely, O Viṣṇu, make wide space for our abode! drink the *ghee*, thou born of *ghee* and prompt the lord of the sacrifice over onwards, *Svāhā*". He takes the *ghee* left over in the vessel and also the *sruva* and whatever tool (for cutting), the carpenter has, that he takes.

3. They now proceed towards the direction where they are enaged in cutting the stake. When he reaches that (tree) he stands behind it facing the east and chants - "I passed over others (other trees) and I did not go nigh (some) others". One approaches a spot (groups of trees) (when he searches for a particular type) and he does not find (what he wants) among them and so passes over. One does not at all go near others (another spot where there is no chance of finding what he wants). "Thou art the most accessible among those (trees which are fit for my purpose). Thou art much superior to get others (which are less qualified for my purpose)". This (tree) is indeed the nearest (most accessible) among the selected group of eligible (trees). It is indeed, superior to others (not coming within the wanted category). So he says, "Thee, I have found accessible among the selected ones and on the further (higher) side of the accessible ones". (He says) "Thee do we prefer, O divine lord of the forest, for the worship of the gods". Just as for a good job, one would favour (select) one from amidst many, in the same manner, he chooses this (particular tree) and says "Thee, may the gods approve for the worship of the gods", for that (job) becomes accomplished when the gods also favour it. He gets ready for felling (by saying) "For the sake of Viṣṇu, thee" because the *yūpa* belongs to Viṣṇu.

4. When it is (to be) felled, he places a blade of grass (saying) "O plant, protect it". For, this axe is indeed a thunderbolt. He covers it (softens it) by these plants so that this thunderbolt does not injure it. He then strikes (with the axe, saying) "O axe, hurt it not". For, the axe is a thunderbolt and by this, the thunderbolt does not harm it. The first chip which he cuts off, he takes (and lays aside). He should cut it (well at the bottom) so that the axle of the cart does not touch (the stump) (when the cart is to pass over the stump). For, they will be transporting (the stake) by a cart. If the axle beam (is stuck up), his passage to heaven too (will be blocked). So he should cut it (the tree) so as (its stump) it does not obstruct the axle (of the cart).

5. It (the stake) should be made to fall on the eastern side, for the east is the direction of the gods. Or it may be (made to fall) northward since north is the direction of men, or (even) to the west, only to avoid its falling on the southern quarter.

तं प्रच्यवमानमभिमन्त्रयते दिवं मा लेखीरन्तरिक्षं मा हिꣳसीः पृथिव्या संभवेति वज्रो वा एष भवति यं यूपायेति वृश्चन्ति वज्रो हि यूपस्तस्मात्प्रच्यवमानादिमे लोकाः सꣳरेजन्त एभ्य एवैनमेतल्लोकेभ्यः शमयतीमानेवैतल्लोकाञ्छमयति दिवं मा लेखीरिति दिवं मा हिꣳसीरित्येवैतदाहान्तरिक्षं मा हिꣳसीरित्यन्तरिक्षं मा हिꣳसीरित्येवैतदाह पृथिव्या संभवेति पृथिव्या संजानीष्वेत्येवैतदाहायꣳ हित्वा स्वधितिस्तेतिजानः प्रणिनाय महते सौभगायेत्येष ह्येनं महते सौभगाय प्रणयति यं यज्ञाय प्रणयति तस्मादाह प्रणिनाय महते सौभगायेति ॥ ६ ॥

अथाव्रश्चनमभिजुहोति वज्रो वा आज्यं नेदितो नाष्ट्रा रक्षाꣳस्युपोत्तिष्ठानिति तद्वज्रेणाज्येनावबाधतेऽथो रेतो वा आज्यं वनस्पतिष्वेवैतद्रेतः सिञ्चति तेन रेतसा वनस्पतय आव्रश्चनात्प्रजायन्ते ॥ ७ ॥

सोऽभिजुहोत्यतस्त्वं देव वनस्पते शतवल्शो विरोह सहस्रवल्शा वि वयꣳ रुहेमेत्याशिषमेवैतदाशास्ते यदाह सहस्रवल्शा वि वयꣳ रुहेमेति ॥ ८ ॥

अथैनं परिवासयति स यावन्तं वा एनमत्र परिवासयति तावानेव भवति ॥ ९ ॥

तं पञ्चरात्रिं परिवासयेत्पाङ्क्तो वै यज्ञः पाङ्क्ताः पशवः पञ्चर्तवः संवत्सरस्य तस्मात्पञ्चरात्रिं परिवासयेत् ॥ १० ॥

अथो षळरत्निꣳ षड्वा ऋतवः संवत्सरस्य तस्मात्षळरत्निम् ॥ ११ ॥

अथोऽष्टारत्निमष्टाक्षरा वै गायत्री पूर्वार्धो वै यज्ञस्य गायत्री पूर्वार्धो वा एष वेदेस्तस्मादष्टारत्निम् ॥ १२ ॥

अथो एकादशारत्निमेकादशाक्षरा वै त्रिष्टुब्वज्रो वै त्रिष्टुब्वज्रो वै यूपस्तस्मादेकादशारत्निम् ॥ १३ ॥

अथो पञ्चदशारत्निं पञ्चदशो हि वज्रो वज्रो हि यूपस्तस्मात्पञ्चदशारत्निꣳ सप्तदशारत्निर्वाजपेययूपो भवति ॥ १४ ॥

तदु नाद्रियेतापरिमितेन वा एतेन देवा अपरिमितमजयꣳस्तथो वा एष एतेनापरिमितेनैवापरिमितं जयति सोऽष्टाश्रिर्भवत्यष्टाक्षरा वै गायत्री पूर्वार्धो वै यज्ञस्य गायत्री पूर्वार्धो वा एष वेदेस्तस्मादष्टाश्रिर्भवति ॥ १५ ॥ इति चतुर्थं ब्राह्मणम् ॥

॥ इति षष्ठोऽध्यायः ॥

6. While the tree is falling, he addresses it with the chant "Graze not the sky! Hurt not the air! Unite with the earth!" For, that tree which they fell for the stake becomes a thunderbolt, for the stake is a thunderbolt. These worlds tremble for fear of that falling thunderbolt, but he thereby propitiates it for these worlds and thus it allays (the fear) of these worlds. (When he says) "Graze not the sky" he means do not harm the sky; (when he says) "Hurt not the air" he means to say 'do not harm the aerial region'; (when he says) "Unite with the earth" he means to say 'be thou in harmony with the earth'. (He further says) "For this sharp-edged axe hath led thee forward unto great bliss". For, in so far as it is fashioned for the sacrifice, it is led into great bliss. So he says "into great bliss".

7. He offers *ghee* on the stump (of the cut tree). *Ghee* is foresooth, a thunderbolt. (He does so) lest the terrible Rakṣasas should rise therefrom. He thus repels (them) by means of the thunderbolt i.e. *ghee*. Or, *ghee* is semen. He plants this semen in the plants themselves. By that semen, the plants (though) cut (again) sprout.

8. He offers *ghee* (saying) "Grow thou out of this; O lord of the forest, with a hundred shoots! May we grow out with a thousand shoots". Thus he seeks only a blessing when he says 'May we grow out with a thousand shoots'.

9. Thereupon he cuts it (the stake of the proper length). Of whatever length he cuts it the first time, it remains that long.

10. He may cut it five cubits long; for fivefold is the sacrifice and five fold are the sacrificial animals; and five seasons there are in the year. Therefore he may cut it five cubits long.

11. Or he may cut it six cubits long because there are six seasons for a year and hence six cubits long.

12. Or he may cut it eight cubits long for Gāyatri metre has eight syllables; and Gāyatri is the fore-part of the sacrifice and this (*yūpa*) is the fore-part of the altar; therefore eight cubits long.

13. Or he may cut it eleven cubits long, for, the Triṣṭubh metre has eleven syllables. Triṣṭubh is a thunderbolt and the *yūpa* is a thunderbolt. Therefore eleven cubits long.

14. Or it may be cut at fifteen cubits long, for the fifteen versed chant is a thunderbolt and the *yūpa* is a thunderbolt. So fifteen cubits long.

15. These (measures) need not be taken seriously. Because it is with an unmeasured (thunderbolt) the gods conquerred the unmeasured. Therefore this (*yūpa*) shall also be so (unmeasured) and with the unmeasured (*yūpa*) he (Yajamāna) wins the unmeasured (benefits). It (*yūpa*) is made to be eight-cornered, for eight syllables has the Gāyatri metre and Gāyatri is the fore-part of the sacrifice and this (*yūpa*) is the fore-part of the altar. So it should be eight cornered. (Fourth Brāhmaṇa Ends)

(Chapter Six Ends)

सप्तमोऽध्यायः

प्रथमं ब्राह्मणम्

स वा अभ्रिमेवादत्ते देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम्। आददे नार्यसीत्युक्तो यजुषो बन्धुरथ यदाह नार्यसीति योषा ह्यभ्रिर्योषा हि नारी तस्मादाह नार्यसीति ॥ १ ॥

तया यूपावटं परिलिखत्यर्धमन्तर्वेद्यर्धं बहिर्वेदीदमहꣳ रक्षसो ग्रीवा अपिकृन्तामीति वज्रो वा अभ्रिर्वज्रेणैवैतन्नाष्ट्राणाꣳ रक्षसां ग्रीवा अपिकृन्तति तमुपरसंमितं यूपावटं खनति ॥ २ ॥

अथ प्राञ्चमुत्करमुत्किरति तत्प्राञ्चं यूपं निदधात्यथ बर्हीꣳषि यावन्मात्राणीवाथ यूपशकलं चषालमथ यवमतीः प्रोक्षणीः कुरुते सोऽसावेव बन्धुर्यवमतीनामथ प्रोक्षति स समान एव प्रोक्षणस्य बन्धुर्मेध्यमेवैतत्करोति यत्किञ्च प्रोक्षति ॥ ३ ॥

स प्रोक्षति दिवे त्वान्तरिक्षाय त्वा पृथिव्यै त्वेति वज्रो वा एष यद्यूप एषां लोकानामभिजितय एषां त्वा लोकानामभिजितये प्रोक्षामीत्येवैतदाह ॥ ४ ॥

अथ याः परिशिष्टाः प्रोक्षण्यो भवन्ति ता यूपावटेऽवनयति शुन्धन्तां लोकाः पितृषदना इति सोऽसावेव बन्धुरथोदगग्राणि च प्रागग्राणि च बर्हीꣳष्यवस्तृणाति पितृषदनमसीत्यसावेव बन्धुः ॥ ५ ॥

अथ यूपशकलं प्रास्यत्येतद्ध वै तेजो वनस्पतीनां यद्बाह्याः[1] शकलास्तस्मादेतेष्वपच्छिन्नेषु म्लायन्ति तत्तेज एवास्मिन्नेतद्दधाति सतेजसमेनमिति तेजस्वन्तं मिनवानीति स यदेतदेवैतत्प्रास्यत्येतद्धि यजुष्कृतं मेध्यं भवति तस्मादेतदेवैतत्प्रास्यति ॥ ६ ॥

स प्रास्यत्यग्रेणीरसि स्वावेश उन्नेतृणामित्येतद्ध्यस्मादग्रेऽपच्छिनत्ति तस्मादाहाग्रेणीरसीति स्वावेश उन्नेतृणामेतस्य वित्तादधि त्वा स्थास्यतीत्यधि ह्येनत्तिष्ठति ॥ ७ ॥

अथाज्याहुतिं जुहोति वज्रो वा आज्यं नेदितो नाष्ट्रा रक्षाꣳस्युपोत्तिष्ठानिति तद्वज्रेणाज्येनावबाधते ॥ ८ ॥

१. यद्बाह्य C

Chapter Seven

BRĀHMAṆA I

1. He takes the spade itself (saying) "I take thee prompted by the divine Savitṛ, with the arms of the Asurās; with the hands of Pūṣan"."I take thee thou art a woman". The purport of this chant has already been told. Why he says 'Thou art a woman' is because the spade is a female and so he says 'Thou art a woman'.

2. With her (the spade) he draws (the lines) for the hole for the *yūpa* (to be installed) so that half (of the hole) is within the altar and half outside the altar (saying) "Herewith I cut off the neck of the Rākṣasas". For, the spade is a thunderbolt and with the thunderbolt he cuts off the necks of the Rākṣasas. he digs the pit equal to (hold) the bottom part of the stake.

3. He throws up a heap of earth (dug out) towards the east of it (pit). Thereon he puts sacrificial grass of the same size and there upon he places the head piece of the *yūpa* (*Caṣāla*). Then he takes the sprinkling water mixed with barley corns; the significance of this is the same as before. Then he sprinkles the water mixed with barley corns. The significance of this sprinkling is the same as before. Whatever he sprinkles, he only purifies it (so as to be fit for the sacrifice).

4. He sprinkles (saying) "For the sky-thee! For the air-thee! For the earth-thee!" The stake being a thunderbolt (he does so) for the protection of these worlds. 'I sprinkle thee for the protection of these worlds' is what he means to say.

5. The sprinkling water that remains, he then pours into the *yūpa*-hole (saying) "Be the worlds pure where in the *Pitṛs* reside". It means the same as before. Thereupon he strews *barhis* grass, both northward-pointing and eastward-pointing (saying) "Thou art the seat of the *Pitṛs*". It means the same as before.

6. He then throws in the first chip of *yūpa* (removed), when the tree was cut). Now that chip of the outer (bark) doubtless is the vigour of trees; hence when they (chips of the outer bark) are cut off, they (the trees) dry up, for, it is their vigour. Hence (by throwing it there) he endows it with that very vigour, thinking 'I shall (plant it) with its vigour; let it be endowed with vigour'. Why this (particular) chip is thrown is because it has been produced with (the chanting) of a formula; it is sacrificially pure. So that very same (chip) is thrown.

7. He throws it (saying) "Thou art a leader, easily accessible to the *Unnetṛ* priests (who draw the Soma). Because it was cut out first, he says 'Thou art a leader'. 'Thou art easily accessible to the *Unnetṛ* priests; be thou mindful of this (*yūpa*); it will stand upon thee", for the *yūpa* is to stand upon it.

8. Then he offers the *ghee* oblation; for, *ghee* is a thunderbolt. 'Lest the evil spirits should rise from below', he repels them with the thunderbolt i.e. *ghee*.

अथ पुरस्तात्परीत्याह यूपायाज्यमानायानुब्रूहीति यूपमञ्ज्मोऽनुब्रूहीति वान्वाह होतानक्त्यध्वर्युर्देवस्त्वा सविता मध्वानक्त्विति सविता वै देवानां प्रसविता सर्वमु वा इदं मधु यजमानो वै यूपोऽनेनैवैतत्सर्वेण यजमानꣳ सꣳस्पर्शयति तदस्मै सविता प्रसविता प्रसौति तस्मादाह देवस्त्वा सविता मध्वानक्त्विति ॥ ९ ॥

अथोभयतश्चषालमक्त्वा प्रतिगूहति सुपिप्पलाभ्यस्त्वौषधीभ्य इति पिप्पलमेवास्मिन्नेतद्दधाति स यदेतत्सोपेनितमिव भवति तस्मात्पिप्पलं च वृक्षं चान्तरेणोपेनितमिव ॥ १० ॥

अथाग्निष्ठामनक्ति यजमानो वा अग्निष्ठा रस आज्यं यजमानमेवैतद्रसेनानक्ति स परिव्ययणवेलायाः समन्तं परिमृशति समन्तमेवास्मिन्नेतद्रसं दधाति तमोपरादनक्ति ॥ ११ ॥

अथाहोच्छ्रीयमाणायानुब्रूहीत्यन्वाह होतोच्छ्रयत्यध्वर्युर्दिवमग्रेणास्पृक्ष आन्तरिक्षं मध्येनाप्राः पृथिवीमुपरेणादृꣳहीरिति वज्रो वा एष यद्यूपस्तदेनेनेमाँल्लोकान्त्स्पृणुत एभ्यो लोकेभ्यो द्विषन्तं भ्रातृव्यं निर्भजति बहिर्धा करोति तस्मादेवमुच्छ्रयति ॥ १२ ॥

अथाभ्यवहरति या ते धामान्युश्मसि गमध्यै यत्र गावो भूरिशृङ्गा अयासः। अत्राहैतदुरुगायस्य[2] विष्णोः परमं पदमवभाति भूरीत्येतया त्रिष्टुभा वज्रो वै त्रिष्टुब्वज्रो वै यूपस्तस्मात्त्रिष्टुभा मिनोति स यद्वैष्णव्या मिनोति वैष्णवो हि यूपः ॥ १३ ॥

स संप्रत्यग्निमग्निष्ठां करोति तथा यजमान आयतनान्न ह्वलति यद्धाग्निष्ठामग्नेर्ह्वलयेयुर्ह्वलेद्ध यजमान आयतनात्तस्मात्संप्रत्यग्निमग्निष्ठां करोति ॥ १४ ॥

अथ पर्यूहति ब्रह्मवनि त्वा क्षत्रवनि रायस्पोषवनि पर्यूहामीत्यथ पर्यृषति ब्रह्म दृꣳह क्षत्रं दृꣳहायुर्दृꣳह प्रजां दृꣳहेति समंभूमि पर्यृषणं भवत्युदपात्रमुपनिनयत्यसावेव बन्धुः ॥ १५ ॥

अथ परिगृह्य जपति विष्णोः कर्माणि पश्यत यतो व्रतानि पस्पशे। इन्द्रस्य युज्यः सखेति वज्रं वा एतत्प्राहार्षीद्यद्यूपमुद शिश्रियदिमां विष्णोर्विजितिं पश्यतेमां जितिमित्येवैतदाहेन्द्रस्य युज्यः सखेतीन्द्रो यज्ञस्य देवता वैष्णवो वै यूपस्तथास्यैष सेन्द्रो भवति तस्मादाहेन्द्रस्य युज्यः सखेति ॥ १६ ॥

२. अत्राह तदुरु Ca, we have adopted Kāṇva Saṁhitā reading

9. He moves to the front of it (*yūpa* pit) and says "Bring *ghee* for the *yūpa* and recite". Or (he may say) "We shall anoint the *yūpa*; you recite for it". The Hotṛ recites and let the Adhyaryu anoint (saying) "The divine Savitṛ may anoint thee with sweet drink". For, Savitṛ is the prompter of the gods and all these here are sweet drinks. The sacrificer himself is the *yūpa*. With all these he anoints the Yajamāna. This Savitṛ (the prompter impells him (to do so). Therefore he says, "Divine Savitṛ may anoint thee with sweet drink".

10. Having then anointed the top ring on both sides, he covers (the *yūpa*) with it (saying) "To the full-berried plants thee" for that (top ring) is as its berry. By this he indeed connects the berry (with the trunk). Because the connecting part between (the trunk and the fruit) is pressed as it were, it looks as if the berry fruit and the tree are contracted in the middle.

11. He then anoints the corner (of the stake) facing the fire, for, the corner facing the fire is the sacrificer and the *ghee* is sap. Thereby he anoints the Yajamāna with sap. He then grasps the girdling part all round and applies the sap from top to bottom.

12. He then says (to the Hotṛ) "Recite to the *yūpa* which is being set up". The Hotṛ says and the Adhvaryu raises it (the *yūpa* saying) "With thy crest, thou hast touched the sky, with thy middle, thou hast filled the aerial region, with thy foot thou hast steadied the earth" - This *yūpa* is none other than the thunderbolt. So (by raising it) he conquers all these words. He drives away from these worlds the hated enemies. He puts them out (of these worlds). That is why he then raises it.

13. He then plants it (*yūpa* into the hole) (saying) "To what resorts of thine we long to go, where are the swift-footed, many-horned, kine; there, foresooth, was imprinted wide-striding highest mighty step of Viṣṇu". With this chant in Triṣṭubh (he plants) - Triṣṭubh is verily a thunderbolt and the *yūpa* is a thunderbolt. Therefore he plants it with a Triṣṭubh chant. He plants it with a chant belonging to Viṣṇu because the *yūpa* is of Viṣṇu.

14. He now turns the *Agniṣṭha* corner (of the *yūpa*) towards the fire so that the Yajamāna does not stir from his seat. If the *Agniṣṭha* corner turns away from the fire, it (would amount to) the Yajamāna moving away from his seat. Therefore he now turns the *Agniṣṭha* corner to face the fire.

15. He then re-inforces (the bottom of the *yūpa*) with earth (saying) "Well disposed to Brahmins, well-disposed to the warrior class, winner of prosperity and wealth, I steady you". He then presses (the earth) around it (saying) "Uphold thou the priesthood; uphold the warrior class, uphold our life; uphole our progeny". Then pressing to level it with the ground, he pours water thereon. Its significance has been told.

16. He (Yajamāna) touches it (*yūpa*) and chants - "See you the deeds of Viṣṇu, where by he beheld the sacred ordinances. Indra's allied friend" - Indra is the god of the sacrifice and the *yūpa* is of Viṣṇu. Thus here he (Viṣṇu) is united with Indra. So he says Indra's allied friend.

अथ चषालमुदीक्षते तद्विष्णोः परमं पदꣳ सदा पश्यन्ति सूरयः। दिवीव चक्षुराततमिति वज्रं वा एतत्पाहार्षीद्यद्यूपमुदशिश्रियदिमां विष्णोर्विजितिं पश्यतेमां[3] जितिमित्येवैतदाह ॥ १७ ॥

अथ परिव्ययत्यनग्नतायै वा एनं परिव्ययति तस्मान्नीविदघ्ने परिव्ययत्यत्रैव हीदं वासोऽथो अन्नाद्यमेवास्मिन्नेतद्दधात्यत्रैव वा इदमन्नं प्रतितिष्ठति तस्यान्नीविदघ्ने परिव्ययति त्रिवृता परिव्ययति त्रिवृद्ध्यन्नं पशवो ह्यन्नं पिता माता यज्जायते तत्तृतीयं तस्मात्त्रिवृता परिव्ययति ॥ १८ ॥

स परिव्ययति परिवीरसि परि त्वा दैवीर्विशो व्ययन्तां परीमं यजमानꣳ रायो मनुष्याणामित्याशिषमेवैतदाशास्ते यदाह परीमं यजमानꣳ रायो मनुष्याणामिति ॥ १९ ॥

अथ दिवः सूनुरसीति यूपशकलमवगूहति प्रजा हैवास्यैषा तस्माद्यूपैकादशिन्यां यथायथमवगूहेत्तथा हास्यानुव्रता अमुग्धाः प्रजाः प्रजायन्तेऽथ यस्य यूपैकादशिन्यां मोहयन्त्यननुव्रता हास्य मुग्धाः प्रजाः प्रजायन्तेऽथ यत्स्वरुर्नाम स्वꣳ ह्यस्यैतदरुरेतस्माद्ध्येतत्सर्वस्मादपतक्ष्णोति तस्मात्स्वरुर्नाम स्वर्गस्य वा एतल्लोकस्य[4] संक्रमणं यद्यूपशकलमिदꣳ हि रशना यूपशकलं चषालं तत ऊर्ध्वः स्वर्गं लोकꣳ समश्नुते ॥ २० ॥

तद्यन्निखातं तेन पितृलोकं जयत्यथ यदूर्ध्वं निखननादा रशनायास्तेन मनुष्यलोकमथ यदूर्ध्वꣳ रशनाया आ चषालात्तेन देवलोकमथ यदूर्ध्वं चषालाद्द्व्यङ्गुलं वा त्र्यङ्गुलं वातिरिक्तं तेन साध्या इति देवास्तेषाꣳ सलोकतां जयति सलोको ह साध्यैर्देवैर्भवति य एवमेतद्वेद ॥ २१ ॥

तं वा एतं पुरस्तान्मिनोति वज्रो वै यूपो वज्रो वै दण्डः पूर्वार्धं वै दण्डस्याभिपद्य प्रहरति तस्मात्पुरस्तान्मिनोति पुरस्ताद्वै मनोजवः पुरस्तात्प्रज्ञा[5] प्राची देवयज्या तस्मात्पुरस्तान्मिनोति ॥ २२ ॥

३. पश्येतेमां M, My, T, Pa
४. एतं लोकस्य M, My, T
५. प्रजा Ca

17. He then looks up at the top-ring (saying) "The wise ever behold that highest step of Viṣṇu, fixed like an eye in the heaven". For he who has set up the *yūpa* has hurled the thunderbolt. (When he says) "see yee Viṣṇu's conquest", he means this achievement (of planting the *yūpa*).

18. He then girds (the *yūpa* with a rope made of *kuśa* grass). He girds it to cover its nakedness. He winds it at the level of the navel for it is there that the garment is (tied). He thereby puts food into him; for it is there that food settles. Therefore he girds it at the level of the navel. He winds it thrice for threefold is food and food means cattle and (there is) the father, the mother and what is born (of them) is the third. So he winds it three times.

19. He girds it (saying) "Thou art enfolded; may the heavenly hosts enfold thee! May riches enfold this Yajamāna among men". By this he seeks a blessing when he says 'May riches enfold this Yajamāna among men'.

20. Thereupon he conceals a chip of the *yūpa* (under the rope) (saying) "Thou art the son of the sky". For it is doubtless the offspring of that (*yūpa*); hence if there be the full number of eleven *yūpas*, let him conceal in each its own chip (got while rough-heving the stake to make it eight cornered). So that his children are born in order and not foolish. If some one gets confused in (inserting these chips) in eleven different *yūpas*, he will get disorderly and foolish issues. And now why it is called *svaru* (very sore) - that (chip) is cut off from that (*yūpa*) and thus is its own (*soru*) sore (arms or wound). It is from that (*yūpa* tree) this is chopped off. Therefore it is called *svaru*. Moreover, that chip of the *yūpa* is a bridge to the heavenly world. This girdle (*kuśa* rope); (this) chip and the top-ring and further up he reaches the heavenly world.

21. With that part of it which is dug in, he gains the world of the *Pitṛs*; and with what is above the pit upto the girdle, he gains the world of men and what is above the girdle and upto the top-ring, he gains the world of the gods. What space covered by two or three fingers breadths above the top-ring, that is of the gods called *Sādhyas*. He shares their world. He who knows this so, gains the same world with the *Sādhya* gods.

22. He instals that (*yūpa*) on the fore-part (of the altar). For, the *yūpa* is a thunderbolt, as the club is a thunderbolt. Of course in hunting the club one holds it in the fore-part. So he instals it in the fore-part. Momentum is in the fore-part. Wisdom is in the fore-part, the worship spot of the gods is in the east. Therefore he instals it on the fore-part.

देवा[६] उ ह वै यज्ञेनेमां जितिं जित्वा येयमेषां जितिस्ते होचुर्हन्तेदं तथा करवामहा इति यथा न इदमनभ्यारुह्यं मनुष्यैरसदिति ते यज्ञस्य रसं निर्धीय यथा मधुकृतो निर्धयेयुरेवं विदुह्य यज्ञं यूपेन योपयित्वा तिरो बभूवुस्तद्यदेनेनायोपयꣳ स्तस्माद्यूपो नाम सोऽष्टाश्रिर्भवत्यष्टाक्षरा वै गायत्री पूर्वार्धो वै यज्ञस्य गायत्री पूर्वार्धो वा एष वेदेस्तस्मादष्टाश्रिर्भवति ॥ २३ ॥

तꣳ ह स्मैतं देवा यत्रैवादः परिधीननुप्रहरन्ति तद्ध स्मैवानुप्रहरन्ति तस्मादप्येतर्ह्येकेतां वेलामनुप्रहरन्ति तथो वै रक्षाꣳस्यनूदपिपत[७] ॥ २४ ॥

ते होचुर्यूपशकलमेव जुहवामेति तदहैवैषोऽनुप्रहृतो भविष्यति तत्स्वगाकृत इति तथो रक्षाꣳसि नानूत्पास्यन्तेऽयं वाव वज्र उद्यत इति ते यूपशकलमेवाजुहवुस्तदहैवैषोऽनुप्रहृत आसीत्तत्स्वगाकृतस्तथो रक्षाꣳसि नानूदपिपतायं वाव वज्र उद्यत इति तस्माद्यूपशकलमेव जुहुयात्तदहैवैषोऽनुप्रहृतो भवति तत्स्वगाकृतस्तथो रक्षाꣳसि नानूत्पिपतेऽयं वाव वज्र उद्यत इति सोऽनुयाजानिष्ट्वा जुहोति दिवं ते धूमो गच्छत्वन्तरिक्षं ज्योतिः पृथिवीं भस्मनापृण स्वाहेति ॥ २५ ॥ इति प्रथमं ब्राह्मणम् ॥

द्वितीयं ब्राह्मणम्

स वा एतां यूपैकादशिनीं मिनोति स यदेतां यूपैकादशिनीं मिनोत्येतावती ह वै पृथिवी यावती वेदिर्वज्रो[१] वै यूपाः स एतैर्वज्रैरिमां पृथिवीꣳ स्पृणुतेऽस्याः सपत्नान्निर्भजति बहिर्धा करोति तस्माद्वा एतां यूपैकादशिनीं मिनोत्युपशयो द्वादशो वितष्टो भवति तं दक्षिणे वेद्यन्ते निदधाति ॥ १ ॥

देवा ह वै यज्ञं तन्वाना असुररक्षसानां दक्षिणत आसङ्गाद्बिभयां चक्रुर्यथो वा इषुरायतावसृष्टा तया वै स्तृणुते वा न वा स्तृणुते यथोद्यतप्रहृतं[२] तेन वै स्तृणुते वा न वा स्तृणुत एवं वा एते यूपा य उच्छ्रिता अथैष वज्र एव दक्षिणत उद्यतो यथेषुरायतानवसृष्टा यथोद्यतमप्रहृतमेवमेव वज्रो दक्षिणत उद्यतो नाष्ट्राणाꣳरक्षसामपहतये ॥ २ ॥

६. देवा उ वै Ca

७. See notes

१. वेदिर्वज्रा Ca, see notes

२. यथोद्यतम् प्रहृतं amended by Ca, see notes

23. Verily, by means of the sacrifice the gods gained that supreme authority which they now wield. They said "Let us make this (world of ours) such that it cannot be reached by men". They consumed the sap of the sacrifice, as bees would suck out honey and having drained the sacrifice and scattered it by means of the *yūpa*, they disappeared. And because they scattered with this (*yūpa*), it is called *Yūpa*. It has eight corners. For the Gāyatri metre has eight syllables and Gāyatri is the fore-part of the sacrifice. This *yūpa* is (at) the fore-part of the altar. Therefore it is eight-cornered.

24. Now the gods once throw those *paridhis* (enclosing sticks into the fire). Since they then threw, some (people) now throw that boundary. There upon the Rakṣasas (got entry inside) and sipped (the *soma*) after (the gods).

25. The gods told (Adhvaryu) "Offer thou only a chip of the *yūpa*" (Even by this) the *paridhis* would be deemed to have been thrown and the sacrifice will gain momentum. Then the Rakṣasas will not hereafter sip (the *soma*) taking that (chip) for a raised thunderbolt. Then, they (gods) offered only a chip of the *yūpa*. That itself (amounted to) throwing (the *paridhis*) and the sacrifice gained momentum and the Rakṣasas did not sip (*soma*) taking that (chip) for a raised thunderbolt. Therefore, only a chip of the *yūpa* should be thrown. That itself will (serve the purpose of) throwing (the *paridhis*). He after performing the *Anuyajas* (after-offerings) offers it (the chip) (saying) "May thy smoke rise up to the sky, thy light to the heavens! Fill the earth with ashes, *Svāhā*". (First Brāhmaṇa Ends)

BRĀHMAṆA II

1. He instals eleven *yūpas*. Why he instals eleven *yūpas* is because the earth is indeed that extent as the altar. The *yūpas* are the thunderbolts. By means of these thunderbolts he takes possession of the earth. He strikes at her (earth's) enemies and drives them out. That is why he instals these eleven *yūpas*. The twelfth, not fully hewn, is kept (as a stand by). He keeps it down on the right side end of the altar.

2. Now, the gods, while performing this sacrifice, were afraid of an attack of Asura-Rakṣasas from the southern direction. Those raised (*yūpas*) then were like an arrow discharged after being drawn-therewith one smites (the target) or does not smite or it is like a club wielded and hurled-therewith one strikes (the target) or does not strike. That is (the nature) of these errected *yūpas*. This thunderbolt (the twelfth *yūpa* lying down unerected) in the south is (like) an arrow drawn (on the string) but not discharged (yet) or (like) a club wielded but not thrown (at the target). This is (the nature of) the thunderbolt held up at the southern side for dispelling the terrible Rakṣasas.

तमभिमृशत्येष ते पृथिव्यां लोक आरण्यस्ते पशुरिति पशुश्च वै यूपश्च तमस्मा एतमारण्यं पशुमनुदिशति तेनैष पशुमान्भवति ॥ ३ ॥

तान्हैक उपवसथ एव सर्वानुच्छ्रयन्ति तत्तत्कर्मण एव प्रकुब्रतायै[३] क्षिप्रं यज्ञꣳ सꣳस्थापयामेत्येवाथो उपवसथे वै यूपस्योच्छ्रयणमिति वदन्तस्तदु तथा न कुर्यान्न वै पुरा परिव्ययणाद्यूपमन्वर्जन्त्यपरिवीता उ वा एत एताꣳ रात्रिं वसन्ति सा न्वेव परिचक्षाथो पशवे वै यूपमुच्छ्रयन्ति न वा एतेषु तदहः पशुमालिप्समानो[४] भवति येऽन्येऽग्निष्ठाद्भवन्ति तस्मादग्निष्ठमेव तदहरुच्छ्रयेत्तꣳ हि परिव्ययति तस्मिन्पशुमालभते तस्मादग्निष्ठमेव तदहरुच्छ्रयेत् ॥ ४ ॥

तद्धैके य एवाग्निष्ठादुत्तरस्तमग्र उच्छ्रयन्त्यथ दक्षिणमथोत्तरं यथा दक्षिणार्ध्य[५]-मुत्तममुच्छ्रयेदेवं तथा ह्युदीची भवतीति तदु तथा न कुर्याद्य एवाग्निष्ठाद्दक्षिण[६]स्तमेवाग्र उच्छ्रयेदथोत्तरमथ दक्षिणं यथोत्तरार्ध्य[७]मुत्तममुच्छ्रयेदेवं तथा ह्युदीची भवतीति स यो वर्षिष्ठः स दक्षिणार्ध्यः स्यादथ ह्रसीयानथ ह्रसीयान्यथोत्तरार्ध्यो ह्रसिष्ठ एवं तथा ह्युदीची भवतीति ॥ ५ ॥

अथैतं पत्नीयूपं त्रयोदशं पत्नीभ्य उच्छ्रयति सर्वत्वाय वा एतमुच्छ्रयति कृत्स्नतायै त्रयोदश वै मासाः संवत्सरस्य तस्मादेतं त्रयोदशमुच्छ्रयति ॥ ६ ॥

तत्त्वाष्ट्रं पशुमालभते त्वष्टा वै रेतः सिक्तं विकरोति तदेतद्रेतः सिक्तं तत्त्वष्टा विकरोति स मुष्करो भवति मुस्करो हि प्रजनयिता प्रजननꣳ हि त्वष्टा तस्मान्मुष्करो भवति तं पर्यग्निकृतमेवोत्सृजति न सꣳस्थापयति यद्धैनꣳसꣳस्थापयेत्परिगृह्णीयात्प्रजननं तत्प्रजा एवैतदुत्सृजति ता इमा उत्सृष्टाः प्रजा अनुपस्थिताः प्रजायन्ते तस्मात्पर्यग्नि-कृतमेवोत्सृजति न सꣳस्थापयति ॥ ७ ॥ इति द्वितीयं ब्राह्मणम् ॥

३. प्रकुद्रतायै C, V 1, My, Ca, see notes
प्रकुब्द्रतायै V 2, TE, MD, see notes
४. आलप्स्यमानः as amended by Ca, see notes
५. दक्षिणार्धमुत्तमं TE, M, T
६. दक्षिणतस्तमेव V 1.
७. Same as ५ above.

3. He touches it (the twelfth *yūpa*) (saying) "This is thy place on earth; thine is the beast of the forest". There are the sacrificial animals and the *yūpas* and to this one he thereby assigns an animal of the forest and by that it (*yūpa*) becomes possessor of an animal.

4. Some instal all those *yūpas* on the previous day itself to ensure speedy completion of those rituals saying "Let us quickly set up the sacrifice. We shall install the *yūpas* in the previous day itself". But one should not do so. Because, before girdling them (with grass rope) the Adhvaryu does not leave his hold on them. (If they are errected on the previous day) they will remain ungirt during the night. This they would disapprove. The *yūpas* are errected for the sacrificial animals and the animals are not slaughtered that day except in the case of the one facing the fire. Therefore only the one facing the fire should he instal that day (previous day). That alone is girded and on that the animal is slaughtered. So only the one (*yūpa*) facing the fire should be errected that day.

5. Some instal the *yūpa* which is immediately to the north of the one facing the fire. Then the one in the south, then a northern one—last of all the one on the southern flank; thus it (the row of *yūpas*) inclines to the north. That should not be done so. That which is south of the one opposite to fire, he should instal first, then the north one, then the southern one—last of all the one on the northern flank; and thus indeed, his work attains completion towards the north. The largest be the one forming the southern flank; then shorter and shorter till in the northern flank,the shortest (is errected). Thus (the row) inclines to the north.

6. Thereupon they set up the *Patnī-yūpa* (wife's *yūpa*) the thirteenth for the wives. It is erected for the sake of completeness (or) perfection. The year has thirteen months and hence the thirteenth is installed.

7. Then they tie the animal (*paśu*) for Tvaṣṭā for Tvaṣṭā who fashions the semen that is impregnated and hence Tvaṣṭā fashions the semen now implanted. It (the animal of Tvaṣṭā) happens to be one with testicles, for, the one with testicles can procreate and Tvaṣṭā is (the cause of) procreation. Hence he is one with testicles. He (the animal) is let off after fire has been carried around it. It is not slain. Were he to slaughter it, his progeny will get stopped. Thus (letting it free) he sets free his progeny (impedes not his offspring). Thus let free,his progeny will be (born) unimpaired. Therefore after taking fire around it, it is let off; it is not slain. (Second Brāhmaṇa Ends)

तृतीयं ब्राह्मणम्

पशुश्च वै यूपश्च तस्माद्यूप एव पशुमालभन्ते नर्ते यूपात्कदाचन स यद्यूप एव पशुमालभन्ते नर्ते यूपान्न ह वा अग्रे पशवस्तस्मै[१] चक्षमिरे यदन्नमभविष्यन्यथेदमन्नं भूतास्ते होच्छ्रिता एव द्विपादश्चेरुर्यथायं पुरुष एवमुत न इत्थं चिन्नालभेरन्निति ततो ह देवा एतं वज्रं ददृशुर्यद्यूपं तमु[३]शिश्रियुस्तस्माद्भीषा प्राव्रीयन्त ततश्चतुष्पादोऽभवꣳस्ततोऽन्नमभवन्यथेदमन्नं भूता एतस्या उ ह्येतेऽतिष्ठन्त तस्माद्यूप एव पशुमालभन्ते नर्ते यूपात्कदाचन ॥ १ ॥

अथ पशुमुपाकृत्याग्निं मन्थति स यत्पशुमुपाकृत्याग्निं मन्थति न ह वा अग्र पशवस्तस्मै चक्षमिरे[४] यद्धविरभविष्यन्यथेदꣳ हविर्भूतास्तान्हातिष्ठमानान्देवा उपन्यूदुस्तानुपनिरुरुधन्त उपनिरुद्धा नोपावेयुः ॥ २ ॥

ते होचुर्देवा न वा इम इमं यामं विदुर्यो हविषो यामो या प्रतिष्ठेति तस्मान्नोपावयन्तीति होचुस्ते हन्ताग्निं मथित्वाग्नौ जुहवामेति तथा वेदिष्यन्ति पशव एव वै किल हविषो याम इत्यग्नौ वै किल हविर्जुह्वत्येषा प्रतिष्ठेति त उपावैष्यन्ति ते रातमनस आलम्भाय भविष्यन्तीति तेऽग्निं मथित्वाग्नावजुहवुस्ततोऽविदुः पशव एष वै किल हविषो याम इत्यग्नौ वै किल हविर्जुह्वत्येषा प्रतिष्ठेति त उपावायꣳस्ते रातमनस आलम्भायाभवꣳस्तथो वा एष एतदुपावैति स रातमना आलम्भाय भवति तस्मात्पशुमुपाकृत्याग्निं मन्थति ॥ ३ ॥

तद्वा आहुर्न पशुमुपाकुर्यान्नाग्निं मन्थेदिति परिह्वालमिव वा एतदिति रशनामेवादायोपपरी[५]त्यैनं नियुञ्ज्यात्तदेवैनमञ्जसालभत इति वदन्तस्तदु तथा न कुर्याद्यथाधर्मेण तिरश्चता कुर्यादिवꣳ ह तत्तस्मादेतदेवानुपरीयात् ॥ ४ ॥

१. जक्षिरे in Mss except TE
२. अन्नमभवन् TE, see notes
३. तमुच्छिश्रियुः as amended by Ca, see notes
४. जक्षमिरे in all Mss
५. परैत्यैनं V 1, C, परेत्यैनं Ca, see notes

BRĀHMAṆA III

1. There is the *paśu* and there is the *yūpa*. So they immolate the *paśu* only at the *yūpa*. Never do (they slaughter) without a *yūpa*. Originally the animals did not submit there to that they should become food, as they have now become food. They walked errect on two feet just like man (thinking) thereby they will not be slaughtered. Then the gods discovered this thunderbolt i.e. *yūpa*. They errected it and from fear thereof they (*paśus*) shrunk in there body and thus became four-footed. Then they became food. Since they became food, they submitted thereto (resigned to their lot of being food). That is why they immolate the *paśu* only at a *yūpa* and never without a *yūpa*.

2. Having goaded the *paśu* (to the *yūpa*), he churns the fire. Why he goads the animal and then churns the fire is because the animals did not originally submit thereto that they should become the *havis* (sacrificial offering) as they have now become *havis*. Gods caught hold of them who were thus unbending. Though thus they caught hold of them, they did not submit to it.

3. Those gods spoke, "Verily, these (animals) know not the procedure of this, nor (do they know) the nature of the *havis* and what is a secured resort (for them). That is why they do not submit". Then they said, "Let us churn the fire", then they will realise that having churned fire we will offer them in the fire. Then they will come to know "This is the nature of *havis* and indeed they will offer it (us) into the fire and that is a safe resort (for us). So (realising) they will submit (to their being made *havis*). Thus satisfied in their minds will agree to be immolated. They having chruned fire, offered (the *havis*) into the fire. Then the animals (*paśus*) know "this is the nature of the *havis*. They are offering the *havis* indeed, into the fire. This is a safe resort". And they submitted and became prepared in their minds for immolation. (Here) then (after churning the fire) this *paśu* submits for it and becomes mentally ready for immolation. Therefore, after driving the *paśu* to the stake, he churns the fire.

4. They (some) say "Let him not goad (the *paśu*), nor churn the fire, because it appears like faultering (or having a guilt complex). Let him take the rope and having gone thither put it round saying "Let it be straight way bound". That should not be done so, for, it would be as if he intended to commit secretly some unlawful act. Let him therefore proceed in that order (goading the *paśu* and churning the fire).

अथ पशुमुपाकरिष्यꣳस्तृणमादत्ते द्वितीयवान्निरुणधा[६] इतिं द्वितीयवान्हि वीर्यवान्यदा हि द्वितीयमुपयुतेऽथ वीर्यवत्तरो भवति ॥ ५ ॥

स आदत्त उपावीरसीत्युप हि द्वितीयोऽवति[७] तस्मादाहोपावीरसीत्युप देवान्दैवीर्विशः प्रागुरिति दैव्यो वा एता विशो यत्पशवस्तानेवैतदाहास्थिषत देवेभ्य इति यदाहोप देवान्दैवीर्विशः प्रागुरित्युशिजो वह्नितमानिति विद्वाꣳसो हि देवाः ॥ ६ ॥

देव त्वष्टर्वसु रमेति त्वष्टा वा एषामीष्टे पशवो वै वसु स यस्यैव पशवो यः पशूनामीष्टे तमेवैतदाहोपनिवदैनानिति यदाह देव त्वष्टर्वसु रमेति हव्या ते स्वदन्तामिति यदा वा एतेऽकामयन्ताथैनान्हविरकुर्वत तस्मादाह हव्या ते स्वदन्तामिति ॥ ७ ॥

रेवती रमध्वमिति पशवो वै रेवन्तस्तस्मादाह रेवती रमध्वमिति बृहस्पते धारया वसूनीति ब्रह्म वै बृहस्पतिः पशवो वै वसु तानेवैतदतिष्ठमानान्देवाः परस्ताद्ब्रह्मणा पर्यगृह्णत[८] तथा नात्यायꣳस्तथो वा एनानेष एतदतिष्ठमानान्परस्ताद्ब्रह्मणा परिगृह्णीते तथा नातियन्त्येवं पशुमुपाकृत्याग्निं मन्थन्त्यग्निं मथित्वा नियुनक्ति तस्यातः ॥ ८ ॥ इति तृतीयं ब्राह्मणम् ॥

चतुर्थं ब्राह्मणम्

स वै रशनामेवादायोपोत्थाय प्रतिमुञ्चत्यृतस्य त्वा देवहविः पाशेन प्रतिमुञ्चामि धर्षान्मानुष इति वरुण्या वै रज्जुस्तदेनमृतस्यैव पाशेनैतद्देवहविः प्रतिमुञ्चति तथैनमेषा वरुण्या रज्जुर्न हिनस्ति धर्षान्मानुष इति न वा एतमग्रे मनुष्यो धृष्णोति स यदैवैनमृतस्य पाशेनैतद्देवहविः प्रतिमुञ्चत्यथैवैनं धृष्णोति तस्मादाह धर्षान्मानुष इति ॥ १ ॥

अथैनं नियुनक्ति देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम् । अग्नीषोमाभ्यां जुष्टं नियुनज्मीति स यथैवादो देवतायै हविर्गृह्णन्नादिशत्येवमेवैतद्देवताया आदिशत्यथ प्रोक्षति स समान एव प्रोक्षणस्य बन्धुर्मेध्यमेवैतत्करोति यत्किञ्च प्रोक्षति ॥ २ ॥

६. See notes
७. द्वितीयो भवति V 1
८. पर्यगृह्णन्त Ca

5. Then, taking a straw, he goads the *paśu*, thinking 'I will secure it with (the help of) a companion (straw) for he who has a companion is stronger.

6. He takes the straw (saying) 'Thou art a cheerer for, a second person (companion) does cheer one. Therefore he says 'Thou art a cheerer'. (Then he says) "The celestial hosts have approached the gods". The celestial host are those *paśus*. "They have submitted to the gods", he means to say, when he says 'the celestial hosts have approached the gods, "The willing (*paśus* have gone to) the best of leaders", for the gods are the wise (leaders).

7. "O divine Tvaṣṭṛ, manage the wealth (*paśus*)" for, Tvaṣṭṛ is the lord of these (beasts). *Paśus* are the wealth. Whose wealth are the *paśus* and who is their lord, him, he addresses to mean "Quieten them", when he says, 'O divine Tvaṣṭṛ, manage the wealth. "May the offering be relished by thee" Since only when they agreed (to be *havis*) they have been made into *havis*. So he says "May the offering be relished by thee".

8. "Rejoice, Ye prosperous "for cattle are prosperous". So he says, "Rejoice, Ye prosperous","O Bṛhaspati, preserve the riches". For Brahmā is Bṛhaspati and the *paśus* are the riches. These animals when they were not submitting, gods caught hold of on the farther side by (with the help of) Brahman and they did not transgress (him). And in like manner does he now catch hold of them (*paśus*) with the Brahman on the farther side and they do not transgress him. Having thus goaded the *paśu*, he churns the fire. After churning the fire, he binds (the *paśu*) and that (will be dealt with) hereafter. (Third Brāhmaṇa Ends)

BRĀHMAṆĀ IV

1. He then takes the rope and getting closer (to the *paśu*) puts it on it (saying) "With the noose of sacred order I bind thee; be bold O Man. The rope belongs to Varuṇa and hence only with the rope of the sacred order he binds the *havis* of the gods. Thus the rope of Varuṇa does not injure it. 'Be bold. O Man' (he says) because at first man dared not to approach it (the *paśu*). Now that he binds it with the rope of the sacred order as an oblation to gods, man dares to approach it. Therefore he says "Be bold, O Man".

2. He then binds it (to the *yūpa*) "At the prompting of the divine Savitṛ, I bind thee with the arms of the Aśvins, with the hand of Pūṣan, thee agreeable to Agni and Soma, I bind thee". Even as on that occasion, when taking out an oblation for a deity, he assigns it, so does he now assign it to the two deities (Agni and Soma). He then sprinkles it. The same is the significance of sprinkling. He makes it thereby sacrificially pure, whatever he sprinkles.

स प्रोक्षत्यद्भ्यस्त्वौषधीभ्यः प्रोक्षामीति स यतश्चैव पशुः संभवति यतश्च जायते तत एवैनमेतन्मेध्यं करोतीदꣳ हि यदा वर्षत्यथौषधयो जायन्त ओषधीर्जग्ध्वापः पीत्वा ततो रेतः संभवति रेतसः पशुस्तस्मादाहाद्भ्यस्त्वौषधीभ्यः प्रोक्षामीत्यनु त्वा माता मन्यतामनु पितेति मातुश्च हि पितुश्च संभवत्यनु भ्राता सगर्भ्योऽनु सखा सयूथ्य इति यदस्य जन्म तेनानुमतमालभा इत्यग्नीषोमाभ्यां त्वा जुष्टं प्रोक्षामीति स यस्मै देवतायै हविर्भवत्येष पशुस्तस्या एवैनमेतन्मेध्यं करोति ॥ ३ ॥

अथ निपाययत्यपां पेरुरसीति तदेनमन्तरतो मेध्यं करोत्यथोपोक्षत्यापो देवीः सदन्तु[१] स्वात्तं चित्सद्देवहविरिति तदेनꣳ सर्वतो मेध्यं करोति ॥ ४ ॥

अथाहाग्नये समिध्यमानायानुब्रूहीति स उत्तरमाघारमाघार्यासꣳस्पर्शयन्नत्याक्रमति तत्पशौ[२] समनक्ति शिरो वा एतद्यज्ञस्य यदुत्तरआघार एष उ वा अत्र यज्ञो भवति यत्पशुर्यज्ञ एवैतच्छिरः प्रतिदधाति ॥ ५ ॥

स समनक्ति सं ते प्राणो वातेन गच्छतामिति शिरसि समङ्गानि यजत्रैरित्यꣳसयोः सं यजमान आशिषेति श्रोणौ यस्मै त्वा कामायालिप्सतेति[३] तत्प्राप्नुहीत्येवैतदाहेदꣳ हि यदा पशुꣳ संज्ञपयन्त्यथास्य वातं प्राणो ऽभिपद्यते तत्प्राप्नुहि यत्ते वातं प्राणोऽभिपद्याता इत्येवैतदाह समङ्गानि यजत्रैरित्यङ्गैर्वा अस्य यजन्ते तत्प्राप्नुहि यत्तेऽङ्गैर्यजान्ता इत्येवैतदाह सं यजमान आशिषेत्येतेन वै यजमानायाशिष आशासते तत्प्राप्नुहि यत्त्वया यजमानायाशिष आशासता[४] इत्येवैतदाहाश्राव्य होतारं प्रवृणीते सोऽसावेव बन्धुः ॥ ६ ॥

अथ द्वितीयमाश्रावयति मैत्रावरुणस्य प्रवराय स मैत्रावरुणस्याह प्रवरायाश्रावयति यजमानं त्वेव प्रवृणीते ॥ ७ ॥

स वा आश्राव्याहाग्निर्दैवीनां विशां पुर एतेत्यग्निर्वै देवतानां मुखं तस्मादाहाग्निर्दैवीनां विशां पुर एतेत्ययं यजमानो मनुष्याणामिति तं वा एषोऽन्वर्धो भवति यस्मिन्नर्धे यजन्ते

१. In the sense of सीदन्तु
२. तस्मात्पशौ V1
३. आलप्स्यतेति as amended by Ca, आलिप्स्यतेति My, see notes
४. आशासान्ता Ca, आशासने M, T, My, see notes

3. He sprinkles (saying) "For the waters—thee for the plants I sprinkle". He purifies it (*paśu*) where it is found and wherefrom it originates. By eating the plants and drinking water, the seed (of an animal) comes into being. From the seed (comes) the *paśu*. Therefore (he says) 'I sprinkle for the waters, for the plants'. "May thy mother grant thee permission, may thy father". For, it is born of the mother and the father. "Thy brother of the same womb and thy friend of the same herd". By this he means 'I immolate you with the consent of those of yours by birth (connected to you by your birth). "I sprinkle thee agreeable to Agni and Soma". (By this) he makes it purified for which deities it is intended as *havis*.

4. He makes it drink (water) (saying) "Thou art a drinker of water". By this he purifies it for sacrifice internally. He then sprinkles it underneath (the body) (saying) "May the divine waters make it palatable; let the oblation to the gods be truly tasty". Thus he makes it sacrificially pure all over.

5. He thereupon tells (the Hotṛ) "Recite to the fire that is being kindled". After making the second libation of *ghee*, he crosses over (to his former position) without letting the two ladles touch one another, and anoints the *paśu* (with the *ghee* in the *juhū*). For, the second libation is indeed the head of the sacrifice and sacrifice here, is of course that *paśu*. He thereby places the head on the sacrifice.

6. He anoints at the fore-head (saying) "May thy breath unite with the wind". "Thy limbs with those worthy of sacrifice" -(so saying) on the shoulders (he anoints), "Unite the Yajamāna with (the object) on his prayer" (so saying) on the loins. By this he only says "For whatever desire the animal is slain, do thou obtain that". For, when he immolates the *paśu*, its breath unites with the wind. "Obtain thou that (purity); thy breath may pass into the wind" is what he says. "Thy limbs with those worthy of sacrifice". It is with its limbs that they sacrifice. "You obtain that (purity)". "So you attain that (purity) by which we may sacrifice with your limbs" - is what it amounts to - "The Yajamāna with his prayer" - thereby he seeks blessings for the Yajamāna". "You attain that (purity) by which those blessings may be sought for the Yajamāna" is what his saying amounts to. He then requests the Hotṛ to say *Śrauṣat*. The significance of this is the same.

7. He calls a second time for the *Śrauṣat* for invoking Maitrā-Varuṇa. When he thus calls for *Śrauṣat* for the invocation of Maitrā-Varuṇa, it is the Yajamāna himself whom he chooses.

8. After calling for the *Śrauṣat*, he says "Verily, Agni is the leader of the divine hosts", for, Agni is the head of the deities and hence he says "Agni is the leader of the divine hosts". "This Yajamāna (the head) of men". For, this community wherein he sacrifices, is behind him; wherefore he says, "This Yajamāna of men". "May the

तस्मादाहायं यजमानो मनुष्याणामिति तयोरस्थूरि गार्हपत्यं दीदयच्छतꣳ हि मा द्वा यू इति तयोरनार्तानि गार्हपत्यानि सन्तु शतं वर्षाणीत्येवैतदाह राधाꣳसीत्संपृञ्चानावसंपृञ्चानौ तन्व इति यदग्नौ जुहोति यजमानस्तदग्नये राधः प्रयच्छत्यथ यामाशिषमाशास्ते तामस्मा अग्निराशिषꣳ संनमति तद्राधाꣳसि संपृञ्चाते असंपृञ्चानौ तनूरिति यथा यजमानमग्निर्न प्रदहेदेवमेतदाह यद्धि यजमानोऽग्निना त्वचꣳ संपृञ्चीत प्रैनं दहेत्तस्मादाहासंपृञ्चानौ तन्व इति ॥ ८ ॥ इति चतुर्थं ब्राह्मणम् ॥

॥ इति सप्तमोऽध्यायः ॥

household of these two shine brightly, unlike (a cart) with one bullock, for a hundred winters (like) two fellow-bullocks yoked" Where by means to say "May their household life be free from calamities for a hundred years". "May their fortunes be united though their bodies be ununited". Now when this one sacrifices in the fire, he gives fortune to Agni and whatever blessing the priests here invoke upon the Yajamāna, all that Agni grants. Thus in their fortunes only unite (co-exist) but their bodies are ununited. This is thus said so that the Agni will not burn the Yajamāna. When the Yajamāna by his skin touches the fire (gets bodily united with fire), fire will burn him. Therefore he says 'not united in body'. (Fourth Brāhmaṇa Ends)

(Chapter Seven Ends)

अष्टमोऽध्यायः

प्रथमं ब्राह्मणम्

स वै यद्वैतत्प्रवृतो[1] होता होतृषदने सीदत्यथाप्रीभिश्चरन्ति स यदाप्रीभिश्चरन्ति सर्वेणेव वा एष मनसा सर्वेणेवात्मना यज्ञꣳ संभरति यो दीक्षते तꣳ सर्वेण मनसा सर्वेणात्मना यज्ञꣳ संभृत्य देवेभ्यः प्रयच्छति तं देवेभ्यः प्रदाय रिरिचान इव भवति स एताभिराप्रीभिः पुनराप्यायते स यदेताभिराप्रीभिः पुनराप्यायत एताभिरेनमाप्रीणाति तस्मादाप्रियो नाम ॥ १ ॥

ते वा एते प्रयाजा एकादश भवन्त्येकादशो वा अयं पुरुषो दश प्राणा आत्मैकादशः कृत्स्नमेवैनं तत्सर्वतन्वमाप्याययति तस्मादेते प्रयाजा एकादश भवन्ति ॥ २ ॥

अथ खलु प्रसूतः स्रुचावादायातिक्रम्याध्वर्युराश्राव्याह समिधः प्रेष्येति प्रेष्य प्रेष्येति चतुर्थे चतुर्थे समानयमानो दश प्रयाजान्यजति दश प्रयाजानिष्ट्वात्याक्रम्याह शासमाहरेत्यसिं वै शास इत्याचक्षते यूपशकलमाहरेति तावग्रे जुह्वामक्त्वा पशोर्ललाटे सꣳस्पर्शयति घृतेनाक्तौ पशुं त्रायेथामिति वज्रो वै यूपशकलो वज्रः शासो वज्र आज्यं कृत्स्नमेवैतद्वज्रं कृत्वा तमस्याभिगोप्तारं करोति नेदेनं नाष्ट्रा रक्षाꣳसि हिनसन्निति वज्रो हि नाष्ट्राणाꣳ रक्षसामपहन्ता पुनर्यूपशकलमवगूहति प्रयच्छति शमित्रे शासम् ॥ ३ ॥

तमाहैषा तेऽश्रिः[2] प्रज्ञातास्त्विति सादयित्वा स्रुचावाह पर्यग्नयेऽनुब्रूहीत्यच्छिद्रमेवैनमेतत्समन्तमग्निना परिगृह्णाति नेदेनं नाष्ट्रा रक्षाꣳसि प्रमृशानित्यग्निर्हि नाष्ट्राणाꣳ रक्षसामपहन्ता ॥ ४ ॥

तदाहुर्यदेतेन पर्यग्नि कुर्यादित्यथान्यमेव निर्मथ्य तेन श्रपयेयुरित्याहवनीयो वा एष इति तस्मै वा एष यदेतस्मिञ्छृतं जुहुयुरिति न वा एष तस्मै यदेतस्मिन्नशृतꣳ श्रपयेयुरिति तस्मादन्यमेव निर्मथ्य तेन श्रपयेयुरिति तदु तथा न कुर्याद्यथा वै ग्रस्तमेवमेतस्यैतद्भवति

१. प्रसृतो TE
२. ऽश्रितः V 1, W

Chapter Eight

BRĀHMAṆA I

1. Thereupon, the Hotṛ after being chosen, sits down on the Hotṛ's seat. Then they proceed with the *Āprī* chants. Why they proceed with the *Āprī* chants is this - He who gets consecrated with his whole mind, with his whole self, prepares for the sacrifice. Having prepared for the sacrifice with his whole mind, with his whole self, he offers it to the gods. Having offered to the gods, he becomes as if, emptied out. With these *Āprī* chants he becomes filled again (rejuvenated). Since he becomes filled again with these *Āprī* chants, they rejuvenate him with them and hence they are called *Āprī* chants.

2. There are here eleven *Prayājas* (fore-offerings). This man has eleven (ingredients); ten vital airs and the eleventh is the self. Thus they fill his entire body. Therefore these *Prayājas* happen to be eleven.

3. Being asked, the Adhvaryu takes the *sruks* and having crossed over and called for *Śrauṣat*, says "Prompt (the Hotṛ) to recite to the *samidhas* (kindling sticks). Thus he proceeds with the ten fore-offerings saying "Prompt... etc." at each and pouring the *ghee* together at every fourth offering. Having performed the ten *Prayājas*, he says "Bring the slayer". It is the knife which is called slayer. "Bring the chip of the *yūpa*". Then he anoints them (the knife and the chip) at the top (with *ghee*) from the *juhū*. He touches the fore-head of the *paśu* (with that saying) "Anointed with *ghee*, protects the *paśu*". The chip of the *yūpa* is a thunderbolt (and knife is a thunderbolt. The *ghee* is (also) a thunderbolt. So all these (three) are made the thunderbolt and it is made the protector; lest the terrible Rakṣasas should injure it (*paśu*); for, the thunderbolt is the destroyer of the terrible Rakṣasas. He again conceals the chip of the *yūpa* and hands over the knife to the butcher.

4. He says to him (butcher) "Be this thine approved edge". Setting down the two *sruks*, he says, "Recite to Agni circumambient". Thereby he encircles it (*paśu*) with an unbroken fence of fire, lest the terrible Rakṣasas should seize upon it for, Agni is the killer of the terrible Rakṣasas.

5. Now they say 'since with this fire (fire-brand taken from the *Āhavanīya*) the encircling of the *paśu* by fire is done, another fire has to be churned out (a new) and with that the cooking of the *paśu* has to be done; for, this fire is indeed *Āhavanīya*. What is cooked in it cannot be offered to itself (later as oblation). Nor they should offer into it what is not cooked. So another Agni has to be churned out and in that they should cook. It should not be done so. For, when he carries fire round it (*paryagnikaraṇa* of the *paśu*), it (*paśu*) becomes as food swallowed by that (fire). (If they are to cook in another new fire) it would amount to snatching what has been already swallowed (by one) and offered to some one else. So he should only remove some coals off that same fire-brand and thereon cook that (*paśu*).

येन पर्यग्निं कुर्वन्ति स यथा ग्रस्तमाच्छिद्यान्यस्मै प्रयच्छेदेवꣳ ह तत्समदꣳ ह कुर्यात्तस्मादत एवोल्मुकꣳ हृत्वा तं निमृज्योपसमादध्युरथ पुनरुल्मुकमभ्यर्जेयुस्तथासमद्भवति ॥ ५ ॥

अथ यत्रैनमुदञ्चो नेष्यन्तो भवन्ति तदुल्मुकमादायाग्नीत्पूर्वः प्रतिपद्यतेऽग्निमेवास्यैतत्पुरस्तात्पुरोगां करोति तथो हास्याग्निरेव पुरस्तान्नाष्ट्रा रक्षाꣳस्यपघ्नन्प्रभिन्दन्नेत्यथैतमभयेऽनाष्ट्रे निवाते नयति ॥ ६ ॥

अथास्याः स्तीर्णाया वेदेर्द्वे तृणे आदत्ते तमुदञ्चं नीयमानं वपाश्रपणीभ्यां प्रतिप्रस्थातान्वारभते प्रतिप्रस्थातारमध्वर्युरध्वर्युं यजमानस्तेनोदञ्चो यन्ति ॥ ७ ॥

तदाहुर्नैतं यजमानोऽन्वारभेतेति मृत्यवे ह्येनं नयन्तीत्यनवक्लृप्तं वै तदिति यन्मृत्यवे नीयमानं यजमानो ऽन्वारभेतेति[3] तदन्वारभेतैव न वा एतं मृत्यवे नयन्ति यं यज्ञायो वा एतं नयन्ति तस्मादन्वारभेतैवात्मानमु ह यज्ञादन्तरियाद्यदेनं[4] नान्वारभेत तस्मादन्वारभेतैव ॥ ८ ॥

तं वा अन्वारभमाणः परोक्षमन्वारभते वपाश्रपणीभ्यां प्रतिप्रस्थाता प्रतिप्रस्थातारमध्वर्युरध्वर्युं यजमानस्तदेनं परोक्षमन्वारभते ॥ ९ ॥

स वा आश्राव्याहोपप्रेष्य होतर्हव्या देवेभ्य इति तत्पशौ वैश्वदेवं करोत्यन्वाह होता वाचयत्यध्वर्यूरेवति यजमान इति वाग्वै रेवती तस्मादाह रेवति यजमान इति प्रियं धा आविशेत्यनार्तिमाविशेत्येवैतदाह यदाह प्रियं धा आविशेत्युरोरन्तरिक्षात्सजूर्देवेन वातेनेत्यन्तरिक्षं वा अनु रक्षश्चरति यथायं पुरुषोऽमूल उभयतः परिच्छिन्नोऽन्तरिक्षमन्वयं पवते योऽयं पवते तद्वाचमेवैतदाह वातेनैनꣳ संविदानान्तरिक्षाद्गोपायेति यदाहोरोरन्तरिक्षात्सजूर्देवेन वातेनेत्यस्य हविषस्त्मना यजेत्यस्य हविषोऽनार्तेन यजेत्येवैतदाह समस्य तन्वा भवेति वाचमेवैतदाह ॥ १० ॥

अथ यत्रैनं निविध्यन्ति तदनयोस्तृणयोरन्यतरदुपास्यति वर्षो वर्षीयसि यज्ञे यज्ञपतिं धा इति बर्हिरेवास्मा एतत्स्तृणात्यस्कन्नꣳहविरसदिति यदस्य विशस्य[5] मानस्य किञ्चित्स्कन्दादिति तद्बर्हिषि प्रतितिष्ठादिति ॥ ११ ॥

३. ऽन्वारभतेति C

४. यज्ञादन्तरीया V 1, My

५. विशास्य TE

Then they should deposit the coals also (back into the *Āhavanīya*) and thereby there is no conflict.

6. When they proceed taking it (the *paśu*) northward; the Agnīdh goes in front carrying (a new) firebrand whereby he makes Agni himself go in front of it (*paśu*). That way, Agni leads him destroying the terrible Rakṣasas and breaking through (the obstacles). Thus he takes him (*paśu*) to a safe place free from evil and secured (from the wind).

7. Then from that grass strewn over the *vedī*, he takes two straws. Him (the *paśu*) who is being taken northward, Pratiprasthātā follows with two oventurn-roasters (pans used for roasting the *vapā*). Adhvaryu follows Pratiprasthātā. Yajamāna behind Adhvaryu. With him (*paśu*) they go northward.

8. As to this they say "The Yajamāna should not follow him (*paśu*) since they are taking him to death" and so it is indeed inappropriate for the Yajamāna to follow one that is being taken to death". Definitely (Yajamāna) should follow. He is not being taken to death when he is taken for the sacrifice. He is of course, being taken only for sacrifice. Therefore (Yajamāna) should follow. If he does not follow, he will get excluded from the sacrifice. Hence he should definitely follow (the *paśu*).

9. When he follows him, he follows in a concealed manner. With two roasters (first) the Pratiprasthātā (walks), then the Adhvaryu after the Pratiprasthātā and then the Yajamāna behind the Adhvaryu. Thus he follows in a concealed manner.

10. He (Adhvaryu) having called for the *Śrauṣat* says "O! Hotṛ, prompt again the offerings to the gods". This is what belongs to All-gods (*Viśvedevās*) at the *Paśu*-offering; Hotṛ responds. Adhvaryu makes the Yajamāna say "O' thou Revatī (prosperous)! (bestow) upon the Yajamāna". The prosperous one foresooth, is speech. So he says "Revatī (bestow) upon the Yajamāna". "Bestow (thou, what is pleasing unto him" by which he says "Bestow freedom from misery". That is what is pleasing unto him. "From the wide air, along with the divine wind". By this he means "The Rakṣas moves about in the aerial region and as this man (Yajamāna) soars up to the air-region (by his merit), rootless (without his physical body) and unfettered on both sides, unite him with the divine wind and protect him from (dangers) from the aerial region. This is what he means when he says, "From the wide air along with the divine wind". "Offer thou with the soul of this *havis* (oblation)". That is, he says, "Offer thou this unblemished oblation". "Unite thou with its (*havis*) (here, the *paśu's*) body. He addresses this to speech.

11. At the spot where they cut it (*paśu*) up, he places one of those two straws (which he picked up from the *vedī*) (saying) "O great one, lead the lord of sacrifice unto greater sacrifice" - thereby he spreads a cushion (*barhis*) for it (to hold the cut pieces) since a *havis* that spills (on the ground) is worthless. Whatever may now be spilt of it when it is cut up, that settles there on the cushion (*barhis*) and is thus not wasted.

अथ पुनरेत्योत्तरेणाहवनीयं दक्षिणावृत्यासते नेदस्य संज्ञप्यमानस्याध्यक्षा असामेति तस्य न कूटेन प्रघ्नन्ति मानुषꣳ ह कुर्याद्यदस्य कूटेन प्रहण्युर्नो एव पश्चात्कर्णं पितृदेवत्य उ ह[६] स्यान्मुखमेवापिगृह्य विपृक्णेण[७] संज्ञपयन्ति तद्धि देवत्रा तं[८] नाहुर्जहीति न मारयेति मानुषꣳ ह कुर्याद्यदेनं ब्रूयुर्जहीति वा मारयेति वा संज्ञपयतानुगमयतेत्येवैतर्हि ह्येष देवाननुगच्छति तस्मादाहुरन्वगन्निति ॥ १२ ॥

अथ पुरा संज्ञपनाज्जुहोति स्वाहा देवेभ्य इत्यथ संज्ञप्ते देवेभ्यः स्वाहेति पुरस्तात्स्वाहाकृतयो वा अन्ये देवा उपरिष्टात्स्वाहाकृतयोऽन्ये तानेवैतदुभयान्प्रीणाति त एनमुभये देवाः प्रीताः सुधायां दधति ते एते परिपशव्ये इत्याहुती ते जुहुयाद्यदि कामयेत यद्यु कामयेतापि नैवाद्रियेत ॥ १३ ॥ ॥ इति प्रथमं ब्राह्मणम् ॥

द्वितीयं ब्राह्मणम्

स वै यदैतदाहुः संज्ञप्तः पशुरित्यथाध्वर्युरुपोत्तिष्ठन्नाह नेष्टः पत्नीमुदानयेति स नेष्टा पत्नीमुदानयति तामुदानेष्यन्वाचयति नमस्त आतानेति यज्ञो वा आतानो यज्ञꣳ हि तन्वते जघनार्धो वा एष यज्ञस्य यत्पत्नी सेदं प्राची यज्ञं प्रसत्स्यन्ती[१] भवति तस्मा एवैतन्नमस्करोति तस्मै निह्नुते तथैनमेष यज्ञो न हिनस्ति तस्मादाह नमस्त आतानेत्यनर्वा प्रेहीत्यसपत्नेन प्रेहीत्येवैतदाह घृतस्य कुल्या उप ऋतस्य पथ्या उपेति साधूपेत्येवैतदाह देवीरापः शुद्धा वोढ्वꣳ सुपरिविष्टा देवेषु । सुपरिविष्टा वयं परिवेष्टारो भूयास्मेत्यप एवैतत्पुनाति ॥ १ ॥

अथाद्भिः पशोः प्राणान्त्सꣳस्पर्शयति सा यदद्भिः पशोः प्राणान्त्सꣳस्पर्शयति जीवं वै देवानाꣳ हविरमृतममृतानां घ्नन्त्यु वा एतत्पशुं यदेनꣳ संज्ञपयन्त्यापो वै प्राणोऽन्नꣳ ह्यापोऽन्नꣳ हि प्राणस्तदस्मिन्नेतान्प्राणान्दधाति तदेनꣳ समीरयति तथा हात उदेति तथा संजीवति तथैतज्जीवं देवानाꣳ हविर्भवत्यमृतममृतानाम् ॥ २ ॥

६. हि M, My, T, W

७. विपृक्षेण My

८. तन्नाहु TE

१. प्रशस्यन्ती V 1 C, TE, M

12. Then they move by the north of *Āhavanīya*, turn right and sit 'lest they should be eye-witnesses to its being strangled (quieted). They do not slay on the frontal bone, for that is the human way (of doing it); nor behind the ear, for that is the procedure (adopted) by *Pitṛs*. They either choke it by merely keeping its mouth closed or they make a noose (and strangulate). That is the gods' way. They do not say 'slay it or kill it'. He would be doing it in the human way if he were to say 'slay it or kill it'. He should only say 'quiet it; let it go', for, it (*paśu*) is going to the gods. That is why (afterwards) they say 'it has gone'.

13. Before strangling, he offers (saying) "*Svāhā* to the gods". When it is strangled (he says) "To the gods, *Svāhā*". For in the case of some gods the *Svāhā* sound preceeds and in some others *Svāhā* sound follows". Both these (types of) gods he pleases. Being gratified, both these gods convey him to the heavenly world. These offerings are called *Paripaśavya* oblations. He may offer them if he chooses. If not he can ignore them. (First Brāhmaṇa Ends)

BRĀHMAṆA II

1. When he (the slaughterer) announces "The *paśu* has been quieted", the Adhvaryu says, "Neṣṭṛ, lead up the lady". The Neṣṭṛ brings the wife (of the Yajamāna) and conducting her, he makes her say "Homage be to thee, O wide-stretched". The wide-stretched one, foresooth, is the sacrifice; because the sacrifice, indeed, widespreads. That wife is of course, the hind-part of the sacrifice and he wants her thus come forward praising the sacrifice. That is why she pays homage to it (the sacrifice) she bows before it. For that reason the sacrifice does not injure her. Therefore she says "Homage be to thee O wide-stretched", (she says), "Advance, unresisted". By that she says 'Advance thee unchallenged (by enemies)". Unto the rivers of *ghee*, along with the path of sacred truth" whereby she means to say towards good. "Ye divine pure waters, carry ye (the sacrifice) to the gods, well-prepared. May we who prepare (for the sacrifice) be rendered worthy preparers". Thereby (she) purifies the water.

2. Thereupon (she) cleanses with water, the (apertures for) the vital airs in the *paśu*. The reason why she thus cleanses with water the apertures of the vital airs is this: The food of the gods is like the nectar for the immortals. But in quieting (cutting up) that *paśu*, they kill it. Water is life-breath. Water is food. And the vital air (life-breath) is the food. By this (she) now puts into it those vital airs and thus it becomes thereby animated. Then, it rises up as it were and comes to life. Alive, it becomes the food (*havis*) of the gods, the nectar for the immortals.

सा यत्पत्नी योषा वै पत्नी योषाया वा इमाः प्रजाः प्रजायन्ते तदेनं योषायाः पत्न्या एतज्जनयति ॥ ३ ॥

सा वाचं ते शुन्धामीति मुखं प्राणं ते शुन्धामीति नासिके चक्षुस्ते शुन्धामीत्यक्षिणी श्रोत्रं ते शुन्धामीति कर्णौ मेढ्रं ते शुन्धामीति वा नाभिं ते शुन्धामीति वा योऽयं पुरस्तात्प्राणोऽथ पायुं ते शुन्धामीति योऽयं पश्चात्प्राण एतदस्मिन्नेतान्प्राणान्दधात्येतदेनꣳ समीरयति ॥ ४ ॥

अथ पदः सꣳहृत्य चरित्राꣳस्ते शुन्धामीति पद्भिर्वै प्रतितिष्ठति सा यदास्मिन्नेतान्प्राणान्दधाति यदेनꣳ समीरयत्यथैनं पद्भिः प्रतिष्ठापयति तस्मादाह चरित्राꣳस्ते शुन्धामीति ॥ ५ ॥

अथ याः परिशिष्टा आपो भवन्ति ताभिरध्वर्युश्च यजमानश्चानुषिञ्चतः प्राणाꣳश्चैवास्मिꣳस्तद्धत्तः समीरयतश्चैनं यदु चैवास्य संज्ञपयन्तः क्रूरीकुर्वन्ति यदास्थापयन्ति तदु चैवास्यैतदाप्याययतस्तच्छमयतो मेध्यमु चैवैनमेतत्कुरुतस्तस्मादनुषिञ्चतः ॥ ६ ॥

तावनुषिञ्चतो मनस्त आप्यायतां वाक्त आप्यायतां प्राणस्त आप्यायतां चक्षुस्त आप्यायताꣳ श्रोत्रं त आप्यायतामित्येतदस्मिन्नेतान्प्राणान्धत्त एतदेनꣳ समीरयतो यत्ते क्रूरं यदास्थितं तत्त आप्यायतां तत्ते निष्ट्यायतामिति तद्यदस्य संज्ञपयन्तः क्रूरीकुर्वन्ति यदास्थापयन्ति तदेवास्यैतदाप्याययतस्तच्छमयतस्तत्ते शुध्यत्विति तदेनं मेध्यं कुरुतः ॥ ७ ॥

शमहोभ्य इति जघनार्धे निषिञ्चति क्रूरीव वा इदं कुर्वन्ति यत्पशुꣳ संज्ञपयन्ति नेदिदमन्वहोरात्राणि शोचानित्यापो वै शान्तिस्तदद्भिः शान्त्या शमयति तस्मादाह शमहोभ्य इति ॥ ८ ॥

अथोत्तानं पर्यस्यन्ति स इदं तृणमधि[2]निदधात्योषधे त्रायस्वेति वज्रो वा एष यच्छासस्तदेनमेतदोषधिभिरेवान्तर्दधाति तथैनमेष वज्रो न हिनस्ति स्वधिते मैनꣳ हिꣳसीरित्याच्छ्र्यति वज्रो वा एष यच्छासस्तथैनमेष वज्रो न हिनस्ति स यदेतया प्रज्ञातयाश्रियाच्छ्र्यत्येषा हि यजुष्कृता मेध्या भवति स यदिदमग्रं तृणस्य तत्सव्ये पाणौ कुरुते यद्बुध्नं तद्दक्षिणे स

२. तृणमभि Ca

3. That wife of the Yajamāna is a woman and from woman progeny is born here on earth. Thus he causes that (*paśu*) to be born from that woman.

4. She wipes its mouth (saying) "Thy speech, I cleanse"; the nostrils (saying) "I cleanse thy breath"; the eyes (saying) "Thy eye, I cleanse". The ears (saying), "Thine ear, I cleanse"; that opening of the vital air in front (saying), "Thy organ, I cleanse" or "Thy navel, I cleanse"; that opening of the vital air behind (saying), "Thy anus, I cleanse". Thus she puts into it those vital airs and revives it.

5. Thereupon, holding its legs together (wipes them) (saying) "Thy feet, I cleanse", because it is on the feet it stands firmly. She thus, putting vital airs into it and reviving it, makes it stand firmly on its feet. Therefore she says "Thy feet, I cleanse".

6. With the waters that are remaining (after her wiping) the Adhvaryu and the Yajamāna then sprinkle it and put the vital airs into it and revives it. Thus, wherever they cut it, wherever they wounded it while quieting it, that they sooth and heal it. Thereby they make it pure for the sacrifice. That is why they sprinkle it.

7. They (Adhvaryu and Yajamāna) sprinkle it (saying) "Let your mind be strengthened; let your speech be strengthened; let your life-breath be strengthened; let your eye be strengthened; let your ear be strengthened". Thus they infuse the vital airs into it. Thereby they revive it. "Whatever was wounded or crushed in you, let it be healed; let it be joined". Thereby whatever (parts) of it they wound or crush while quieting it; that they strengthen and that they heal. "Let that be purified". By saying so, they render it pure for sacrifice.

8. "Auspicious be the days" (so saying) they pour out (water) on its hind part. They are indeed tormenting it while strangling. Lest thereafter they grieve for days and nights, by the healing waters they calm it, since water is healer. Therefore they say "Auspicious be the days".

9. Thereupon they turn the *paśu* over on its back. He (Adhvaryu) puts on it this (other) straw (saying) "O Plant, protect". This knife foresooth, is a thunderbolt. He covers it by these grass. Thereby that thunderbolt does not injure him. (He says) "Injure it not, O blade" - for, this knife which is indeed a thunderbolt is (capable of) injuring. By this the thunderbolt does not injure him, since it cuts with its tamed edge which is (rendered harmless), treated with the chant and made pure for the sacrifice. The (cut) top of the grass, he holds by his left hand and the bottom

यथो[३] लोहितमुत्पतति तदुभयतोऽनक्ति रक्षसां भागोऽसीति रक्षसाꣳ ह्येष भागो यदसृक्स यदुभयतः परिच्छिन्नं भवत्युभयतः परिच्छिन्नानि हि रक्षाꣳस्यमूलान्युभयतः परिच्छिन्नान्यन्तरिक्षमनुचरन्ति तस्मादुभयतः परिच्छिन्नं भवति ॥ ९ ॥

तदुपास्याभितिष्ठतीदमहꣳ रक्षोऽभितिष्ठामीदमहꣳ रक्षोऽवबाधे। इदमहꣳ रक्षोऽधमं तमो नयामीति यज्ञो वै यजमानो यज्ञेनैवैतन्नाष्ट्रा रक्षाꣳस्यपबाधते[४] ॥ १० ॥

अथ वपामुत्खिद्य वपाश्रपण्यौ प्रोर्णोति घृतेन द्यावापृथिवी प्रोर्ण्वाथामितीमे एवैतद्द्यावापृथिव्या ऊर्जा रसेन भाजयत्यनयोरेव द्यावापृथिव्योरूर्जꣳ रसं दधाति ॥ ११ ॥

स यत्कार्ष्मर्यमय्यौ वपाश्रपण्यौ भवतो यत्र ह वा अग्रे देवाः पशुमालेभिरे तस्य होदीचः कृष्यमाणस्यावाङ्मेधः पपात स एष वनस्पतिरजायत स यत्कृष्यमाणात्समभवत्तस्मात्कार्ष्मर्यो नाम तेनैवैनमेतन्मेधसा[५] समर्धयति कृत्स्नं करोति तस्मात्कार्ष्मर्यमय्यौ वपाश्रपण्यौ भवतः ॥ १२ ॥

परिवास्य वपां पशुश्रपणे प्रतपति श्रपयत्येवैनां तन्नेदशृतामाहवनीये श्रपयाणीत्यथोल्मुकमादाय पूर्वः प्रतिपद्यते तत्पुनरप्यर्जत्यथ यदिदमग्रं तृणस्य भवति तत्प्रास्यति वायोऽवेः स्तोकानामिति स्तोकानामेवैषा समित्स्तोकेभ्य एवैनमेतत्समिन्द्धे ॥ १३ ॥

अथोत्तरतो वपां प्रतपति श्रपयत्येवैनां तदथो अत्येष्यन्वा एतदग्निं पर्येष्यन्भवत्यग्नय एवैतन्निह्नुते तथैनमेषोऽग्निरतियन्तं न हिनस्ति ॥ १४ ॥

सोऽन्तराहवनीयं च यूपं च हरति स यदेतामनेन जघनेन न हरन्ति येनान्यानि हवीꣳषि शृतानि हरन्ति नेदनयाशृतया क्रूरीकृतया यज्ञं प्रसजानीति बहिर्धो ह[६] यज्ञात्स्याद्यदग्रेण यूपꣳ हरेयुस्तथा न बहिर्धा यज्ञाद्भवति तस्मादन्तराहवनीयं च यूपं च हरत्यथ दक्षिणार्धे श्रपयति ॥ १५ ॥

अथाभिजुहोति जुषाणोऽग्निराज्यस्य वेतु स्वाहेति तथा हैते शृताः स्वाहाकृता स्तोका अग्निं प्राप्नुवन्त्यथाह स्तोकेभ्योऽनुब्रूहीति स एता आग्नेयी स्तोकेभ्योऽन्वाह स यदाग्नीयी

३. यथा My, W, Pa, T
४. रक्षाꣳस्यवबाधते C, Ca
५. See notes
६. बहिर्धा यज्ञा Ca

part he holds by his right hand. When the blood gushes out, he smears it (the bottom part) in both ends (saying) "Thou art the Rakṣasa's share" for, that blood is indeed, the share of the Rakṣasas. If (the grass) happens to be cut on both ends, because the Rakṣasas, rootless and cut up on both sides are loitering in the aerial region. Therefore it is cut at both ends.

10. He throws (the grass) away and treads on it (saying) "Herewith, I tread down the Rakṣasas! Herewith, I drive away the Rakṣasas! Herewith, I consign the Rakṣasas to the regions of darkness". Thus it is by means of the sacrifice that he drives away the evil spirits, the Rakṣasas.

11. Therefore they pull out the *vapā* (omentum) and envelop the two roosters (saying) "May you envelop heaven and earth with *ghee*". Thereby he invests both of them, the heaven and earth, with strength and sap; he puts strength and sap into the heaven and earth.

12. The two roasters of *vapā* are made of *Kārṣmarya* wood, where the gods earlier immolated the *Paśu*. (At that time) when the *paśu* was being drawn upwards, its sacrificial essence flowed downwards and from that this tree sprang. Since it grew from that which was being drawn up (*kṛṣyamāṇa*), it is called *Kārṣmarya*. With that same essence, he now perfects it and makes it whole. Hence the roasters of *vapā* are of *Kārṣmarya* wood.

13. After cutting the *vapā* (omentum) off on all sides, he heats it at the cooking fire. He does cook it, otherwise it will be uncooked when offered in the *Āhavanīya* and (will amount to) get cooked there (and thus will not be an oblation). Then (the Agnīdh) takes a burning stick and goes in front and again puts it down. Then the tip of the grass (which he was holding all the while in the left hand), he throws it (into the *Āhavanīya*) (saying) "O Vāyu, graciously accept the drops" for this *samidha* is (kindled) by drops (of *ghee*) because it is with drops that it has been kindled.

14. Then at the northern end, he heats the *vapā*, for he is about to pass by the fire; and to roast (the *vapā*), after walking round to the south side. Hereby conceals it from Agni and thus, that fire does not injure it when taken past (the fire).

15. He takes it (*vapā*) between the *Āhavanīya* and the *yūpa*. The reason why they do not take it across the middle (of the altar), whereby they take other oblations, is lest they should bring the sacrifice in the middle into contact with this uncooked and bloody (*vapā*). If it is taken (by the route) with *yūpa* in the front, then it will not be outside the sacrifice (and at the same time it does not come into contact with the middle of the sacrifice). Therefore he takes it between the *Āhavanīya* and the *yūpa*. He cooks it at the southern side.

16. He sprinkles *ghee* (on the *vapā*) (Saying) "May the Agni accept the *ghee* with joy, *Svāhā*"! Thereby these heated drops (of *ghee*) offered with *Svāhā*, reach the Agni. Hence he says, "Recite to the drops". He recites to the drops, those chants addressed to Agni. Why he recites to the drops, chants meant for Agni is, that rain

स्तोकेभ्योऽन्वाहेत: प्रदाना वै वृष्टिरितो वा अग्निर्वृष्टिं वनुते स एतैस्तोकैरेतान्त्स्तोकान्वनुते त एते वर्षन्ति तस्मादाग्नेयी स्तोकेभ्योऽन्वाहाथ यदाह शृता प्रचरेति ॥ १६ ॥

अथ स्रुचावादायाश्राव्याह स्वाहाकृतिभ्य: प्रेष्येति वषट्कृते जुहोति स वपामेवाग्रेऽभिघारयत्यथ पृषदाज्यम् ॥ १७ ॥

तद्वा आहु: पृषदाज्यमेव पूर्वमभिघारयेदिति प्राण: पृषदाज्यमिति वपाꣳहाभिघारयन्तं याज्ञवल्क्यं ब्राह्मणोऽनुव्याजहारान्तरगादयमध्वर्यु: प्राणं प्राण एनꣳ हास्यतीति स ह स्माह स्थविरो जीर्णि: शयान इमौ पलितौ बाहू अभूतां स्विदेव ब्राह्मणस्य वचो बभूवेत्युत्तममु वै प्रयाजमिष्ट्वा ध्रुवामेवाग्रेऽभिघारयति तस्या हि प्रथमावाज्यभागौ यक्ष्यन्भवत्यथ यथापूर्वमन्यानि हवीꣳष्युत्तम उ वा एष प्रयाज एतामु वा अत्र प्रथमाꣳ होष्यन्भवति तस्माद्वपामेव पूर्वामभिघारयेदथ पृषदाज्यम् ॥ १८ ॥

स यद्वपामभिघारयति तदेवास्यापि पशुरभिघारितो भवत्यथ यत्प्रत्यक्षं पशुं नाभिघारयति नेदशृतमभिघारयाणीत्येतदेवाभिघारितो भवति यद्वपामभिघारयति ॥ १९ ॥

उपस्तृणीत आज्यमवदधाति हिरण्यशकलमवदधाति वपामवदधाति हिरण्यशकलमथ[७] द्विरभिघारयति स यदुभयतो हिरण्यशकला[८] करोति जीवं वै देवानाꣳ हविरमृतममृतानां घ्नन्त्यु वा एतत्पशुं यदेनमग्नौ जुह्वत्यायुर्वा अमृतꣳ हिरण्यमायुष्येवैनमेतदमृतेऽन्तत: प्रतिष्ठापयति तथा हात[९] उदेति तथा संजीवति तथैतज्जीवं देवानाꣳ हविर्भवत्यमृतममृतानाम् ॥ २० ॥

७. हिरण्यशल्कमथ V 1, My
८. शल्कौ M, V 1, My, P1, T
९. तथाहात TE, C

originates from gifts made here (on the earth), for, from here it is that Agni obtains rain. By means of these drops (*ghee* falling from the *vapā*) he obtains those (rain) drops which rain. Therefore he recites to the drops, chants addressed to Agni.

17-18. As to this some say (alternatively) that the clotted *ghee* has to be first sprinkled (with *ghee*) (and then only the *vapā*), arguing that the clotted *ghee* is the breath. One priest cursed Yājñyavalkya who was first sprinkling *ghee* on the *vapā* (saying) "This Adhvaryu has shut out the breath, the life-breath shall depart from him". He (Yājñyavalkya) said, when (he become) old, weak and lying down (after continuously doing the other way for his whole life). "These hands of mine have become gray (by sprinkling the *vapā* first) and what has become to that priests words (of curse)". "After the last *Prayāja* offering, one sprinkles *ghee* first into the *Dhrūva* (which contains the clotted *ghee*). For, the foremost shares of *ghee* are for it (clotted *ghee*), since in that fore-offering it is in that order for other types or *havis*. This *Prayāja* (in the after-offering) is the last. Here this (*vapā*) is the first to be offered. Therefore the *vapā* itself should be first sprinkled and then the clotted *ghee*.

19. By sprinkling *ghee* on the *vapā*, the *paśu* as well gets sprinkled. Why he does not directly sprinkle on the *paśu* is lest he should sprinkle on the uncooked. So the *paśu* itself gets sprinkled with *ghee* when he sprinkles on the *vapā*.

20. Thereupon, he makes a layer of *ghee* (in the *juhū*) and places a piece of gold thereon. He then places the *vapā* and then a (second) piece of gold on it. The reason why there is a piece of gold on both sides is this. That which is alive becomes oblations to the gods; it is the nectar of the immortals. This *paśu*, they slay before offering it in the fire. Life is ambrosia, gold is life. So (by placing gold pieces) he bestows life into it and ultimately set it up firmly in immortality. That is why it rises up as it were from hence and so it comes to life. Being a live (animal) it becomes the oblation to the gods; nectar to the immortals.

अथाहाग्नीषोमाभ्यां छागस्य वपायै मेदसोऽनुब्रूहीत्याश्राव्याहाग्नीषोमाभ्यां छागस्य वपां मेदः प्रेष्येति न प्रस्थितमित्याह प्रसुते प्रस्थितमित्याह वषट्कृते जुहोति स यद्वपां जुहोति यस्या एव देवतायै हविर्भवत्येष पशुस्तामेव देवतामेतेन मेधसा[10] प्रीणाति मेधो ह्येतद्यन्मेदः सैतेन मेधसा प्रीतोत्तरः हविरुपरमते श्रप्यमाणमथ समीच्यौ वपाश्रपण्यौ कृत्वोत्तरतोऽनुप्रास्यति स्वाहाकृते[11] ऊर्ध्वनभसं मारुतं गच्छतमिति याभ्यां वपामशिश्रपाम[12] नेत्त्ये[13] अमुयेवासत इत्यथ चात्वाले मार्जयन्ते क्रूरीव वा इदं कुर्वन्ति यत्पशुः संज्ञपयन्ति यद्विशासत्यापो वै शान्तिस्तदद्भिः शान्त्या शमयति तस्माच्चात्वाले मार्जयन्ते ॥ २१ ॥

॥ इति द्वितीयं ब्राह्मणम् ॥

तृतीयं ब्राह्मणम्

स वै यद्देवत्य एवैष पशुर्भवति तद्देवत्यं पुरोळाशमनुनिर्वपति स यत्तद्देवत्यं पुरोळाशमनुनिर्वपति सर्वेषां वा एष पशूनां मेधो यद्व्रीहियवौ तेनैवैनमेतन्मेधसा समर्धयति कृत्स्नं करोति स यद्वपया प्रचर्याथैतेन प्रचरन्ति मध्यतो वै वपामुत्खिदन्ति मध्यत एवैनमेतेन मेधसा समर्धयति मध्यतोऽस्मिन्नेतन्मेधो दधाति तस्माद्वपया प्रचर्याथैतेन प्रचरन्त्यथैतं पशुं विशास्ति[1] ॥ १ ॥

तमाह त्रिः प्रच्यावयतादित्युत्तमे प्रच्याव[2] उत्तमार्धे हृदयं कुरुतादिति त्रिवृद्धि यज्ञस्तस्मादाह त्रिः प्रच्यावयतादित्यथ यदाह शृतः प्रचरेति ॥ २ ॥

अथ शमितारं विशासति यत्त्वा पृच्छाच्छृतः हविः शमिता३ इति शृतमित्येव ब्रवसि मा शृतः हीति मा शृतः[3] भगव इति शृतमित्येव ब्रवसीति ॥ ३ ॥

१०. See notes at IV. 8.2.12
११. See notes
१२. श्रपायु V 1 (corrected as श्रपाम in C)
१३. See notes

१. See notes
२. See notes
३. शृतः हि भगव Ca

21. He calls for *Śrauṣaṭ* and says "Prompt (the Hotṛ to recite the offering chant on) the *vapā* and fat of the he-goat for Agni and Soma". He orders to send the *vapā* and fat of the goat for Agni and Soma and he does not say "That is brought forward". As he says in the case of the pressed Soma (which is also a *havis*). He offers (*vapā* and fat) when *vaṣa* has been pronounced. Why he offers *vapā* is this. For whatever deity the *paśu* is seized, that same deity, he places by means of that fat. Fat is here a sacrificial oblation. He being pleased by this oblation, waits patiently for the other types of *havis* that are being cooked. He lays the two *vapā* roasters, throws them together afterwards (after the offering of *vapā*) (saying) "Consecrated by *Svāhā*, go ye to *Ūrdhvanabhas* (the Vāyu who drives the clouds up in the sky), the son of the Maruts". Thinking "Lest these two wherewith we have cooked the *vapā* should come to nought". They then cleanse themselves over the *Cātvāla* pit. For, in quieting up (the *paśu*) they wound it, and water being a healing (soothing) agent, they heal it by means of water. Therefore they cleanse themselves over the *Cātvāla* pit. (Second Brāhmaṇa Ends)

BRĀHMAṆA III

1. For the same deity for which there is a *paśu*, he subsequently prepares a *puroḍāśa* (cake). The reason why he subsequently prepares a *puroḍāśa* for that same deity is this—rice and barley, truly are the sacrificial essence of all *paśus*; with the same essence, he now completes that (*paśu*) and makes it whole. Why he proceeds with that *puroḍāśa* after offering the *vapā* is this. It is from the middle part (of the *paśu's* body) that this *vapā* is pulled out and at that middle part he now completes it by means of that sacrificial essence: because he puts this essence in the middle part (i.e. on the *vapā*). Therefore he proceeds with the *puroḍāśa* after offering the *vapā*.

2. He tells (the slaughterer) "Divide into three parts. Make the heart the uppermost". The sacrifice is indeed, threefold and so he says "Divide into three parts". Then he says "Go ahead; cook".

3. He then instructs the *Śamitṛ* (slaughterer) If one asks you "Is the *havis* cooked" you only say 'cooked' and not 'cooked of course' nor 'cooked, revered Sir'. only say 'cooked'.

अथ पृषदाज्यस्योपहत्योपनिष्क्रम्य पृच्छति शृतꣳ हविः शमिता३ इति शृतमिति शमिता प्रत्याह तद्देवानामित्याहोपाꣳशु स यदेवं पृच्छति शृतं वै देवानाꣳ हविर्नाशृतꣳ शमितो वा एतद्वेद यथैतच्छृतं[4] भवति शृतेन प्रचराणीति तथा यद्यप्यशृतं भवति शृतमेव देवेभ्यो भवति शृतं यजमानायानेना अध्वर्युः शमितर्येव[5] तदेनोऽथ यदुपाꣳश्वाह तद्देवानामिति तद्धि देवानां यच्छृतं नाशृतं तस्मादुपाꣳश्वाह तद्देवानामिति स वै त्रिः पृच्छति त्रिवृद्धि यज्ञः ॥ ४ ॥

अथ पृषदाज्येन हृदयमभिघारयत्यात्मा वै मनोहृदयं प्राणः पृषदाज्यमात्मन्येवैतन्मनसि प्राणं दधाति तथा हात उदेति तथा संजीवति तथैतज्जीवं[6] देवानाꣳ हविर्भवत्यमृतममृतानाम् ॥ ५ ॥

सोऽभिघारयति सं ते मनो मनसा सं प्राणः प्राणेन गच्छतामिति न स्वाहाकरोति न ह्येषाहुतिः स येनैव पशुं नयन्ति तेन पुनराहरन्ति तमन्तराहवनीयं च यूपं च हरति स यदेतꣳ शृतꣳ सन्तमनेन जघनेन न हरन्ति येनान्यानि हवीꣳषि शृतानि हरन्ति नेदनेनाङ्गशो विकृत्तेन क्रूरीकृतेन यज्ञं प्रसजानीति बहिर्धो ह यज्ञात्स्याद्यदग्रेण यूपꣳ हरेयुस्तथा न बहिर्धा यज्ञाद्भवति तस्मादन्तराहवनीयं च यूपं च हरति ॥ ६ ॥

अथ दक्षिणार्धेऽवद्यति तत्प्लक्षशाखोत्तरबर्हिर्भवति स यत्प्लक्षशाखोत्तरबर्हिर्भवति यत्र ह वा अग्रे देवाः पशुमालेभिरे तद्धैनं त्वष्टा शिरस्तोऽभिववामोतैनमित्थं चिन्नालभेरन्निति त्वाष्ट्रा[7] हि पशवस्तदेतत्त्वष्टुरभिवान्तं यन्मस्तिष्को यदनूके मज्जा तस्मादेतद्वान्तमिव भवति तस्मादेतस्य नाश्नीयात्त्वष्टुर्ह्येतदभिवान्तं तस्याभिवान्तस्य पशोरवाङ्मेधः पपात स एष वनस्पतिरजायत तं देवाः प्रापश्यꣳस्तस्मात्प्रक्षो नाम प्रक्षो ह वै नामैतद्यत्प्लक्ष इत्याहु-स्तेनैवैनमेतन्मेधसा समर्धयति कृत्स्नं करोति तस्मात्प्लक्षशाखोत्तरबर्हिर्भवति ॥ ७ ॥

उपस्तृणीत आज्यं जुह्वां चोपभृति चावदधाति हिरण्यशल्का उपस्तृणीत आज्यं वसाहोमहवन्यां च समवत्तधान्यां च ॥ ८ ॥

४. यदैतच्छृतं Ca
५. शमितर्ह्येव TE
६. तथैवैतज्जीवं C
७. त्वष्टा Ca

4. (When it is cooked) he steps up with clotted *ghee* stuffed (in the *juhū*) and asks "Is the *havis* cooked, O Śamitṛ". The Śamitṛ replies 'cooked'. "That is for the gods" says the Adhvaryu in a low voice. The reason why he asks is this. Cooked forsooth, not uncooked must be the gods' food; and the Śamitṛ indeed knows whether it is cooked or uncooked. He asks that (thinking) "Let me perform with cooked *havis*". Now, if that *havis* is uncooked (and the Śamitṛ has misled him) it is yet cooked food for the gods and cooked it is (so far as) the Yajamāna is concerned. The Adhvaryu also is free from sin (for taking it for cooked). That sin befalls only on the Śamitṛ (the slaughterer). Now, why he says in a low voice 'That is of the gods' is that the cooked *havis* is for the gods and not the uncooked. So he says in a low voice. "That is of the gods". Thrice he asks; for three-fold is the sacrifice.

5. The heart, he soakes with clotted *ghee*, for, the heart is the self; the mind and the clotted *ghee* is the breath. He thus puts breath into its (*paśu's*) self, into its mind. That is why it rises up and it gets enlivened and becomes the live food of the gods; the nectar of the immortals.

6. He pours *ghee* (on it) (saying) "May thy mind unite with the mind; thy breath with the breath". He does not utter *Svāhā*. This is not an oblation. He brings that (cooked *paśu*) by the same route by which the *paśu* was taken (to be slaughtered). He brings it between the *Āhavanīya* and the *yūpa*. He does not take this cooked *havis* through the back side of the altar by which other cooked oblations are brought lest this which has been cut limb by limb and mangled come into contact with the middle of the sacrifice. If it is taken by the outside of the altar in front of the *yūpa*, it would get excluded from the sacrifice. (To see) that it does not get excluded from the sacrifice, they bring it between the *Āhavanīya* and the *yūpa*.

7. He (The Pratiprasthātā) cuts it at the south side (of the fire). There are branches of the *Plakṣa* (tree) forming the upper *barhis* (enclosure). The *Plakṣa* branches form the upper enclosure (whereon he cuts) because when the gods, at first, seized a *paśu* (for sacrifice), Tvaṣṭṛ spat on its head, thinking "Surely, thus they will not use it for sacrifice (since polluted by spitting)". For, the animals are (of) Tvaṣṭṛ and that spittle of Tvaṣṭṛ is the brain in the head and the marrow in the neck-bone (of the animal). Hence that substance is like the vomit. Hence it should not be eaten, because, it is indeed the spittle of Tvaṣṭṛ. Of the *paśu*, which was spat upon by Tvaṣṭṛ, the essence flowed down and this tree grew (out) of it. The gods observed it, wherefore it (was) *prakṣa* (observed) and *prakṣa* it was that came to be called *Plakṣa*. With that same essence (of the *paśu* spat on by Tvaṣṭṛ, which oozed down and gave rise to the tree), he now completes it and makes it a whole. Therefore the *Plakṣa* branches form the upper enclosure.

8. He then makes a layer of *ghee* both in the *juhū* and the *upabhṛt* and puts a gold piece in each of them. He puts *ghee* in the ladle used for offering *vapā* and the *samavatta* (the vessel having the cuttings of *Iḍā*).

अथाह मनोतायै हविषोऽवदीयमानस्यानुब्रूहीति स यन्मनोताया अनुवाच आह सर्वा वै देवताः पशुमालभ्यमानमुपसङ्गच्छन्ते मम नाम ग्रहीष्यति मम नाम ग्रहीष्यतीति सर्वासाꣳ ह्येतद्देवतानाꣳ हविर्यत्पशुस्तासाꣳ सर्वासां देवतानां पशौ मनाꣳस्योतानि भवन्ति तान्येवैतत्प्रीणाति तथो तान्यमोघायोपसंगच्छन्ते तस्मान्मनोताया अनुवाच आह ॥ ९ ॥

स वै हृदयस्याग्रेऽवद्यति स यन्मध्यं सतोऽथ हृदयस्याग्रेऽवद्यति प्राणो वै हृदयमेतस्माद्ध्ययमूर्ध्वः प्राण उच्चरति प्राण[८] उ वै पशुर्यावद्ध्येव प्राणेन प्राणिति तावदेव पशुरथ यदा प्राणोऽपक्रामत्यनर्थ्य एव दारुभूतः शेते स एष पशुर्यद्धृदयं तत्प्रत्यक्षमेवैतत्पशोरवद्यति तथा यद्यप्यवदानं जहात्यहीनमेवास्य तद्भवति तस्माद्धृदयस्याग्रेऽवद्यत्यथ यथापूर्वमवद्यति ॥ १० ॥

अथ जिह्वाया अवद्यति सा हीयं पूर्वार्धे प्रतिष्ठत्यथ[९] वक्षसस्तद्धि ततोऽन्वगथ दोष्णोऽथ पार्श्वयोरथ वृक्कयोरथ तनिम्नोऽथैतं गुदं त्रेधा करोति तद्यत्स्थविम तदुपयड्भ्य उपनिदधत्यथ यन्मध्यं तज्जुह्वां द्वेधा कृत्वावदधात्यथ यदणिम तत्त्र्यङ्गेष्वथाध्यूधसः श्रोणेरेतावज्जुह्वामवद्यत्यथोपभृति त्र्यङ्गयस्य दोष्ण एतद्गुदस्य तृतीयं द्वेधा कृत्वा त्र्यङ्ग्यायाः श्रोणेरेतावदुपभृत्यथ हिरण्यशल्कावववदायाभिघारयति[१०] ॥ ११ ॥

अथ वसाहोमं गृह्णीते रेळसीति लेलयमिव हि यूस्तस्मादाह रेळसीत्यग्रिष्ट्वा श्रीणात्वित्यग्निर्ह्येतच्छ्रीणात्यापस्त्वा समरिणन्नित्यापो ह्येतꣳ सर्वेभ्योऽङ्गेभ्यो रसꣳ संभरन्ति[११] तस्मादाहापस्त्वा समरिणन्निति वातस्य त्वा ध्राज्यै पूष्णो रꣳह्या इत्यन्तरिक्षाय वा एतद्गृह्णात्यन्तरिक्षमन्वयं पवते योऽयं पवत एतस्मा उ हि गृह्णाति तस्मादाह वातस्य त्वा ध्राज्या इति पूष्णो रꣳह्या इत्येष वाव पूषा योऽयं पवत एतस्मा उ हि गृह्णाति तस्मादाह पूष्णो रꣳह्या इत्यूष्मणी व्यथिषदित्येष वा ऊष्मा योऽयं पवत एतस्मा उ हि गृह्णाति तस्मादाहोष्मणो व्यथिषदिति ॥ १२ ॥

८. उच्चरति उ वै TE

९. See notes

१०. शल्कावववधाय Ca

११. संभरति TE

9. Thereupon, he addresses (the Hotṛ) to recite on the *havis* that is being cut for the Manotā deity (that Agni who is called Manotā by virtue of his being addressed as *Manotṛ* in the particular hymn). Why he refers to Manotā is that all the deities move towards the *paśu* while it is immolated, thinking "My name he will choose; my name, he will choose", for, the *paśu* is no doubt, the sacrificial food for all gods. So the minds of all the gods are (*ota*) pinned upon that *paśu*. Those minds of gods are satisfied and they have not flocked near it in vain. Therefore he asks to recite for Manotā.

10. He first cuts the tip of the heart; that is since it is in the middle, he cuts the tip of the heart. The heart is the breath, since it is from there (heart) that this breath moves upwards and the animal is breath, for only so long does the *paśu* (live) as it breaths with the breath. When the breath departs, it lies there worthless, even as a log of wood. The heart then is the *paśu*. And this (heart) of the *paśu*, he gets cut before his very eyes. (Later) Even if (any portion) he misses in cutting, it does not cause any deficiency. That is why he cuts at the tip of the heart. Therefore (he cuts) according to the proper order.

11. Then he cuts the tongue, for that stands out from its fore-part. Then the breast, for, that comes after that (tongue). Then the lower parts of the fore-feet; then the flanks; then the kidneys and then the livers. Then he cuts the hind part into three; the broad piece, he keeps for the fore-offerings; the middle part he cuts and puts into the *juhū* after subdividing it into two pieces; the smaller one for the *tryaṅga* (to be offered in *Sviṣṭakṛt* oblation). Then the hip above the udder. This much he stuffs the *juhū* with. Then into the *upabhṛt* (ladle of that name) he puts the upper part of the fore-feet belonging to the *tryaṅga*; the one-third of the *tryaṅga* after dividing it into two and the haunch set apart for *tryaṅga*. This much he stuffs into the *upabhṛt*. Thereupon he places two pieces of gold and sprinkles *ghee*.

12. He then takes the oblation of *vaśā* (the melted fat mixed with the water used for cooking the limbs) (saying) "Thou art trembling". For, quivering as it were, is the broth; hence he says "Thou art trembling". "May Agni prepare thee" for the fire does, indeed cook it. "The waters have washed thee together" for the water indeed gathers together that fat from the limbs; hence he says 'the waters have washed thee together'. "For the sweeping of the wind-thee; for the speed of Pūṣan". By saying "For the sweeping of the wind-thee" (he means) that he takes it to the aerial region because the wind that blows yonder, blows towards the aerial region. For that (wind), he takes it. Hence he says, "For the sweeping wind-thee". (By saying) "For the speed of Pūṣan" (he means) Pūṣan's speed, forsooth, is yonder (wind) and for that he takes it. Hence he says "For the speed of Pūṣan". "From the hot vapour tottering". The hot vapour, namely, yonder (wind) and for that he takes it. Hence he says "From the hot vapour tottering".

अथ द्विरभिघार्य शासेन वा पार्श्वेन वा प्रयौति प्रयुतं द्वेष इति नाष्ट्रा एवैतद्रक्षाꣳस्यपहन्ति ॥ १३ ॥

अथ समवत्तधान्यां यूरासिच्य तदवदधाति जिह्वाꣳहृदयं वक्षस्तनिम मतस्ने वनिष्ठुमथ द्विरभिघारयति स यदुभयतो[१२] हिरण्यशल्कौ करोति जीवं वै देवानाꣳ हविरमृतममृतानां ध्नन्त्यु वा एतत्पशुं यदेनमग्नौ जुह्वत्यायुर्वा अमृतꣳ हिरण्यमायुष्येवैनमेतदमृतेऽन्ततः प्रतिष्ठापयति तथाहात उदेति तथा संजीवति तथैतज्जीवं देवानाꣳ हविर्भवत्यमृतममृतानाम् ॥ १४ ॥

अथ यदक्ष्णयावद्यति सव्यस्य च दोष्णो दक्षिणायाश्च श्रोणेर्दक्षिणस्य च दोष्णः सव्यायाश्च श्रोणेस्तस्मादयमक्ष्णया पशुः पदः प्रहरति यद्ध सम्यगवद्येत्सम्यगेव पशुः पदः प्रहरेदथ यन्न शिरसो नाꣳसयोर्नानूकस्य नापरसक्थिनोरवद्यति[१३] ॥ १५ ॥

असुरा ह वा अग्रे पशुमालेभिरे तद्देवा भीषा नोपावेयुः सो हेयमदितिरुवाचेयं वै पृथिव्यदितिर्मा यूयमेतदादृद्वमित्यहमेवैतस्याध्यक्षा भविष्यामि यथा यथैतं एतेन चरिष्यन्तीति तेन ह यदा चेरुरथ होवाचान्यतरामाहुतिमहौषुरित्यन्यतरां पर्यशिषन्निति तद्यां पर्यशिषꣳस्तानीमान्यवदानानि येषामेतदवद्यति तत एतद्देवाः स्विष्टकृते त्र्यङ्गा न्यपाभजꣳस्तस्मात्तेषामुपभृत्यवद्यति ॥ १६ ॥

अथ हासुराः शिरसोꣳसयोरनूकस्यापरसक्थिनोरित्यवाद्यꣳस्तस्मात्तेषां नावद्यत्यवत्तꣳ हि तेषां यातयामानि हि तान्यथ यद्वेव त्वष्टानूकमभ्यवमीत्तस्मादनूकस्य नावद्यति[१४] ॥ १७ ॥

अथाहाग्नीषोमाभ्यां छागस्य हविषोऽनुब्रूहीत्याश्राव्याहाग्नीषोमाभ्यां छागस्य हविः प्रेष्येति न प्रस्थितमित्याह प्रसुते प्रस्थितमित्याह ॥ १८ ॥

सोऽर्धर्चे वसाहोमं जुहोति स यदर्धर्चे वसाहोमं जुहोतीतो वा अयमूर्ध्व उच्छ्रितो रसोऽयमिदमिमाः प्रजा उपजीवन्त्यर्वाग्दिवोऽस्मिन्नन्तरिक्षे रसो वै वसाहोमस्तमेतꣳ रसमेतेन रसेन तीव्रीकरोत्येतस्मिन्रस एतꣳ रसं दधाति तस्मादयꣳ रसोऽद्यमानः पीयमानो न क्षीयते ॥ १९ ॥

१२. यद्युभयतो Ca
१३. See notes
१४. See notes

13. Thereupon, after sprinkling *ghee* twice, he mixes it either with the chopping knife or with the crooked knife (saying) "The enemies are finished". Thereby he destroys the terrible Rakṣasas.

14. Into the *Samavattadhānī*, he empties the broth and therein he puts the tongue, the heart, the breast, the broad piece (of the hind part), the kidneys and the rectum. Then he sprinkles *ghee* twice. Why he puts gold pieces on either side is because the live one is the *havis* for the gods; the nectar for the immortals. They kill the *paśu* which is offered into the fire. Life is nectar. Gold is nectar. He thereby ultimately establishes it firmly in life; in immortality. That is why it (*paśu*) rises up as it were; revived to life. This live one becomes the *havis* for the gods; the nectar for the immortals.

15. And because he cuts crossways - of the left fore-foot and the right haunch and of the right fore-foot and the left haunch. Therefore this *paśu* kicks forward its feet crossways. But were he to cut straight on, this *paśu* would draw forward its feet (of the same side) simultaneously; therefore he cuts crossways. Then as to why he does not make cuttings of the head, nor the shoulders, nor the neck nor the hind-thighs.

16. Now the Asuras, once seized a *paśu*. The gods, out of fear, did not go near it. Then this Aditi said; Aditi is this earth. "Head Ye not this; I will myself be an eye-witness thereof, in whatsoever manner they will perform this (offering)". So when they performed, she said "Only one oblation have they offered, the other they have left over" Now that which they have left over are these same portions. Which are now being cut. Thereupon the gods made over three limbs to Agni (*Sviṣṭakṛt*) and so they are cut into the *upabhṛt*.

17. The Asuras then made portions of the head, the shoulders, the neck and the hind-thighs. Therefore he does not make portions of these. They are purified (polluted) since Tvaṣṭṛ spat upon the neck. Therefore the neck is not cut.

18. Thereupon he says (to Hotṛ) "Recite (the invitatory chants) to Agni and Soma for the *havis* of the Gods" - Having called for the *Śrauṣaṭ*, he says (to the Maitrā-Varuṇa) "Prompt (the Hotṛ) to recite for the *havis* of the he-goat to Agni and Soma". He does not say "the *havis* made ready". He did say "Made ready" in the case of Soma.

19. After chanting half the offering formula, he offers the *vapā*. Why he offers *vapā* when half the chant is uttered - it is from out of this that essence has risen upwards here by which those creatures sustain themselves on this side of the sky, in the aerial region. For, the oblation of *vasā* is the essence. That sap, he renders strong by means of this essence and hence this essence when eaten or drunk does not perish.

अथ यद्वेवार्धर्चे जुहोत्यर्धं वा इयं याज्याया अर्धमसौ द्यौरन्तरो वै द्यावापृथिव्यावन्तरिक्षमन्तरिक्षाय वा एतज्जुहोति तस्मादुभावर्धर्चावन्तरेण जुहोति ॥ २० ॥

स जुहोति घृतं घृतपावानः पिबत वसां वसापावानः पिबत। अन्तरिक्षस्य हविरसि स्वाहेत्येतेन वैश्वदेवेन यजुषा वैश्वदेवꣳ हीदमन्तरिक्षं यदेनमिमाः प्रजा या इमाः प्राणन्ति चोदनन्ति च ता अनुचरन्ति[१५] तेन वैश्वदेवे वषट्कृते यज्जुह्वां भवति तज्जुहोति ॥ २१ ॥

अथ पृषदाज्यस्योपहत्याह वनस्पतयेऽनुब्रूहीत्याश्राव्याह वनस्पतये प्रेष्येति वषट्कृते जुहोत्येतम्वेवैतद्वज्रं यूपं भागिनं करोत्येष हि वनस्पतिरेतम्वेवैतत्पशुꣳ सोमं करोति सोमो हि वनस्पतिः स यदुभे आहुती अन्तरेणैतद्यजति तेन होभे व्याप्नोति तेनोभे सोमो भवति तस्मादुभे आहुती अन्तरेणैतद्यजति ॥ २२ ॥

पर्यस्यमान आह यदुपभृति भवत्यग्नये स्विष्टकृतेऽनुब्रूहीत्याश्राव्याहाग्नये स्विष्टकृते प्रेष्येति वषट्कृते जुहोत्यथ यदिदं परिशिष्टं वसाहोमस्य भवति तेन दिशो व्याघारयति दिशः प्रदिश आदिशो विदिश उद्दिशो दिग्भ्यः स्वाहेति पञ्च दिशो रसो वै वसाहोमः सर्वास्वेवैतद्दिक्षु रसं दधाति तस्मादयं दिशि दिश्येव रसोऽभिगम्यते ॥ २३ ॥

अथ पशुꣳ संमृशत्येषैव संमर्शनस्य वेळा यदि तु मन्येतेमेविमथिष्यन्ते य इमेऽभितस्तिष्ठन्तीत्यपि पुरैव संमृशेदेषा त्वेव वेळा ॥ २४ ॥

स संमृशत्यैन्द्रः प्राणोऽङ्गेऽङ्गे निधीतः ऐन्द्र उदानोऽङ्गेऽङ्गे निदीध इति तद्यदङ्गशो विकृत्तः[१६] क्रूरीकृतो भवति तदेनमेतत्प्राणोदानाभ्यामेव सन्दधाति तदेनꣳ समीरयति देव त्वष्टर्भूरि ते सꣳसमेतु सलक्ष्मा यद्विषुरूपं भवातीति कृत्स्नवृतमेवैनमेतत्सꣳस्करोति देवत्राऽयंतमवसे[१७] सखायोऽनु त्वा मातापितरो मदन्त्विति कृत्स्नवृतमेवैनमेतत्सꣳस्कृत्य यत्रैतदग्नावहौषीत्तत्सर्वमनुसमस्यति तथास्यैष कृत्स्न एव सर्वतनूरमुष्मिँल्लोके पशुः संभवति ॥ २५ ॥॥ इति तृतीयं ब्राह्मणम् ॥

१५. अनुसंचरन्ति C, Ca

१६. विकृतं TE

१७. देवत्रा यन्तमवसे Ca

20. And now, as to why he offers when half the chant is uttered - one half-chant forsooth, is this earth which is the sacrificial ground and the other half-chant is yonder-sky. Now between this earth and the sky is the aerial region and it is to that aerial region, he offers. Therefore he offers in the interval between the utterance of the two half-chants.

21. He offers (saying). "Drink the *ghee*, you drinker of *ghee*! Drink the *vasa*, you drinker of *vasā*. Thou art the *havis* of the aerial region, *Svāhā*". With this prayer to the All gods (*Viśvedevas*), he offers. For, the air-space belongs to the *Viśvedevas*, since creatures breath in and breath out while moving about here and therefore it is of all gods. As the *Vaṣat* is pronounced, he offers the oblation which is in the *juhū*.

22. Thereupon, while taking clotted *ghee*, he says (to Hotṛ) "Recite to the lord of the forest and offers as the *Vaṣaṭ* is pronounced". He thereby makes that thunderbolt, the *yūpa*, a sharer (in the sacrifice). The lord of the forest is himself made to be the *paśu*, Soma. And as to his offering (to the tree) in between the two oblations, he thereby fills both completely. They both thereby become Soma. So he offers it between the two offerings.

23. Then while what is remaining in the *upabhṛt*; he says (to the Hotṛ) "Recite to Agni, the *Sviṣṭakṛt* (the one who makes the offerings well-offered)". Having called for the *Śrauṣaṭ*, he says (to the Maitrā-Varuṇa) "Prompt for Agni, the *Sviṣṭakṛt*" and offers as the *Vaṣat* is pronounced. With what is left over of the *vasā* offering, he then sprinkles the quarters (saying) "The regions—the fore-regions—the by-regions. The intermediate regions the upper regions to the regions, *Svāhā*"! Thus for the five quarters. For the offering of *vasā* is sap. Thus he imbues all the regions with sap, and hence sap is available in each region and this earth.

24. Then he touches (what remains of) the *paśu*. This is the time for touching it. And whether he has already touched it, fearing 'Those evil spirits that hover near will tear it about", or whether he be not afraid of its being torn about, let him in any case now touch (the *paśu*).

25. He touches it (saying) "To Indra belongeth the out-breathing; may it be infused in every limb. To Indra, belongeth the in-breathing, may it get infused in every limb". When it has been cut up limb by limb, and when it has been wounded, he heals it only by the *Prāṇa* and *Udāna* (in-breathing and out-breathing). Then it is made up. "O', divine Tvaṣṭṛ, let thine multiple forms closely unite together; that it be uniform, what is of multilated shape". Thereby he makes it fashioned and completely well-set. "May thy friends, thy father and mother, rejoice over your-going to the gods". Thus having made him completely set-up and fashioned, he puts together all those (parts) which are offered in the fire. Thus in full unmultilated form, it becomes *paśu* in Yonder world. (By these chants, he restores all its mutilated parts of the body and shape it into a full-fledged *paśu* in the other world). (Third Brāhmaṇa Ends)

चतुर्थं ब्राह्मणम्

त्रीणि ह वै पशावेकादशान्येकादश प्रयाजा एकादशानुयाजा एकादशोपयज एतावान्हि पशुर्दशेमाः पाण्या अङ्गुलयो दशामूः पाद्या दशेमे प्राणाः प्राण उदानो व्यान एतमु वा अनु सर्वे पशवस्तस्मादेतानि त्रीणि पशावेकादशानि ॥ १ ॥

तदाहुः किं तद्यज्ञे क्रियत इति यस्मात्सर्वेभ्योऽङ्गेभ्यः शिवः प्राण इति गुदो वै प्राणः स ह्ययं प्राङततस्तं प्राणोऽनु संचरति सयदेतं त्रेधा करोति तृतीयं जुह्वां तृतीयमुपभृति तृतीयमुपयद्भ्यस्तस्मात्सर्वेभ्योऽङ्गेभ्यः शिवः प्राणः ॥ २ ॥

तदाहुः स वै पशुमालभेतेति य एनं मेध उपनयेदिति स यदि कृशः स्याद्यत्रैवादो वपामुत्खिदन्ति तद्यदध्युदर्यम्मेदः परिशिष्टꣳ स्यात्तद्गुदे संमृशेद्गुदो[१] वै प्राणः स ह्ययं प्राङततस्तं प्राणोऽनुसंचरति प्राण उ वै पशुर्यावद्ध्येव प्राणेन प्राणिति तावदेव पशुरथ यदा प्राणोऽपक्रामत्यनर्थ्य एव दारुभूतः शेते स एष पशुर्यद्गुदो मेध[२] उ वै मेधस्तदेनं मेध उपनयत्येवं कुर्याद्यदि कृशः स्याद्यद्युवꣳसलः स्यान्नैतदाद्रियेत स्वयꣳ ह्येव स मेध उपेतो भवति ॥ ३ ॥

अथपृषदाज्यं गृह्णीते स यत्पृषदाज्यं गृह्णीते मिथुनमेवैतत्प्रजननं क्रियते यदाज्यं च भवति दधि च द्वे वैते भवतो द्वन्द्वं वै मिथुनं प्रजननं मिथुनमेवैतत्प्रजननं क्रियते ॥ ४ ॥

तेनानुयाजेषु प्रचरन्ति पशवो वा अनुयाजाः पयः पृषदाज्यं पशुष्वेवैतत्पयो दधाति तदिदं पशुषु पयो हितं[३] प्राण उ वै पृषदाज्यमन्नꣳ हि पृषदाज्यमन्नꣳ हि प्राणस्तदिमं पुरस्तात्प्राणं दधात्यथ यत्पश्चाद्गुदेनोपयजति गुदो वै प्राणः स ह्ययं प्राङततस्तं प्राणोऽनुसंचरति तदिदं पश्चात्प्राणं दधाति ताविमा उभयतः प्राणौ हितौ[४] यश्चायमुपरिष्टाद्यश्चाधस्तात्स वा

१. समृषेद्गुदो Ca, समृशेद्गुदो M
२. मेद Ca
३. हि तं TE
४. हि तौ TE, P1, Pa

BRĀHMAṆA IV

1. Now there are three elevens at the *paśu*-sacrifice eleven fore-offerings (*prayājās*); eleven after-offerings (*anu-yājās*) and eleven by-offerings (*upayājās*). This much is the *paśu*-sacrifice. Ten fingers, ten toes and ten vital airs and three breaths - out breathing (*Prāṇa*), in-breathing (*Udāna*) and through-breathing (*vyāna*) - That is the constitution of all animals. These three (tens plus one of the breaths) is the *paśu* sacrifice.

2. Now they argue "What then is done at the sacrifice since the vital air is friendly to all the limbs". The hind part being (the seat of) the vital air and that *paśu's* body extending from thence forwards, that vital air pervades all through. In that *paśu*-sacrifice, he cuts the hind part into three one-third, he puts into the *juhū*, one-third into the *upabhṛt* and one-third (keeps) for the by-offerings. So the vital air exists friendly to all the limbs.

3. They say - "He alone, however, may slay an animal who can supply it with the sacrificial essence. And if it be lean, let him stuff into the hind-part whatever is left of the fat of the belly from where they pull out the *Vapā*. The hind-part being (a seat of) the vital air, and that (animal) extending from thence forward, that vital air pervades it all through. The *paśu*, forsooth, is breath, for only so long the *paśu* lives, as it breaths, with the breath. But when the breath departs from it, it lies worthless like a block of wood. The hind-part is (part of) the animal and fat means sacrificial essence. Thus he supplies it with the sacrificial essence. Thus he should do (replenish the hind-part with fat from the body) if it (*paśu*) is lean. If it is young and fleshy, he need not care to do this. Because it is having this sacrificial essence.

4. Thereupon he takes clotted *ghee*. By taking the clotted *ghee*, he makes a productive pair because it is *ghee* and sour milk. They two form a pair. Where there is a pair, there is productivity. So he creates a productive union.

5. Therewith they perform the *Anuyājās* (after offerings). The *Anuyājās* mean cattle and clotted *ghee* stands for milk. So he thereby puts milk into the cows and thus milk is here contained in the cattle. Clotted *ghee* means life-breaths; because clotted *ghee* is food and life-breath is food. Thereby he puts into (the *paśu*) that vital air which is here in front (in the form of clotted *ghee*). He (Pratiprasthātā) performs the by-offering behind (the altar). The hind portion is (seat of) vital air. The hind part stretches behind and the vital air pervades it all through. By this he puts vital air at the hind portion. Thus two vital airs are here contained from both sides. The one above and the one below. Here now, one (Hotṛ) pronounces the *Vaṣaṭ* for two—one for (the Adhvaryu) him, who offers the after-offering and the one for (the Pratiprasthātā) him, who offers the by-offering. Because he (Pratiprasthātā) offers in addition to what he (Adhvaryu) offers, it is called *Upayāja* (by-offering). And in performing the by-offering, he produces (offspring), since he performs the

एष एको होता द्वाभ्यां वषट्करोति यश्चायं प्रचरति यश्चोपयजति स यद्यजन्तमुपयजति तस्मादुपयाजो[५] नाम स यदुपयजति प्रैवैनं तज्जनयति तस्माज्जघनार्ध उपयजति जघनार्धाद्धि योषितः प्रजाः प्रजायन्ते ॥ ५ ॥

स उपयजति समुद्रं गच्छ स्वाहेति रेतो वै समुद्र आपो हि समुद्र आपो हि रेतो रेत एवैतत्सिञ्चति ॥ ६ ॥

देवꣳ सवितारं गच्छ स्वाहेति सविता वै देवानां प्रसविता सवितृप्रसूत एवैतत्प्रजनयति ॥ ७ ॥

अन्तरिक्षं गच्छ स्वाहेत्यन्तरिक्षं वा अन्विमाः प्रजाः प्रजायन्तेऽन्तरिक्षमेवैतदन्विमाः प्रजाः प्रजनयति ॥ ८ ॥

मित्रावरुणौ गच्छ स्वाहेति प्राणोदानौ वै मित्रावरुणौ प्राणोदानावेवैतदासु प्रजासु दधाति ताविमौ प्राणोदानावासु प्रजासु हितौ ॥ ९ ॥

अहोरात्रे गच्छ स्वाहेत्यहोरात्रे वा अन्विमाः प्रजाः प्रजायन्तेऽहोरात्रे एवैतदन्विमाः प्रजाः प्रजनयति ॥ १० ॥

छन्दाꣳसि गच्छ स्वाहेति सप्त वै छन्दाꣳसि सप्त वै ग्राम्याः पशवः सप्तारण्या-स्तानेवैतदुभयान्प्रजनयति ॥ ११ ॥

द्यावापृथिवी गच्छ स्वाहेत्येता एवैतत्प्रजाः सृष्ट्वा ता द्यावापृथिवीभ्यां परिजग्राह ता इमाः प्रजा आभ्यां द्यावापृथिवीभ्यां परिगृहीतास्तद्यदेतावदेवा भविष्यद्यावत्यो हैवाग्रे प्रजाः सृष्टास्तावत्य एवाभविष्यन्न प्राजनिष्यत प्रत्येव जनयति ॥ १२ ॥

सोमं गच्छ स्वाहेति रेतो वै सोमो रेत एवैतत्सिञ्चति ॥ १३ ॥

यज्ञं गच्छ स्वाहेति रेतो वै यज्ञो रेत एवैतत्सिञ्चति ॥ १४ ॥

नभो दिव्यं गच्छ स्वाहेति रेतो वै नभो दिव्यमापो हि नभो दिव्यमापो हि[६] रेतो रेत एवैतत्सिञ्चति ॥ १५ ॥

५. उपयजो Ca

६. दिव्यमापो रेतो V 1, W, Pa

Upayājas behind the altar. It is indeed from the hind part, offspring is born of woman.

6. He offers the by-offering (saying) "Go throw to the ocean! *Svāhā!*". The ocean is water and semen is water; he thereby casts the seed.

7. "Go thou to the divine Savitṛ, *Svāhā!*" Savitṛ is the impeller of the gods and impelled by Savitṛ, he thus procreates.

8. "Go thou to the aerial region, *Svāhā!*" It is into the aerial region the offspring is borne and he produces these offsprings in the aerial region.

9. "Go thou to Mitrā and Varuṇa, *Svāhā!*" Mitrā and Varuṇa are the *Prāṇa* (out-breathing) and *Udāna* (in-breathing); he thus bestows the *Prāṇa* and the *Udāna* into the creatures.

10. "Go thou to the day and the night, *Svāhā!*" It is in the course of day and night that these creatures are borne. So he causes creatures to be borne in the course of day and night.

11. "Go thou to the metres, *Svāhā!*" There are seven metres and there are seven domestic and seven wild animals. Both kinds, he thus causes to be produced.

12. "Go thou to the heaven and the earth, *Svāhā!*" For Prajāpati having created the living beings, enclosed them between heaven and earth. So these creatures are enclosed between heaven and earth. There would only be as many living beings as were created in the beginning; they would not have (propogated) multiplied, if he had not (further) procreated (by these by-offerings). Creatures are again born (repeatedly - because of the by offerings).

13. "Go thou to Soma, *Svāhā!*" Sacrifice is the semen he thus casts seed.

14. "Go thou to the sacrifice, *Svāhā.*" Sacrifice is the semen and thus he pours semen.

15. "Go thou to the heavenly ether, *Svāhā.*" The heavenly ether is water and water is seed and thus he castes seed.

अग्निं वैश्वानरं गच्छ स्वाहेतीयं वै पृथिव्यग्निरिमामेवैतत्प्रतिष्ठामभीमाः प्रजाः प्रजनयति ता इमाः प्रजा इमां प्रतिष्ठामभि प्रजायन्ते स यदेतत्पुनः प्रजनयति तस्माद्धिमाः प्रजाः पुनरभ्याकारं प्रजायन्तेऽथ मुखं विमृष्टे मनो मे हार्द्यच्छेति[७] तथो आत्मानं न प्रवृणक्ति ॥ १६ ॥

अथ जाघन्या पत्नीः संयाजयन्ति योषा वै पत्नी जघनार्धाद्वै[८] योषितः प्रजाः प्रजायन्ते तस्माज्जाघन्या पत्नीः संयाजयन्ति सोऽन्तरतो देवानां पत्नीभ्योऽवद्यत्यन्तरतो हि योषितः प्रजाः प्रजायन्त उपरिष्टादग्नये गृहपतये वृषा वा अग्निरुपरिष्टाद्वै योषां वृषाधिद्रवति तस्मादुपरिष्टादग्नये गृहपतये ॥ १७ ॥

अथ हृदयशूलेनावभृथं यन्त्येतद्वै पशोरालभ्यमानस्य हृदयꣳ शुक्समवैति सा हृदयाच्छूलꣳस येनैव श्रपयति स हृदयशूलोऽथालंजुषꣳ शृतमेव परितृन्दन्ति तस्माच्छ्रपयेत[९] एव ब्रूयात्स न परास्यो यद्धैनं परास्येदोषधीश्च ह वनस्पतीꣳश्च शुक्प्रविशेद्यदु[१०] हैनमप्सु परास्येदपो ह शुक्प्रविशेदवभृथमेवैनेनेयात्स यद्यहान्तिकमुदकꣳ स्यात्तदेवेयाद्यद्यु तस्मै ग्लायेद्बहिर्वेद्युदपात्रं निनीय तदार्द्रस्य च शुष्कस्य च संधा उपगूहति मापो मौषधीर्हिꣳसीरिति तथा नापो नौषधीर्हिनस्ति धाम्नो धाम्नो राजꣳस्ततो वरुण नो मुञ्च । यदाहुरघ्न्या इति वरुणेति शपामह इति सर्वस्मान्नः किल्बिषादेनसो वरुण्यात्प्रमुञ्चेत्येवैतदाह तथा सर्वस्मात्किल्बिषादेनसो वरुण्यात्प्रमुच्यते ॥ १८ ॥

अथाप उपस्पृशन्ति सुमित्रिया न आप ओषधयः सन्त्वित्येतस्माद्वै भीषा यावदेतेन प्रचरन्ति तावदापश्चौषधयश्चापक्रामन्ति ताभिरेवैतत्पुनर्मित्रधेयं कुरुते ता एनं पुनः प्रविशन्ति ता आत्मनि कुरुते तस्मादाह सुमित्रिया न आप ओषधयः सन्त्विति स वा एष नाग्नीषोमीयस्य पशोः क्रियते नाग्नेयस्य वशाया एव क्रियते सꣳस्थाꣳ ह्येषोऽनुक्रियते तद्वेवापीतरयोः कृतो भवति ॥ १९ ॥ ॥ इति चतुर्थं ब्राह्मणम् ॥

॥ अष्टमोऽध्यायः समाप्तः ॥

७. See notes

८. जघनार्धाद्धि Ca's suggestion

९. तस्माच्छ्रपयितव एव Ca, तस्माच्छ्रपयतिव एव C,
तवा एव suggested as correction by Ca

१०. प्रविशेद्यद्यु Ca

16. "Go thou to Agni-Vaiśvānara, *Svāhā*!" Agni is this earth and into this (earth) the resting place these creatures are created. These creatures are indeed, borne in this safe resting place. Here (in the by-offering), he again creates (or re-creates) them. So these creatures are again identically borne. He then wipes his mouth (saying) "Give me mind and heart". By that it is, he does not offer himself (into the fire).

17. Thereupon they perform the *Patnīsaṁyājās* with the tail (of the *paśu*). The wife of Yajamāna is a female and it is from the back half of woman that progeny is born. So the *Patnīsaṁyajās* are performed from behind (with the tail). For the wives of the gods, he cuts portions from inside (the *paśu*), since it is from inside of woman that offspring is born. For Agni the householder from above (it is cut from the upper regions of the *paśu*). Since it is from above that the male mates with the female. So for Agni the householder, it is (cut) from above.

18. Thereupon they betake themselves, with the heart-spit to the purificatory bath.

19. He then touches the waters (saying) "May the waters and plants be friendly unto us". For, whom they proceed with, that (*vasā*) the waters as well as the plants recede from there, being afraid of him. He makes friends with those waters and plants and they again come near him. He takes them in. So he says "May the waters and plants be friendly unto me". He does not prepare this (spit-bath) in the case of the *paśu* offering to Agni-Soma; nor in the vase of that (*paśu*) of Agni. Only in the *vasā homa* it is done. At the completion only, it is done (symbolically). That itself make it (in effect) done in the other two. (Fourth Brāhmaṇa Ends)

(Chapter Eight Ends)

नवमोऽध्यायः

प्रथमं ब्राह्मणम्

प्रजापतिर्ह वै प्रजाः ससृजानः स ह रिरिचान इव मेने तस्मादु ह पराच्यः प्रजा बभूवुर्नास्मा अतिष्ठन्त श्रियेऽन्नाद्याय ॥ १ ॥

स हेक्षांचक्रेऽरिक्ष्यहेति यस्मा उ कामाय प्रजा असृक्षि न मे तत्समार्धि पराच्यस्ता अभूवन्न मे तिष्ठन्ते श्रियेऽन्नाद्यायेति स कथं नु पुनश्चात्मानमाप्याययेत्युप च मा प्रजाः समावर्तेरꣳस्तिष्ठेरन्मे श्रियेऽन्नाद्यायेति ॥ २ ॥

सोऽर्चञ्छ्राम्यन्नेतामेकादशिनीं ददर्श तयेजे तयेष्ट्वा पुनर्हात्मानमाप्याययदुपैनं प्रजाः समावर्तन्तातिष्ठन्तास्मै श्रियेऽन्नाद्याय स वशीयानेवेष्ट्वाभवत्तस्मै कमेकादशिन्या यजेतैवꣳ हैव प्रजया पशुभिराप्यायत उपैनं प्रजाः समावर्तन्ते तिष्ठन्तेऽस्मै श्रियेऽन्नाद्याय स वशीयानेवेष्ट्वा भवति तस्मादेकादशिन्या यजेत ॥ ३ ॥

स एष आग्नेयः प्रथमः पशुर्भवत्यग्निर्वै देवतानां मुखꣳ स प्रजापतिः स एष यजमानो निदानेन ॥ ४ ॥

अथ सारस्वतो वाग्वै सरस्वती वाचैवैतत्प्रजापतिराप्यायत वागेनमुपसमावर्तत वाचमनुकामात्मनोऽकुरुत वाचो एवैष एतदाप्यायते वागेनमुपसमावर्तते वाचमनुकामात्मनः कुरुते ॥ ५ ॥

अथ सौम्योऽन्नं वै सोमोऽन्नेनैवैतत्प्रजापतिराप्यायतान्नमेनमुपसमावर्ततान्नमनुकमात्मनोऽकुरुतान्नेनो एवैष एतदाप्यायतेऽन्नमेनमुपसमावर्ततेऽन्नमनुकमात्मनः कुरुते ॥ ६ ॥

स यदन्वङ्भवति सारस्वतꣳ सौम्योवाग्वै सरस्वत्यन्नꣳसोमस्तस्माद्यो वाचा प्रसाम्यन्नाद एव भावुकः ॥ ७ ॥

अथ पौष्णः पशवो वै पूषा पशुभिरेवैतत्प्रजापतिराप्यायत पशव एनमुपसमावर्तन्त पशूननुकानात्मनोऽकुरुत पशुभिर्वेवैष एतदाप्यायते पशव एनमुपसमावर्तन्ते पशूननुकानात्मनः कुरुते ॥ ८ ॥

अथ बार्हस्पत्यो ब्रह्म वै बृहस्पतिर्ब्रह्मणैवैतत्प्रजापतिराप्यायत ब्रह्मैनमुपसमावर्तत ब्रह्मानुकमात्मनोऽकुरुत ब्रह्मणो एवैष एतदाप्यायते ब्रह्मैनमुपसमावर्तते ब्रह्मानुकमात्मनः कुरुते ॥ ९ ॥

Chapter Nine

BRĀHMAṆA I

1. Prajāpati having created living beings, felt himself exhausted, as it were. The creatures turned away from him, the creatures did not care for his prosperity and food.

2. He realised "I am exhausted and the object for which I created the beings has not been achieved. They have turned away (from me) and they have not cared for my prosperity and food. How can I again replenish myself so that the creatures might return to me and attend to my prosperity and food".

3. He went on praising and toiling and saw that set of eleven (*paśus*). He offered (them) in sacrifice. By offering them he again replenished himself. The creatures thereupon returned to him and attended to his well-being and food. He became more powerful after the offering. That person who offers this eleven, gets enriched with off-spring and cattle. To him his progeny comes back and attends to his comfort and food. He (Yajamāna) becomes stronger after this offering. So one should perform the sacrifice with *Ekādaśam* (the set of eleven *Paśus*).

4. And, now this one belonging to Agni is the first *paśu*. For, Agni is the head of the gods and he is the lord of the creatures and thereby the sacrificer becomes Agni.

5. Then the one for Sarasvati; for, Sarasvati is speech. It is by means of speech, Prajāpati replenished himself. Speech returned to him (Prajāpati). He made speech subject to himelf; And so does this one (Yajamāna) becomes strong by speech. Speech returns to him and he makes speech subject to himself.

6. Then the one for Soma; for, Soma is food. It was with food, that Prajāpati replenished himself. Food returned to him and he made food subject to himself. And so does this one (Yajamāna) now becomes strong by food, food returns unto him and he makes food subject to himself.

7. And now as to why it (that for Soma) comes after the one for Sarasvati? Sarasvati is speech, and Soma is food; he who is incomplete by (having only speech now becomes prosperous and eater of food.

8. Then the one for Pūṣan. The cattle are Pūṣan. It is with the *paśus* that Prajāpati replenished himself. The *paśus* returned to him. He made the *paśus* subject to himself. And so does this one (Yajamāna) now becomes strong by *paśus*, *paśus* return to him and he makes *paśus* subject to himself.

9. Then the one for Bṛhaspati. For Bṛhaspati means the priestly class. It was by means of the Priesthood that Prajāpati replenished himself. The priestly class returned to him. He made the priesthood subject to himself. And so does this one (Yajamāna) now becomes strong by means of the Brāhmaṇa; the priest-hood returns to him and he makes the Brāhmaṇa community subject to himself.

स यदन्वङ्भवति पौष्णं बार्हस्पत्यो ब्रह्म वै बृहस्पतिः पशवः पूषा तस्माद्ब्राह्मण एव पशूनपिधृष्णुतमो यदस्य पुर आहिता मुख आहिताः पशवो भवन्त्युत हि सर्वं दत्त्वा चरति ॥ १० ॥

अथ वैश्वदेवः सर्वं वै विश्वे देवाः सर्वेणैवैतत्प्रजापतिराप्यायत सर्वमेनमुपसमावर्तत सर्वमनुकमात्मनोऽकुरुत सर्वेणो एवैष एतदाप्यायते सर्वमेनमुपसमावर्तते सर्वमनुकमात्मनः कुरुते ॥ ११ ॥

स यदन्वङ्भवति बार्हस्पत्यं वैश्वदेवो ब्रह्म वै बृहस्पतिः सर्वं विश्वे देवा अस्यैवैतत्सर्वस्य ब्रह्म मुखं करोति तस्मादस्य सर्वस्य ब्राह्मण एव मुखम् ॥ १२ ॥

अथैन्द्रः क्षत्रं वै वीर्यमिन्द्रः क्षत्रेणैवैतद्वीर्येण प्रजापतिराप्यायत क्षत्रमेनं वीर्यमुपसमावर्तत क्षत्रं वीर्यमनुकमात्मनोऽकुरत क्षत्रेणो एवैष एतद्वीर्येणाप्यायते क्षत्रमेनं वीर्यमुपसमावर्तते क्षत्रं वीर्यमनुकमात्मनः कुरुते ॥ १३ ॥

स यदन्वङ्भवति वैश्वदेवमैन्द्रः क्षत्रं वा इन्द्रो विशो विश्वे देवा अन्नमु वै विशः क्षत्रस्यैवैतत्पुरस्तादन्नं करोति तस्मात्क्षत्रियोऽन्नादो यदस्य पुर आहितं मुख आहितमन्नं भवति ॥ १४ ॥

अथ मारुतो विशो वै मरुतो देवविशं भूमो वै विड्भूम्नैवैतत्प्रजापतिराप्यायत भूमैनमुपसमावर्तत भूमानमनुकमात्मनो ऽकुरुत भूम्नो एवैष एतदाप्यायते भूमैनमुपसमावर्तते भूमानमनुकमात्मनः कुरुते[1] ॥ १५ ॥

स यदन्वङ्भवत्यैन्द्रं मारुतः क्षत्रं वा इन्द्रो विशो विश्वेदेवा विशो मरुत उभयत एवैतत्क्षत्रं विशा परिबृꣳहति तदिदं क्षत्रमुभयतो विशा परिबृल्हम् ॥ १६ ॥

अथैन्द्राग्नस्तेजो वा अग्निरिन्द्रियं वीर्यमिन्द्रस्तदुभाभ्यामेवैताभ्यां वीर्याभ्यां प्रजापतिराप्यायतो मे एनमेते वीर्ये उपसमावर्तेतामुभे एते वीर्ये अनुके आत्मनोऽकुरुतोभाभ्याम्वेवैष एताभ्यां वीर्याभ्यामाप्यायत उभे एनमेते वीर्ये उपसमावर्तेते उभे एते वीर्ये अनुके आत्मनः कुरुते ॥ १७ ॥

अथ सावित्रः सविता वै देवानां प्रसविता तथो हास्मा एते सवितृप्रसूताः सर्वे कामाः समृध्यन्ते ॥ १८ ॥

१. करोति C, M

10. And as to why it (*Bārhaspatya*) come after the one for the Pūṣan—Pūṣan means cattle and Bṛhaspati is priesthood, Hence, the Brāhmaṇa (priest) has the maximum power over the cattle.Therefore the *paśus* are placed before him (as food) and put into his mouth (as food). That is why he (Yajamāna) gives away (offers) all that (cattle)and renounces (roams about).

11. Then one for the *Viśvedevas.* For the All-gods mean everything. With everything. Prajāpati then made himself replenished. Everything returned to him and he made everything subject to himself. And so does this one (Yajamāna) now becomes strong with everything. Everything returns to him and he makes everything subject to himself.

12. And as to why it (*Viśvedeva*) comes after that for Bṛhaspati—Bṛhaspati means the priesthood. *Viśvedevas* means everything. Thereby he then makes the priesthood the head of everything. Wherefore the Brāhmṇa is the head of this all.

13. Then one for Indra. For Indra means warrior class and vigour. With the prowess of the Kṣatra (warrior class) Prajāpati replenished himself. The prowess of the Kṣatra returned to him. He made the Kṣatra prowess subject to himself. And so does this one (Yajamāna) now becomes strong with the Kṣatra prowess. The valour of the warrior class returns to him and he makes the Kṣatra valour subject to himself.

14. And as to why it (Aindra) comes after that for the *Viśvedevas*—Indra means the warrior class. *Viśvedevas* are the *viś* (class). The populace is the food. Thereby he places food before the Kṣatra. The warrior class becomes the consumer of food and therefore thus food gets placed before it; gets put into the mouth.

15. Then one for the Maruts. For, the Maruts are the *viś* (class) and the divine clan, means abundance. With abundance then Prajāpati replenished himself. Abundance returned to him. He made abundance subject to himself. And so does this one (Yajamāna) now becomes strong by abundance; abundance returns to him and he makes abundance subject to himself.

16. And as to why it (the one for Maruts) comes after that for Indra—Indra is the warrior class. The *viś* (class) are the *Viśvedevas* and the Matuts—are the class. Thus the warrior class is guarded on both sides by the *viś* (class). Thereby here Kṣatra is protected on both sides of the *viś.*

17. Then for twin god Indra-Agni—Agni stands for brilliance and Indra for power and vigour. With these two energies Prajāpati then replenished himself. These two energies returned to him. He made these two energies subject to himself. And so does this one (Yajamāna) becomes strong with both these energies; both energies return to him and he makes these both subject to himself.

18. Then for the Savitṛ. For Savitṛ is the propeller (progenitor) of the gods and so all those wishes become accomplished for him, impelled as they are by the Savitṛ.

अथ वरुणो वरुण्यादेवैतत्सर्वस्मात्किल्बिषादेनसोऽन्ततो वरुणपाशात्प्रजाः प्रमुञ्चति ता अस्यानमीवा अकिल्बिषाः प्रजाः प्रजायन्ते तस्माद्वारुणः ॥ १९ ॥

स यदि यूपैकादशिन्यामेतां पश्वेकादशिनीमालभेताग्नेयमग्निष्ठ आलभेताथेतरान्यथापूर्वं यद्युवेकयूप आग्नेयं प्रथममालभेताथेतराननूचो यथापूर्वं तान्यत्रोदीचो नयेयुस्तदाग्नेयं प्रथमं नयेयुरथेतराननूचो यथापूर्वं तान्यत्र संज्ञपयेयुस्तदाग्नेयमवरार्धे संज्ञपयेयुरथेतरान्यथापूर्वं पराचस्तैरु शृतैर्यथान्तरं प्रचरन्ति ॥ २० ॥ इति प्रथमं ब्राह्मणम् ॥

द्वितीयं ब्राह्मणम्

स वै वसतीवरीराहरति स यद्वसतीवरीराहरति यत्र वै यज्ञस्य शिरोऽच्छिद्यत तस्य रसो द्रुत्वापः प्राविशत्स एष रस एति या एता आपः स्यन्दन्ते तेनैवैना एतद्रसेन स्यन्दमाना मन्यन्ते यः स यज्ञस्य रसस्तमेवैतद्रसꣳस्यन्दमानं मन्यन्ते ॥ १ ॥

स यद्वसतीवरीराहरति य एव स यज्ञस्य रसोऽपः प्राविशत्तमेवैतद्रसमाहरति तं यज्ञे दधाति तस्मादेनाः सर्वेषु सवनेषु त्रेधानुविभजति सर्वेष्वेवैतत्सवनेषु रसं दधाति सर्वाण्येव सरसानि करोति तस्माद्वाव वसतीवरीराहरति ॥ २ ॥

ताः स्यन्दमानानां गृह्णीयादैध्य[1] स यज्ञस्य रस एतमु वाव तं यज्ञस्य रसꣳ स्यन्दमानं मन्यन्ते या एता आपः स्यन्दन्ते तेनैवैना एतद्रसेन स्यन्दमाना मन्यन्ते[2] यः स यज्ञस्य रसस्तत्प्रत्यक्षं यज्ञस्य रसं गृह्णानीति तस्मात्स्यन्दमानानां गृह्णीयात् ॥ ३ ॥

गुप्त्यै उ वा एता गृह्णाति गोपीथाय सर्वमु वा इदमन्यदीळयत्यपि योऽयं पवते स ईळयत्यथैता एव नेळयन्ति तस्मात्स्यन्दमानानां गृह्णीयात् ॥ ४ ॥

स दिवा गृह्णीयात्पश्यन्यज्ञस्य रसं गृह्णानीत्येतस्मा उ वा एता गृह्णाति य एष तपति विश्वेभ्यो हि देवेभ्यो गृह्णात्येते हि रश्मयो विश्वे देवा दिवो वा एष तस्माद्दिवैव गृह्णीयादेतदु

१. गृह्णीयादैद्धि Ca
२. मन्यते V1

19. Then one for Varuṇa. Thereby he delivers him (Yajamāna) form every sin done unto Varuṇa; from every guilt and ultimately (he redeems) all creatures from the noose of Varuṇa. Thereby he begets progeny free from disease and sinless. Hence he (offers one) to Varuṇa.

20. If he is to bind these eleven sacrificial *paśus* to eleven *yūpas*, let him bind the one (meant) for Agni to the *yūpa* opposite to the fire and the rest in the same order. If there is only one *yūpa*, the *paśu* (meant) for Agni is to be bound first and then the others to be taken in the same order. When they (*paśus*) are taken northwards, the one for Agni is to be conducted first and then the others in the same order. When they strangle, they have to strangle the one for Agni first as the southern most; then the others in the same order. Later when they make those chief oblations, they perform in the order in which they are cooked. (First Brāhmaṇa Ends)

BRĀHMAṆA II

1. He collects the *Vasatīvari* waters. Why he collects the *Vasatīvari* waters—when the head of the sacrifice (the *paśu*) was cut off, its sap flowed down and entered the waters. It is with that very sap those waters flow and so that very sap is believed to be flowing there.

2. When he thus collects the *Vasatīvari* water, he collects that same sap which is the essence of the sacrifice which entered the water. He puts it into the sacrifice and he divides it into three for all the *savanas* (Soma pressings). Thereby he imbues all the pressing with the sap and make all *savanas* sapfull. That is why he collects the *Vasatīvari* waters.

3. He should collect them from the flowing waters. It is the sap of the sacrifice and the waters are believed to be carrying that sap. "That sap of the sacrifice, let one collect directly—" so he thinks. Therefore he should collect it from the flowing waters.

4. Moreover it is collected for the purpose of protection. Now, everything else here on earth, whatever it be, takes rest. Even that yonder one which blows (the wind) is taking rest (stops blowing). Only these (waters that flow) (take no rest. Therefore let him collect it from the flow (of waters).

5. Let him collect it by day, thinking "I will collect the sap of the sacrifice, seeing". He collects it (by day) also for this reason—Here is that one who burns yonder (the Sun) and he collects them for the *Viśvedevas*. These rays (of the Sun) are the *Viśvedevas* and this is the day time (when those rays are present). So it (the *Vasatīvari*) should be collected in the day. Moreover, in this *havis* and in these

वा एतस्मिन्हविष्येतासु वसतीवरीष्वेताः रात्रिं देवा उपवसन्ति यैषोपवसथ्या[3] स यथा श्रेयसेऽभ्यागमिष्यत आवसथमुपकल्पयेदेवमेतत्तस्माद्दिवैव गृह्णीयात् ॥ ५ ॥

अथ यद्यगृहीता अभ्यस्तमियाद्यदि पुरेजानः स्याद्य एवास्य निनाह्यः कुम्भस्तस्माद्गृह्णीयात्पुरा वै तस्य दिवा गृहीता भवन्ति यः पुरेजानो भवति यद्यात्मनानीजानः स्याद्यद्युपावसितो वा प्रतिवेशो वा पुरेजानः स्यात्तस्य निनाह्यात्कुम्भाद्गृह्णीयात्पुरा वै तस्य दिवा गृहीता भवन्ति यः पुरेजानो भवति तस्मात्तस्य निनाह्यात्कुम्भाद्गृह्णीयादथो उपर्युपर्युल्कुषीं धारयेयुस्तदेतस्य रूपं क्रियते य एष तपत्यथो हिरण्यं तद्वैतस्य रूपं क्रियते य एष तपत्येषो प्रायश्चित्तिः ॥ ६ ॥

अथ वा अतो गृह्णात्येव हविष्मतीरिमा आपो हविष्मां३ आविवासतीति यज्ञस्य वा आसु रसः प्रविष्टस्तस्मादाह हविष्मतीरिमा आप इति हविष्मां३ आविवासतीति यजमानो वै हविष्मान्त्स एना आविवासति हविष्मान्देवो अध्वर इति यज्ञो वा अध्वरस्तदेतं यज्ञमाह यस्मा एतद्गृह्णाति हविष्मां३ अस्तु सूर्य इत्येतस्मै वा एता गृह्णाति य एष तपति विश्वेभ्यो हि देवेभ्यो गृह्णात्येते हि रश्मयो विश्वे देवास्तस्मादाह हविष्मां३ अस्तु सूर्य इति ॥ ७ ॥

अथाग्रेण पत्नीं जघनेन गार्हपत्यं तत्सादयत्यग्नेर्वोऽपन्नगृहस्य सदसि सादयामीत्यग्नेर्वो-ऽनार्तगृहस्य सदसि सादयामीत्येवैतदाह यदाहाग्नेर्वोऽपन्नगृहस्य सदसि सादयामीत्यथ यदा पशुना संतिष्ठते ॥ ८ ॥

अथ परिहरति स जघनेन पत्नीं परीत्य दक्षिणेन परिहृत्योत्तरवेदेर्दक्षिणस्याः श्रोणौ सादयतीन्द्राग्न्योर्भागधेयी स्थेति विश्वेभ्यो वा एतद्देवेभ्यो गृह्णात्येतद्धविरेता वसतीवरीरिन्द्राग्नी[4] उ वै सर्वा देवतास्तस्मादाहेन्द्राग्न्योर्भागधेयी स्थेति ॥ ९ ॥

स तेनैव पुनराहृत्याग्रेण पत्नीं निधाय जघनेन परीत्योत्तरेण परिहृत्योत्तरवेदेरुत्तरस्याः श्रोणौ सादयति मित्रावरुणयोर्भागधेयी स्थेति हैके सादयन्ति तदु तथा न सादयेदिति तथा संपद्रिच्यते न तथा संपत्संपद्यत इन्द्राग्न्योर्भागधेयी स्थेत्येतावतैव सादयेत्तथैव संपत्संपद्यते ॥ १० ॥

३. यैषापवसथ्या TE
४. वसतीवरीन्द्राग्नी TE

Vasatīvaris, the gods reside during that proceeding night. It is like preparing a resting place for a dignity whose arrival is for the benefit (of the host). So one should collect them during day time.

6. And if the Sun were to set before the *Vasatīvaris* are collected, then (there is an expiation). If he happens to be one who has performed a *Soma* sacrifice before this, let him take it (the waters) from his reservoir Vessel (*Nināhya*) since that water must have been stored in the day time (before sunset) if he is one who has performed a *Soma* sacrifice before this. If he is one who is peforming for the first time, he can take the waters from the reservoir of another who has performed it, who might be staying at the same place or settled nearby, because his waters must have been stored in the day time. That neighbour (from whose vessel he can take water) is one who has performed *Soma* sacrifice earlier, and (while taking that water) he should hold a burning log over it and that serves the purpose of that burning Sun of the day. Alternatively, (he may hold) a piece of gold which (also) assumes the form of the Sun. This is the expiation.

7. Otherwise he collects (the water) saying) "Rich in *havis* are these waters. One who is rich in *havis* wooeth for (them)". The sap of the sacrifice entered into them. So he says "These waters are rich in *havis*". (By saying) "One rich in *havis* wooeth for (them)" he means "the Yajamāna who is rich in *havis* wooes for them". "Rich in *havis* (may be) the divine Adhvara" (meaning) the sacrifice is the Adhvara for which this is being collected. "May the Sun be rich in *havis*"—because it is for that yonder one who burns (the Sun), he is collecting it. He is indeed, collecting for the *Viśvedevas.* These rays (of the Sun) are the *Viśvedevas.* Therefore he says "May the Sun be rich in *havis*".

8. He takes it in front of the *patnī* (wife of the Yajamāna) and deposits it (*Vasatīvari* waters) behind the *Gārhapatya* (saying) "I place you on the seat of Agni who has a secure home". "I deposit you in the seat of Agni whose house is unimpaired"—this is what (he means) he says "I place you on the seat of Agni, who has a secure home". Then he comes to the end of the *Paśu*-offering.

9. He takes round (the *Vasatīvari* water) behind the *patnī,* walks out by the southern door and places it at the southern hip of the *Uttaravedi* high altar (saying) "Ye (waters), the share of Indra-Agni". For, he takes these waters and these *Vasatīvaris* for all the gods and Indra-Agni are the *Viśvedevas.* Therefore, he says "Ye (waters) the share of Indra-Agni".

10. He takes it up again and puts it down in front of the *patnī,* walks round behind her and exits (by the eastern door) along the north side (of the altar) and puts down (the water) in the northern hip (of the high altar) (while putting down) some say "Ye are the share of Mitrā-Varuṇa". Let him not do so for thus (by saying so) completeness is left behind (completeness is missed). That is redundant. Let him (here also) say "Ye the share of Indra-Agni". Only thus there is no redundance and thus a fitting completion is achieved.

ता वा एता गुप्तये परिहरति गोपीथाय तदग्निरह:[5] पुरस्ताद्गोपायत्यथैता:[6] समन्तं नाष्ट्रा रक्षाꣳस्यपघ्नत्य: परिप्लवन्ते ॥ ११ ॥

ता आग्नीध्रे सादयति विश्वेषां देवानां भागधेयी स्थेति तदासु विश्वान्देवान्त्संवेशयति ते वै वसतां वरं यद्विश्वे देवास्तस्माद्वसतीवर्यो नाम वसताꣳह वरं भवति य एवमेतद्वेद । । १२ ॥

तानि वा एतानि सप्त यजूꣳषि ततश्चतुर्भिर्गृह्णात्येकेन गार्हपत्ये सादयति समानेन परिहरत्येकेनाग्नीध्रे यत्र वै वाच: प्रजातानि छन्दाꣳसि सप्तपदा वै शक्करी पराध्यां छन्दसां तस्मादेतै: सप्तभिर्यजुर्भिर्गृह्णात्येतामभिसंपदम् ॥ १३ ॥ इति द्वितीयं ब्राह्मणम् ॥

तृतीयं ब्राह्मणम्

स वै सोममुपावहरति स यत्सोममुपावहरतीयं वै प्रतिष्ठेयं जनूरासां प्रजानां तदेनमिमां प्रतिष्ठामिमां जनूमभ्युपावहरति तमस्यां प्रतिष्ठायां तनुते तस्मात्सोममुपावहरति ॥ १ ॥

संमुखेषु ग्रावसु क्षत्रं वै सोमो विशो ग्रावाण: क्षत्रमेवैतद्विश्यध्यूहत्यथ यत्संमुखेषु क्षत्रायैवैतद्विशꣳ संमुखामविवादिनीं करोति तस्मात्संमुखेषु ग्रावसु ॥ २ ॥

सोऽन्तरेषे उपावहरति यज्ञोऽनस्तथा न बहिर्धा यज्ञात्करोति तदन्वारब्धो यजमानो भवति ॥ ३ ॥

स उपावहरति हृदे त्वा मनसे त्वेति हृदयेन वै मनसा यजमानस्तं कामं कामयते यस्मै कामाय यजते तस्मादाह हृदे त्वा मनसे त्वेति दिवे त्वा सूर्याय त्वेति देवलोकाय त्वेत्येवैतदाह यदाह दिवे त्वेति सूर्याय त्वेति देवेभ्यस्त्वेत्येवैतदाहोर्ध्वोऽध्वरं दिवि देवेषु होत्रा यच्छेति यज्ञो वा अध्वर ऊर्ध्वमिमं यज्ञं दिवि देवेषु धेहीत्येवैतदाह ॥ ४ ॥

सोम राजन्विश्वास्त्वं प्रजा उपावरोहेति तदेनमाभ्य: प्रजाभ्य उपावहरत्याधिपत्याय राज्यायानुसृज्य जपति विश्वास्त्वां प्रजा उपावरोहन्त्वित्ययथायथमिव वा इदं करोति

५. तदग्निरह Ca
६. गोपायन्त्यथैता TE, M, My, T

11. These *Vasatīvari* waters are carried round for the sake of protection. For protection the Agni is in front to protect. These (*Vasatīvari* waters) go round on all sides destroying the evil Rakṣasas.

12. He puts it down in the *Āgnīdhra* (fire-house) (saying) "You are the share of all the gods", whereby he makes all the gods enter it. They (*Vasatīvaris*) are congenial for the dwellers (good dwelling place) and hence they are *Vasatīvari*, *Viśvedevas* are installed in it.

13. Now there are here seven formulas with four, he collects the waters, with one he puts it down behind the *Gārhapatya*, with one he carries it round, with one he puts it down at the *Āgnīdhra*. For when the metres were born from *vāk* (speech), the one consisting of seven feet; the Śakvarī, the highest of them. Therefore, he takes (the *Vasatīvari*) with seven formulas to bring about completeness. (Second Brāhmaṇa Ends)

BRĀHMAṆA III

1. He (the Adhvaryu) takes down the king (Soma)—why he brings down (on the skin spread as *Adhiṣavaṇa*) is this— This (earth) is a safe resting place. This is the birth-place of all these creatures. It is to this safe resting place, to this birth-place, he now takes him down. He spreads him (Soma) on it. So he takes it down.

2. (He takes down Soma) before the pressing stones (lying) with their heads pointing to each other. Soma is Kṣatra (nobility) and the stones are *viś* (people). Thereby he raises the nobility over the *viś* (clans). Why (the stones) face each other (and the Soma is between)— The *viś* (clan) in the presence of Kṣatra is uncontentious. Therefore, in front of the stones (facing each other).

3. He takes him (Soma) down between the shafts—for, the cart is (part of) in the sacrifice and thus he does not put him (Soma) outside the sacrifice.

4. He takes it down (saying) "Thee for the heart, thee for the mind"—It is with the heart and mind that the Yajamāna entertains the wish for which he sacrifices. Therefore he says "Thee for the heart, thee for the mind". "Thee for the heaven" "Thee for the Sun". By saying "Thee for the heaven", he means to say 'for the sake of attaining the heavenly world. When he says "Thee for the Sun" he only says 'for the sake of gods'. "Upwards convey thou to the heaven, to the gods, the Adhvara (cult), these invocations". Adhvara, no doubt means the sacrifice. Thereby he says, 'upwards convey thou this sacrifice to the heavens, to the gods'.

5. "O, Soma King, descend unto all thy subjects". Whereby he brings down to (assume) lordship and sovereignity over these creatures. Sitting by his (Soma's) side, he utters "May all the people discend to thee". He thus does as it were something irregular by saying "May all the people discend to thee". But by his saying "May all the people descend to thee" (he means) rightly (that the people

यदाह विश्वास्त्वं प्रजा उपावरोहेत्यथ यदाह विश्वास्त्वां प्रजा उपावरोहन्त्विति तद्यथायथं करोति तस्मात्क्षत्रियमुपर्यासीनमधस्ताद्विश इमाः प्रजा उपासते ॥ ५ ॥

अथोपसन्नो होता भवति यत्रैतदासीनः प्रातरनुवाकमन्वाहाथ समिधमभ्याधायाह देवेभ्यः प्रातर्यावभ्योऽनुब्रूहीति छन्दोभ्यस्तदनुवाच आहाथ यदेताꣳ समिधमभ्यादधाति छन्दाꣳस्येवैतया समिन्धे ॥ ६ ॥

तदु हैक आहुः प्रातर्यावभ्योऽनुब्रूहीत्येव न देवेभ्य इति तदु तथा न ब्रूयाच्छन्दाꣳसि वै देवाः प्रातर्यावाणश्छन्दाꣳस्यु वा अनुयाजा देवेभ्यः प्रेष्य देवान्यजेत्यु वा अनुयाजानाह तस्माद्ब्रूयाद्देवेभ्यः प्रातर्यावभ्योऽनुब्रूहीत्येव ॥ ७ ॥

स यदतो होतान्वाह यातयामानि वै देवैश्छन्दाꣳसि स्वर्गꣳ ह्येभिर्लोकꣳ समाश्नुवत नो वा अत्र स्तुवते न शꣳसन्ति छन्दाꣳस्येवान्वाह छन्दाꣳस्येवैतत्पुनराप्याययत्ययातयामानि करोति तैरयातयामभिर्यज्ञं तन्वते तस्माद्वा एतद्धोता प्रातरनुवाकमन्वाह ॥ ८ ॥

तदाहुः कः प्रातरनुवाकस्य प्रतिगर इति तदाहुर्निमिषन्नेवोपासीत सोऽस्य प्रतिगर इति तदु नाद्रियेत यद्येनं निद्रास्यादपि काममेव स्वप्यात् ॥ ९ ॥

अथ परिधानीयायां परिहितायां प्रचरणीति स्रुग्भवति तस्यां चतुर्गृहीतमाज्यं गृहीत्वा हुत्वा प्रसुतेऽपोऽच्छैति स यद्धुत्वा प्रसुतेऽपोऽच्छैति यत्र वै यज्ञस्य शिरोऽच्छिद्यत तस्य रसो द्रुत्वापः प्राविशत्तं वा अदः पूर्वेद्युर्वसतीवरीभिराहरत्यथ य परिशिष्टो भवति तमेवैतत्प्रसुतेऽच्छैति तमाहरति तं यज्ञे दधाति तस्मात्प्रसुतेऽपोऽच्छैति ॥ १० ॥

अथ यदेतामाहुतिं जुहोति य एव स यज्ञस्य रसोऽपः प्राविशत्तमेवैतदभिप्रस्तृणीते तमारुन्धे याभ्य उ च देवताभ्य एतामाहुतिं जुहोति ता उ चैवास्मै देवताः प्रीता एतं यज्ञस्य रसꣳ संनमन्ति तस्माद्वा एतामाहुतिं जुहोति ॥ ११ ॥

स जुहोति शृणोत्वग्निः समिधा हवं म इति शृणोतु मेऽग्निरनु मे जानात्वित्येवैतदाह यदाह शृणोत्वग्निः समिधा हवं म इति शृण्वन्त्वापो धिषणाश्च देवीरिति शृण्वन्तु मा[१]

१. म Ca

should bend low before the king). That is why when the nobility sit at a higher pedestal, these *viś* (clans), these creatures, wait upon below. (People descend to thee means let them kneel before you from below).

6. Then the Hotṛ sits near him (Soma), while sitting, he starts reciting the morning prayer, he offers a kindling stick saying "Recite to the gods, those who have arrived at day-break". This prayer is for the metres. And then when he puts that *samidha,* he only invokes the metres.

7. In this regard, some merely say "Recite to those who have arrived at day-break", omitting the word 'gods' let him not say so. Because, metres are forsooth gods who arrive at day-break. Since the after-offerings are to the metres and the after-offerings are made (saying) "Prompt to be gods! Recite (the offering chants) to the gods" (specifically mentioning the word gods) let him say "Recite to the gods who have arrived at day-break".

8. And why the Hotṛ recites the morning prayer is because the metres have their vigour impaired by the gods, since it was through the metres that the gods reached the heavenly worlds (and consequently made the metres a spent-force). Then they (gods) neither recited prayer nor uttered the *śāstras* (to replenish their vigour). Hereby he now again strengthens those metres and renders them to be of unimpaired vigour and by means of those of replenished vigour, he performs this sacrifice. This is why the Hotṛ recites the morning-prayer (for the metres).

9. Here now they say! "What is the (Adhvaryu's) response to the morning-prayer". He (Adhvaryu) should keep blinking (awakened throughout the prayer). That is his response. But this he need not mind. If he falls asleep (again) he may as well sleep.

10. When the concluding chant (of the morning prayer) is uttered, he takes four spoon full of *ghee* in that *sruk* known by the name *Pracariṇī* and having offered it on that (*Vasatīvaris*), draws it near in front of the pressing stones. Why offers *ghee* on it and draws it near in front of the stones—when the head of the sacrifice (the *Paśu*) was cut, the sap therefrom oozed out and entered the waters. That has been collected on the previous day by (collecting) the *Vasatīvari* waters and that essence which is left over there, that he is now bringing near in front of the pressing stones.

11. And when he makes that offering, he pours out (the *ghee*) towards that same sap of the sacrifice (in the water) and draws it near him and takes control of it. And indeed, he pleases those deities to whom he makes that offering and thus satisfied and pleased, they convey that sap of the sacrifice for him.

12. He offers (saying) "May Agni with his flame hear my prayer" whereby he means to say "May he hear this prayer" and vouchsafe it to me" When he says "May Agni with his flame, hear my prayer". "May the waters and the Soma pots hear the divine"—(He means) "May the waters hear (prayers) of mine and vouchsafe it to me"— "Hear me, Ye stones, who are knowers of our sacrifice". He means to say "May

आपोऽनु मे जानन्त्वित्येवैतदाह श्रोता ग्रावाणो विदुषो न यज्ञमिति शृण्वन्तु मे ग्रावाणोऽनु मे जानन्त्वित्येवैतदाह विदुषो न यज्ञमिति विद्वाꣳसो हि ग्रावाणः शृणोतु देवः सविता हवं म इति सविता वै देवानां प्रसविता सवितृप्रसूत एवैतं यज्ञस्य रसमच्छैति ॥ १२ ॥

अथापरं चतुर्गृहीतमाज्यं गृहीत्वाहाप इष्य[2] होतरित्यप इच्छ होतरित्येवैतदाह स यदतो होतान्वाह य एव स यज्ञस्य रसोऽपः प्राविशत्तमेवैतदभिप्रस्तृणीते तमारुन्धे तमपो याचति यथो चैनानन्तरा नाष्ट्रा रक्षाꣳसि न विन्देयुरपोऽच्छयत एवमु चैवैष एतदनुतिष्ठते ॥ १३ ॥

अथ संप्रेष्यति मैत्रावरुणस्य चमसाध्वर्यवेहि नेष्टः पत्नीरुदानयैकधनिन एताग्नीच्चात्वाले वसतीवरीभिः प्रत्युपतिष्ठासै होतृचमसेन चेति स एष संप्रैष एवैतद्ध्यतः करिष्यिन्तो भवन्ति तत्संप्रैषीत्तेऽग्रेणाग्नीध्रं जघनेन चात्वालमेतेनोदञ्चो यन्त्येषा हि यज्ञस्य द्वाः ॥ १४ ॥

तद्यदपि पत्नीर्नयन्ति यो वै स यज्ञस्य रसोऽपः प्राविशत्तꣳ ह गन्धर्वा ररक्षुस्ते ह देवा ऊचुरियमु न्वा[3] इह नाष्ट्रायनि यद्गन्धर्वा इति कथमभयेऽनाष्ट्रे निवाते यज्ञस्य रसमाहरिष्याम इति ॥ १५ ॥

ते होचुर्योषित्कामा वै गन्धर्वा इति पत्नीरपि नयामेति होचुस्ते पत्नीष्वेव गन्धर्वा गर्धिष्यन्ति पत्नीषु संक्ष्यन्त इत्यथ वयमभयेऽनाष्ट्रे निवाते यज्ञस्य रसमाहरिष्याम इति ते[4] पत्नीरनयꣳस्ते पत्नीष्वेव गन्धर्वा अगृध्यन्पत्नीष्वसज्यन्ताथ देवा अभयेऽनाष्ट्रे निवाते यज्ञस्य रसमाहरꣳस्तथो वा एते पत्नीभिः सह यन्ति ते पत्नीष्वेव गन्धर्वा गृध्यन्ति पत्नीषु सज्यन्तेऽथैतेऽभयेऽनाष्ट्रे निवाते यज्ञस्य रसमाहरन्ति तस्मात्पत्नीभिः सह यन्ति ॥ १६ ॥

ते यां दिशमापो भवन्ति तद्यन्ति स यत्रापो विन्दति तदपोऽभिजुहोति स यदपोऽभिजुहोति यो वै स यज्ञस्य रसोऽपः प्राविशत्स एतामाहुतिꣳ हुतामुपसमैति तां प्रत्युत्तिष्ठति तमाविष्कृत्य गृह्णात्यप उ चैवैतं यज्ञस्य रसं याचति तस्मादपोऽभिजुहोति ॥ १७ ॥

२. इच्छ My, T
३. इयमन्वा TE
४. इति तत्पत्नी C

these pressing stones hear this prayer of mine, may they vouchsafe it to me". (He says) 'knowers of our sacrifice because the stones are indeed knowing. "May the divine hear this offering prayer of mine". For, Savitṛ, is the impeller of the gods and impelled by Savitṛ he goes for the sap of the sacrifice.

13. Having then a second time taken four spoon-full of *ghee*, he says "Summon the waters, O Hotṛ! by which he only says 'Desire the waters, O Hotṛ! The reason why the Hotṛ then recites is this—by that (oblation) he (Adhvaryu) pours out (the *ghee*) towards that sap of the sacrifice which entered the water and which he is now drawing to him and seeks to control. So he begs of those waters. Lest the terrible Rakṣasas do not snatch it on the way which it is drawn to him, he stands guard by it.

14. He (Adhvaryu) then gives the directions— "Come, hiter, the cup-bearers of the Mitrā-Varuṇa! O' Neṣṭṛ, lead up the wives! Ye bearers of the *Ekadhanis* (cups of that name) come hither! O' Agnīdh, step over to the front side of the *Cātvāla* pit with the *Vasatīvari* water and the Hotṛ's cup". This is a collective direction which they go about obeying. They move by the front side of the Agnīdh, by the back of the *Cātvāla* pit and walk out by the north. That is the gate-way of the sacrifice.

15. Why they take the ladies (*patnīs*) is this: When the essence of the sacrifice entered the waters, those 'Gandharvas' guarded it. Then those gods said "Here definitely these 'Gandharvas' are dangerous and so how to take the sap of the sacrifice to a place which is fee from danger, injury and storm".

16. They said, "Well, the 'Gandharvas' are fond of women, let us go together with the wives". They further said (thought) "They ('Gandharvas'), surely, will hanker after the wives, and therefore we shall carry off that sap of the sacrifice to a place free from danger and injury and storm". They went leading the wives. The 'Gandharvas' did hanker after the ladies and got attached to the ladies and they (gods) carried off the sap of the sacrifice to a place free from danger, injury and storm. That is why (here) these (priests) go leading the wives. The 'Gandharvas' will only hanker after the ladies and will be attached to the ladies and these (priests) bring that sap of the sacrifice to a place free from danger, injury and storm. Therefore they go with the wives.

17. They go in that direction where there is the water. When they reach the water, they offer (oblation) to those waters. That sap of the sacrifice which entered the waters, receives this oblation which is offered. It rises up (to the sacrifice of the water) to receive it. He avidly catches it (the sap) and craves it of the waters. Therefore he offers (oblation) to the waters.

सोऽभिजुहोति देवीरापो अपान्नपादिति देव्यो ह्यापस्तस्मादाह देवीरापो अपान्नपादिति यो व ऊर्मिर्हविष्य इति यो वा ऊर्मिर्यज्ञिय इत्येवैतदाहेन्द्रियावान्मदिन्तमदिन्तम इति वीर्यवानित्येवैतदाह यदाहेन्द्रियावानिति मदिन्तम इति स्वादिष्ठ इत्येवैतदाह तं देवेभ्यो देवत्रा दातेत्येतं यज्ञस्य रसमयाचीच्छुक्रपेभ्य इति सत्यꣳ हि देवाः सत्यꣳ हि शुक्रं येषां भागस्थ स्वाहेति तेषाꣳ हि भागो यो यज्ञस्य रसस्तस्मादाह येषां भागस्थ स्वाहेति ॥ १८ ॥

अथ मैत्रावरुणचमसेनैतामाहुतिमपप्लावयति कार्षिरसीति यथा वा अग्निनाङ्गारः प्सातः स्यादेवं वा एषाहुतिस्तया देवतया प्साता भवति यस्या एनां जुहोति तस्मादाह कार्षिरित्येताभिर्वै राजानमुपस्त्रक्ष्यन्भवति या एता मैत्रावरुणचमस आपो भवन्ति वज्रो वा आज्यꣳरेतः सोमो नेद्वज्रेणाज्येन रेतः सोमꣳ हिनसानीति तस्माद्वा एतामाहुतिमपप्लावयति समुद्रस्य त्वाक्षित्या उन्नयामीति गृह्णात्यापो वै समुद्रोऽप्स्वेवैतदक्षितिं दधाति तस्मादापो न क्षीयन्ते यदाभिरिदंभुञ्जते ॥ १९ ॥

स यन्मैत्रावरुणचमसेन यज्ञो वै देवेभ्योऽपचक्राम तं देवाः प्रैषैः प्रैषमैच्छन्त निविद्भिर्न्यवेदयन्त पुरोरुभिः प्रारोचयन्त तमेवमन्वविन्दꣳस्तथो वा एष एतं यज्ञस्य रसमनुविन्दति तदन्वेकधनान्गृह्णते तदनु पात्नेजनान् ॥ २० ॥

अथायन्ति त उपर्युपरि चात्वालꣳ सꣳस्पर्शयति समापो अद्भिरग्मत समोषधीभिरोषधीरिति यश्चायं पुर्वेद्युर्गृहीतो यज्ञस्य रसो यश्चायमिदानीमिति तमेतदुभयꣳ सꣳसृजाम इति ॥ २१ ॥

तद्धैके समवनयन्त्येवावैव मैत्रावरुणचमसाद्वसतीवरीषु नयन्त्यव वसतीवरीभ्यो मैत्रावरुणचमस एतदेनाः प्रत्यक्षꣳ सꣳसृजाम इति वदन्तस्तदु तथा न कुर्याद्यद्वा एना उभयीराधवनीये समवनयति तदेवैनाः सꣳसृजति तस्माद्वेतद्यजुरेव जपेत् ॥ २२ ॥

स यदुपर्युपरि चात्वालं यत्र वै देवा यज्ञेन स्वर्गं लोकꣳ समाश्नुवत त एतस्मादेव चात्वालादूर्ध्वा उच्चक्रमुस्तमेवैतत्पथाꣳ स्वर्ग्यं देवयानं यजमानमनुसंख्यापयति ॥ २३ ॥

18. He offers to the waters (saying) "Ye divine waters—the son of waters"; the waters are indeed divine so he says 'O divine waters'—the son of waters', "That wave of yours suitable for oblation". By which he says "That wave of your which is suitable for sacrifice". "Mighty, most intoxicating". He only means 'powerful' when he says "Mighty". By most intoxicating, he means 'most sweet'. "Give ye that unto those gods"—in saying this he has craved it of these (waters). "The drinkers of the pure (Soma)"— the true doubtless are the gods and truth is the pure (Soma). "Whose share Ye are, *Svāhā*". That which is the essence of the sacrifice is the share of those (gods). Therefore he says "Whose share ye are, *Svāhā*".

19. Thereupon, he makes that oblation float away by means of the Maitrā-Varuṇa cup (saying) "Thou art the agricultural product". Even as the coal is consumed by fire, so is that oblation consumed by that deity for whom it is offered. Therefore he says "Thou art the agricultural product". With these waters which are in the Maitrā-varuṇa cup, he drenches the King (Soma). *Ghee* being a thunderbolt and Soma the semen, he makes (the *ghee*) float away lest he should injure that seed, Soma, by that thunderbolt i.e. *ghee*. He then takes (water, saying) "I draw thee up for (bestowing) imperishability upon the waters. That is why, in spite of this (food) being consumed, the waters do not diminish.

20. The reason why he takes (water) with the Maitrā-Varuṇa cup is this. When the sacrifice escaped from the gods, the gods endeavoured to call it by means of *Praiṣe* (sacrificial calling chants); by means of the chants called *Nivids* (short invocations) they implored; they induced them by means of the chants called *Puroruks*. Thus they got him (sacrifice back). In the same way. This (Yajamāna) obtains him the sap of the sacrifice. He now collects the *Ekadhana* vessels and then by the vessels used for washing the feet, called *pānnejanas*.

21. Then they came towards the opposite side of the *Cātvāla* pit and (the Adhvaryu) makes the *Vasatīvari* water and the Maitrā-Varuṇas cup touch one another (saying) "Water hath united with waters; the plants with the plants". "The sap of the sacrifice which was collected yesterday and that fetched to day, both kind let me mix together" (so thinking) he does so.

22. Now some indeed pour (some of) the *Vasatīvari* water into the Maitrā-Varuṇa's cup and from the Maitrā-Varuṇa's cup (back) to the *Vasatīvari* water' thinking 'Thereby we directly mix together' both the sap of the sacrifice which was collected yesterday and that collected today. But let him not do so. Because, when he pours (the waters) together into the Adhavanīya through, then both kinds of sap do get mixed. So he should only utter this chant.

23. Now, why he (makes the two touch one another) close over the *Cātvāla* pit is this. It was from thence the gods by means of sacrifice ascended to the heavenly world; he thus makes the Yajamāna look along the god's route to the heavenly road.

अथैति तꣳ होता पृच्छत्यवेरपोऽध्वर्या३ वित्यदोऽपा३ इत्येवैतदाहोतेव नंनमुरिति प्रत्याहाविदमथो मेऽनꣳ सतेत्येवैतदाह ॥ २४ ॥

स यदि प्रचरण्याꣳ सꣳस्रवः परिशिष्टो भवत्यलमाहुतये तमेव जुहुयाद्यद्यु स नालमाहुतये भवत्यपरं चतुर्गृहीतमाज्यं गृहीत्वा जुहोति यमग्ने पृत्सु मर्त्यमवा वाजेषु यं जुनाः। स यन्ता शश्वतीरिषः स्वाहेत्याग्नेय्या जुहोत्यग्नावेवाग्निष्टोमं प्रतिष्ठापयति मर्त्यवत्या पुरुषसंमितो हि यज्ञ एवं जुहुयाद्यद्यग्निष्टोमः स्याद्यद्युक्थ्याः स्यान्मध्यममेव परिधिमुपस्पृशेत्त्रयः परिधयस्त्रीण्युक्थ्यान्येतैर्हि तर्हि यज्ञः प्रतितिष्ठति यद्यु षोळशी वातिरात्रो वा वाजपेयो वा स्यान्न जुहुयान्नोपस्पृशेत्समुद्यैव प्रपद्येतैवमु यज्ञक्रतून्यथायथं व्याकरोति ॥ २५ ॥

अथैतेऽयुङ्गायुङ्गमेकधनाः स्युस्त्रयो वा पञ्च वा सप्त वा नव वा नवदश वा यथायुङ्गायुङ्गमेवं द्वन्द्वं मिथुनं प्रजननमथ योऽयमेकोऽतिरिच्यते स यजमानस्य श्रियमभ्यतिरिच्यते स वा एषाꣳ स एको धनं यो यजमानस्य श्रियमभ्यतिरिच्यते तस्मादेकधना नाम ॥ २६ ॥ इति तृतीयं ब्राह्मणम् ॥

चतुर्थं ब्राह्मणम्

ते वा एतेऽधिषवणे पर्युपविशन्त्यथास्याꣳ हिरण्यं बध्नीते स यदस्याꣳ हिरण्यं बध्नीते द्वयं वा इदं न तृतीयमस्ति सत्यं चैवानृतं च ततः सत्यं देवा अनृतं मनुष्या अग्नेरु वा एतद्रेतो यद्धिरण्यꣳ सत्येनाꣳशूनुपस्पृशानीति सत्येन सोमं पराहणानीति तस्मादस्याꣳ हिरण्यं बध्नीते ॥ १ ॥

अथ ग्रावाणमादत्ते स यं वाव प्रथममादत्ते स एवोपाꣳशुसवनस्ते वा एतेऽश्ममया भवन्ति स यदेतेऽश्ममया भवन्ति दिवि वै सोमो देवो हि सोमो वृत्रो वै सोमस्तस्यैतच्छरीरं यद्गिरयो यदश्मानो घ्नन्त्यु वा एनमेतद्यदभिषुण्वन्ति तदेतेनैवैतं घ्नन्ति स्वेनैवैनं तच्छरीरेण समर्धयति कृत्स्नं करोति तथो अनेनस्यं भवति तस्माद्वा एतेऽश्ममया भवन्ति ॥ २ ॥

24. He returns (to the *Havirdhāna*) and the Hotṛ asks him "O Adhvaryu hast thou gained the waters?" Whereby he means to say 'have you obtained the waters'. He replies to him "Yes, they have yielded themselves"—whereby he means 'I have obtained them and they have yielded to me'.

25. If there is a residue (of *ghee*) left in the *Prakaraṇi* ladle sufficient for an oblation, let him offer that itself. If it is not sufficient (in quantity) for an oblation, let him take another four spoon-full of *ghee* and offer (saying) "Whatever mortal thou favourest in battles, whomsoever thou encourage in the race, the winneth unfailing strength, *Svāhā*!" Thus he offers with a prayer to Agni. Thereby he establishes the *Agniṣṭoma* (praise of Agni) in Agni itself. (Here he uses a chant) having the word *martya* (mortal) because the sacrifice is of the same measure as man (a mortal): It should be offered thus if it is *Agniṣṭoma*. If it is *Ukthya*, let him touch the enclosing stick in the middle—there are three enclosing sticks and three *Ukthya* recitations (one for each) and by means of them the sacrifice gets established there. If it be a *Ṣoḍaśī*, an *Atirātra* or a *Vājapeya*, let him neither make an oblation nor touch the enclosing sticks. By merely chanting the formula (*"Yamagne Pṛtsu* etc.") he should reach (the *Havirdhāna*). In this way, he should duly distinguish the form of sacrifice from one another.

26. The *Ekadhana* pots are always of uneven number-either three, or five or seven, or nine or eleven—thus uneven numbers. Now, two, two forms a productive pair and the one that remians over, (the odd one), that exceeds the wealth of the Yajamāna. That which exceeds the wealth of the Yajamāna. That is the one (common) property of all these (others) and because of that they are called *Ekadhana* (having one as common-property). (Third Brāhmaṇa Ends)

BRĀHMAṆA IV

1. Thereupon they sit down around the two *Adhiṣavaṇas* (pressing boards where *soma* is extracted). He (Adhvaryu) then ties a piece of gold in that (ring finger). Why he ties a gold piece on that finger two fold verily, is this, there is no third, namely truth and the untruth. Gods, forsooth, are the truth and men are untruth. This gold is Agni's seed. "With the truth, I will touch the stalks (of the Soma plant); With the truth, I will take hold of Soma"— (thus thinking) he ties a piece of gold on that (ring-finger).

2. He then takes a pressing stone. That one (stone) which he takes first is the one with which *Upāṁśu-grahas* is pressed out. Those (pressing stones) are of rock and these here are (also) of rock. Soma is in the sky because Soma is a god. Soma was *Vṛtra* and these rocks and these mountains were his body. They slay him when they press. They pound him with this same rock. Thus, with his own body they fashion him and make him complete. Thereby there is no sin involved. Therefore, these (pressing stones) are of rock.

तमादत्ते देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम् । आददे रावासीति सविता वै देवानां प्रसविता तस्मादाह देवस्य त्वा सवितुः प्रसव इत्यश्विनोर्बाहुभ्यामित्यश्विना उ वै देवानामध्वर्यू तयोरेवैतद्बाहुभ्यामादत्ते न स्वाभ्यां पूष्णो हस्ताभ्यामिति पूषा वै देवानां भागदुघोऽशनं पाणिभ्यामुपनिधाता तस्यैवैतद्धस्ताभ्यामादत्ते न स्वाभ्यां तन्न वा एतस्य मनुष्यो भर्ता वज्रो ह्येष तदेनं देवताभिरेवोद्यच्छति देवताभिर्बिभर्त्ति तथैनमेष वज्रो न हिनस्ति ॥ ३ ॥

रावासीति यदा वा एतेनाभिषुण्वन्त्यथाहुतिर्भवति यदाहुतिरथदक्षिणा तद्ध्येष उभयꣳ रासते तस्मादाह रावासीति गभीरमिममध्वरं कृधीति यज्ञो वा अध्वरो महान्तमिमं यज्ञं कुर्वित्येवैतदाहेन्द्राय सुषूतममितीन्द्रो यज्ञस्य देवता तस्मादाहेन्द्रायेति सुषूतममिति सुसुतममित्येवैतदाहोत्तमेन पविनेत्येष वा उत्तमः पविर्यत्सोमस्तस्मादाहोत्तमेन पविनेत्यूर्जस्वन्तं मधुमन्तं पयस्वन्तमिति रसवन्तमित्येवैतदाह नात्र तिरोहितमिवास्ति यदाहोर्जस्वन्तं मधुमन्तं पयस्वन्तमित्यथ वाचं यच्छति ॥ ४ ॥

देवा ह वै यज्ञं तन्वानाऽसुररक्षसानामासङ्गाद्बिभयांचक्रुस्ते होचुरसुररक्षसानामासङ्गाद्बिभ्यत उपाꣳशु यजामहा इति ते वाचमयच्छन्वाग्वै यज्ञस्त उपाꣳश्वयजन्त तथो वा एष एतद्वाचं यच्छति वाग्वै यज्ञः स उपाꣳशु यजते तस्माद्वाचं यच्छति ॥ ५ ॥

अथ निग्राभ्यासु यजमानं वाचयति निग्राभ्या स्थ देवश्रुतस्तर्पयत मा। मनो मे तर्पयत वाचं मे तर्पयत प्राणं मे तर्पयत चक्षुर्मे तर्पयत श्रोत्रं मे तर्पयत। आत्मानं मे तर्पयत प्रजां मे तर्पयत पशून्मे तर्पयत गणान्मे तर्पयत गणा मे मा वितृषन्निति रसो वा आपस्तमेवासामेतदाशास्ते सर्वं च म आत्मानं तर्पयतेति पशूꣳश्च मे तर्पयत गणाꣳश्च मे तर्पयत गणाश्च मे मा वितृषन्निति ॥ ६ ॥

अथोपाꣳशुसवानभिमिमीते स यदेतं मिमीते तस्माद्वियं मनुष्येषु मात्रा यत्कौष्ठो यत्कुम्भी येयं का च मनुष्येषु मात्रा व्यान उ ह वा अस्योपाꣳशुसवनः स विवस्वानादित्यो निदानेन घ्नन्त्यु वा एवमेतद्यदभिषुण्वन्ति तथा हात उदेति तथा संजीवति न हि स्वो व्यान आत्मानꣳ हिनस्ति तस्मादुपाꣳशुसवनमभिमिमीते ॥ ७ ॥

सोऽभिमिमीत इन्द्राय त्वा वसुमते रुद्रवत इतीन्द्रो यज्ञस्य देवता तस्मादाहेन्द्राय त्वेति वसुमते रुद्रवत इतीन्द्रमेवानु वसूꣳश्च रुद्राꣳश्चाभजतीन्द्राय त्वादित्यवत

3. He takes it (saying) "At the prompting of the divine Savitṛ, I take thee with the arms of the Aśvins, with the hands of Pūṣan, thou art a giver". For, Savitṛ is the prompter of gods; thus he takes it, prompted by Savitṛ. "With the arms of the Aśvins"— he says—the Aśvins are the priests of the gods and with their arms he thus takes it; not with his own. "With the hands of Pūṣan"—he says—Pūṣan is the distributor of shares to the gods,who serves food by his hands. So with his (Pūṣan's) hands he thus takes it, not with his own. Moreover, human being cannot bear it. It (stone) is indeed, a thunderbolt and he takes it by means of these deities (Savitṛ, Aśvins and Pūṣan). Thereby that thunderbolt does not injure him.

4. "Thou art a giver" (he says while taking it up) when they press with this (stone); then there is an oblation. When there is oblation, there is *dakṣinā* (giving of gift). It (stone) thus gives both (oblation and *dakṣinā*). So he says 'thou art giver'. "Make this Adhvara profound". Adhvara is the sacrifice. Thereby he only says 'make this sacrifice great'. "Well-got up for Indra" (he says). Indra is the god of the sacrifice, so he says 'for Indra'. (when he says) "Well-got up" he means well-produced. "By the most excellent bolt (thunder bolt or *vajra*, the weapon of Indra). This Soma is the most excellent bolt. Therefore he says 'by the most excellent bolt' "Rich in nutrition, rich in sweetness and rich in drink"— By this he only says 'the (Adhvara) is rich in sap'. There he restrains speech.

5. Once on a time, the gods, while performing sacrifice, were afraid of an attack from the Asura-Rakṣasas. They said "Let us sacrifice in a low voice since we are afraid of Asura-Rakṣasas' attacks". They controlled their speech. Speech is indeed sacrifice, so they sacrificed in a low voice. That is why (here) he restrains his speech.

6. He (Adhvaryu) then makes the Yajamāna mutter over the *Nigrābhyas* (waters) "Ye are the *Nigrābhyas* heard by the gods. Satisfy me satisfy my mind; satisfy my speech, satisfy my vital air; satisfy my ear, satisfy my soul, satisfy my off-spring, satisfy my cattle, satisfy my clans, satisfy my followers. Let us not be thirsty". For, water is sap. He only wishes that (sap) for all these. "Satisfy ye my whole self" that is what he means by saying "satisfy my cattle, satisfy my followers and let not my kinsmen suffer thirst".

7. He then metes out the *Upāṁśu savana* (He store used to press the *Upāṁśu-graha* Soma). Because he metes him out, therefore there is a measure in man (to mete out) just as (there is a measure) for a room or a vessel or what other measure unit there is among men. *Vyāna* (the pervading vital air) is (measure for) *Upāṁśu savana*. That (*Upāṁśu savana*) is in reality Āditya-Vivasvān (the Sun). While pressing him, (*soma*) they pounds him (*soma* creeper). Thereby he rises from hence and thus comes to life. His own *Vyāna* (the pervading vital air which is the measure for the stone that pounds him) does not harm his own self. Therefore he metes out the *Upāṁśu savana*.

8. He metes out (saying) "Thee for Indra, with the Vasus, With the Rudras"; for, Indra is the deity of the sacrifice; so he says 'Thee for Indra! By saying 'With

इतीन्द्रमेवान्वादित्यानाभजतीन्द्राय त्वाभिमातिघ्न इति सपत्नो वा अभिमातिरिन्द्राय त्वा सपत्नघ्न इत्येवैतदाहैष हास्योद्धारो यथा श्रेष्ठिन उद्धार एवꣳ हास्यैष उद्धारः श्येनाय त्वा सोमभृत इति तद्गायत्र्यै मिमीते सा यच्छ्येनो भूत्वा दिवः सोममाभरत्तेन गायत्री श्येनः सोमभृदग्नये त्वा रायस्पोषद इति तद्द्वितीयं गायत्र्यै मिमीतेऽग्निर्हि गायत्री सा यच्छ्येनो भूत्वा दिवः सोममाभरत्तेन गायत्री श्येनः सोमभृत्तेनो वा एनामेतद्वीर्येण द्वितीयमन्वाभजति स वै पञ्चकृत्वो मिमीते संवत्सरसंमितो यज्ञः पञ्चर्तवः संवत्सरस्य तं पञ्चभिराप्नोति तस्मात्पञ्चकृत्वो मिमीते ॥ ८ ॥

अथाभिमृशति यत्ते सोम दिवि ज्योतिर्यत्पृथिव्यां यदुरा अन्तरिक्षे । तेनास्मै यजमानायोरु राये कृध्यधि दात्रे वोच इति यत्र ह वा एषोऽग्रे देवानाꣳ हविर्बभूव तद्धेक्षांचक्रे मैव सर्वेणेवात्मना देवानाꣳ हविर्भूवमिति स तिस्रस्तनूरपनिदधे ॥ ९ ॥

तदु वै देवा अस्पृण्वत ता अस्यैतेनावारुन्धत स कृत्स्नो देवानाꣳ हविरभवत्तथो वा अस्यैष एतेनैता अवरुन्धे स कृत्स्नो देवानाꣳ हविर्भवति तस्मादेवमभिमृशति ॥ १० ॥

अथ निग्राभ्याभिरुपसृजति स यन्निग्राभ्यामिरुपसृजत्यापो ह वै वृत्रं जघ्नुस्तेनैतद्वीर्येण स्यन्दन्ते तस्मादेनाः स्यन्दमाना न किञ्चन प्रतिधारयति ता ह स्वमेव वशं चेरुः कस्मै नु वयं तिष्ठेमहीति याभिरस्माभिर्वृत्रो हत इति सर्वमु वा इदामिन्द्राय तस्थानमास[1] ता हेन्द्र उपमन्त्रयांचक्रे सर्वं वा इदं मह्यं तस्थानमिति तिष्ठध्वमेव मह्यमिति ता होचुः किमस्माकं ततः स्यादिति ॥ ११ ॥

स होवाच प्रथमभक्ष एव वः सोमस्य राज्ञ इति तथेति तस्मा अतिष्ठन्त तास्तस्थाना उपावृत्ता उरसि न्यगृह्णीतेन्द्रो वै यजमानस्तथो वा एतस्मा एतास्तिष्ठन्ते तास्तस्थाना उपावृत्ता उरसि निगृह्णीते स यदेना उरसि निगृह्णीते तस्मान्निग्राभ्या नाम स यदाभिरेतत्प्रथमतः सोमꣳ राजानमुपसृजत्येष आसां प्रथमभक्षः सोमस्य राज्ञः ॥ १२ ॥

स उपसृजति श्वात्रा स्थ वृत्रतुर इत्येताभिर्हि वृत्रो हतो राधोगूर्ता अमृतस्य पत्नीरित्यमृतꣳ ह्यापस्ता देवीर्देवत्रेमं यज्ञं नयतेति ता देव्यो देवत्रेमं यज्ञं धत्तेत्येवैतदाहोपहूताः

१. तत्स्थानं V 1, My

the Vasus, with the Rudras', he assigns a share to the Vasus and Rudras along with Indra. "Thee for Indra with the Ādityas", whereby he assigns a share to the Ādityas along with Indra. "Thee for Indra, the slayer of the foes", a foe is an enemy. He means to say "Thee for Indra the vanquisher of enemy". This is a special share of his (Indra) just as there is a special share for a chief. So is the special share for him (Indra). "Thee for the Soma-bearing falcon". This he offers to Gāyatrī. She (Gāyatrī), as a falcon, fetched Soma from heaven and hence Gāyatrī is called the Soma-bearing falcon. "Thee for Agni, the bestower of growing wealth"—(so saying) he metes out for the second time to Gāyatrī. Agni is Gāyatrī; since she as a falcon fetched Soma from heaven, Gāyatrī is Soma-bearing falcon. Hence for that prowess of hers, he metes out a second share. He thus metes out five times, for the sacrifice is of the same measure as the year and the year has five seasons, which he obtains by five times (meeting out). So he metes out five times.

9. He touches it (saying) "What light of thine there is in the heaven, O Soma, what on earth, and what is in the wide air, therewith make wide room for this Yajamāna, for his prosperity; speak thou for the giver". When he (Soma) for the first time became the *havis* of the gods, he thought "I must not in my entirety become the *havis* of the gods". Accordingly he deposited three of his bodies aside.

10. That the gods knew. They with this (touching with this particular chant) arrested (those three bodies). Thereby (the Soma) in his entirety became the *havis* of the gods. So he touches it in this manner.

11. He then pours *Nigrābhya* water on it. Now, why he pours *Nigrābhya* water is this! Waters, forsooth, slew *Vṛtra* and by virtue of that prowess of theirs, they now flow. Wherefore nothing whatsoever can check them when they flow; they flowed according to their own free will (thinking) "To whom should we submit (stop); we by whom Vṛtra was slain". Now all this (universe) whatsoever there is, had submitted to Indra. So Indra told them (waters) "All this (universe) has surrendered to me, submit ye also to me". They asked "What shall be then (reward) for us".

12. He (Indra) said "The first draught of King Soma shall be yours". They said 'yes'. Therefore they submitted (to him). Those which submitted, Indra drew (*Ni-graha*) them to his chest. The Yajamāna is Indra indeed. That is why they (waters) are submitted to him. Those that submit, he draws to his chest. Since he draws them to his chest (*Ni-gṛṇhīte*) they are called *Nigrābhyas* and this is their first draught of king Soma; in that he pours *Nigrābhya* waters thereon.

13. He pours it (saying) "Ye are great, the subduers of *Vṛtra*"- The waters are indeed propitious. So he says "Ye are great" (he says) "Subduers of *Vṛtra*" because, it is by them that *Vṛtra* was killed. "Ye augmenters of wealth and wives of the immortal (Soma)" for, the waters are immortal. "Ye goddesses, render this sacrifice fit for gods". There is nothing obscure in this. "Invited, ye drink Soma"—Thus

सोमस्य पिबतेति तदुपहूताः सोमस्य राज्ञः प्रथमभक्षं भक्षयन्त्येष आसां प्रथमभक्षः सोमस्य राज्ञः ॥ १३ ॥

अथ प्रहरन्मनसा ध्यायेदिदमहममुष्मै प्रहरामीति यं द्विष्याद्यो न्वा इमं मानुषं ब्राह्मणꣳ हन्ति तं न्वेव परिचक्षतेऽथ किं य एतꣳ हनाद्देवो ह्येष तथाह तस्य न जीवातुरस्ति यस्मै तथा करोति तथो अनेनस्यं भवत्युतो ब्राह्मणो न हिनस्ति तृणाय वा प्रहरामि पाप्मने वेति ध्यायेत्तथो अनेनस्यं भवति ॥ १४ ॥

स उद्यच्छति मा भेर्मा संविक्था इति मा भैषीर्मा संविक्था अमुष्मा अहं प्रहरामि न तुभ्यमित्येवैतदाहोर्जं धत्स्वेति रसं धत्स्वेत्येवैतदाह धिषणे वीड्वी सती वीळयेथामूर्जं दधाथामितीमे एवैतत्फलके आहुरिति हैक आहुस्तदु किमाद्रियेत यदप्येते भिद्येयातामेवेमे हैव द्यावापृथिव्यावेतस्माद्वज्रादुद्यतात्सꣳ रेजेते ताभ्यामेवैनमेतच्छमयत्यूर्जं दधाथामिति रसं दधाथामित्येवैतदाहाथ त्रिरभिषुणोति त्रिः संभरति चतुर्निग्राभमुपैति तद्दश दशाक्षरा वै विराड्विराळु वै यज्ञो विराजमेवैतद्यज्ञमभिसंपादयति ॥ १५ ॥

अथ निग्राभमुपैति स यन्निग्राभमुपैति[२] यत्र ह वा एषोऽग्रे देवानाꣳ हविर्बभूव तद्ध दिशोऽभिदध्यावाभिर्दिग्भिर्मिथुनेन प्रियेण धाम्ना सꣳस्पृशेयेति तमेतद्देवा आभिर्दिग्भिर्मिथुनेन प्रियेण धाम्ना सꣳस्पर्शयन्यन्निग्राभमुपायꣳस्तथो वा एनमेष एतदाभिर्दिग्भिर्मिथुनेन प्रियेण धाम्ना सꣳस्पर्शयति यन्निग्राभमुपैति तस्मान्निग्राभमुपैति ॥ १६ ॥

स उपैति प्रागपागुदगधराक्सर्वतस्त्वा दिश आधावन्तु। अम्ब निष्परसमरीर्विदामिति योषा वा अम्बा योषा वै दिशस्तदेनमाभिर्दिग्भिर्मिथुनेन प्रियेण धाम्ना सꣳस्पर्शयति समरीर्विदामिति प्रजा वा अर्यस्तस्माद्विमाः प्रजा अपि विदूरमिव सत्यः स्वमेव[३] विद्रते ॥ १७ ॥

अथ यत्सोमो नाम यत्र ह वा एषोऽग्रे देवानाꣳ हविर्बभूव सा यास्य जुष्टतमा तनूरास तामुपनिदध[४] तदु वै देवा अस्पृण्वत ते होचुरुपैवैतां प्रवृहस्वेति सहैव न एतया हविरेधीति

२. यं निग्राभं TE
३. समेव Ca
४. तामपनिदधे Ca

invited they drink the first draught of king Soma. This first draught of King Soma is theirs (waters')

14. While striking (the *soma* plant) let him think in his mind. "I struck him who hates me or who strikes at the human Brāhmaṇa". He only condemns him (the enemy). How can he strike the (Soma) who is indeed god? They say that he (who is struck) will have no life, so (by thinking as said above) the act of striking, ceases to be sinful. If not so, a Brāhmaṇa will not hurt thinking 'I shall not incur even a shred of sin by striking (somebody)'. So he should think in that way (that he is striking only a wicked enemy). Then he has no sin.

15. He strikes at him (saying) "Fear not, tremble not" (he says) "Don't get frightened and do not tremble", " I am striking him (whom I hate) and not you". "Take thou strength", whereby he means 'Take sap'. "Take thou strength" whereby he means 'Take sap'. "Both ye bowls that are firm, be steady and take strength". Some say 'It is addressed to those two pressing boards. Is it to be minded (as a big thing), even if these wooden planks are to break? These two, namely the heaven and earth indeed, are the two that tremble for fear of that raised thunderbolt. Hereby he now only assuages those two (heaven and earth). "May they have energy; may they have sap"—this is what he means. Thrice he presses, thrice he gathers together; four times he adds *Nigrābha* waters. Thus it makes ten. The Virāḍ metre has ten syllables; *Virāḍ* is the sacrifice. He thus completes the sacrifice which is *Virāḍ*.

16. He now adds *Nigrābha* water. Why he adds *Nigrābha* water is this—Now when he (Soma) first became the *havis* for the gods, he set his heart on those (four) regions, thinking "Could I but consort with those regions as my mate, my loved resort". By adding the *Nigrābha,* the gods then made him consort with the regions as his mate, his loved resort. In like manner does this one (Yajamāna) now, adding the *Nigārābha,* makes him (Soma) consort with those regions as his mate, his loved resort.

17. He adds (*Nigrābha* saying) "From east, from west, from north, from south-from every side, may the regions resort to thee", "O mother, satisfy (him); may the noble meet together". A mother (*Ambā*) is a woman and the regions (*Diśah*) are women; therefore he makes him (Soma) consort with the regions as his mate, his loved resort. (By saying) "May the good progeny come together". The offspring are the good progeny. Therefore these offspring though. Situated far off (from each ohter) live in harmony.

18. Now as to why he is called Soma. When he first became the *havis* for the gods, he kept aside his most pleasing form. The gods noticed it. They said "Take that too with you. Along with that (concealed form) thou shalt be our *havis*". He drew

तां पश्चेवोपावृहत[5] सो वै म एषेति स यदब्रवीत्सो वै म एषेति तस्मात्सोमो नाम ॥ १८ ॥

अथ यद्यज्ञो नाम घ्नन्त्यु वा एनमेतद्यदभिषुण्वन्ति तं वै तज्जनयति यदेनं तन्वते य वै तज्जायते यत्तायमानस्तस्माद्यज्ञो[6] नाम यज्ञो ह वै नामैतद्यद्यज्ञ[7] इत्याहुः ॥ १९ ॥

स हन्यमान एतां वाचमुवाद त्वमङ्ग प्रशंसिषो देवः शविष्ठ मर्त्यम्। न त्वदन्यो मघवन्नस्ति मर्डितेन्द्र ब्रवीमि ते वच इति ॥ २० ॥

हन्यमानो हैतां वाचमुवाद[8] मर्त्यो[9] भवन्स्त्वमेवेतो जनयतासि न त्वदन्य इतीन्द्रमथ निग्राभ्याभ्यो ग्रहान्विगृह्णते स यन्निग्राभ्याभ्यो ग्रहान्विगृह्णत आपो ह वै वृत्रं जघ्नुस्तेनैतद्वीर्येण स्यन्दन्ते तस्मादेनाः स्यन्दमाना न किञ्चन प्रतिधारयति स्यन्दमानानामु वै वसतीवरीर्गृह्णाति वसतीवरीभ्यो निग्राभ्या निग्राभ्याभ्यो ग्रहान्विगृह्णते वीर्याद्धोतृचमसाद्योषा वा ऋग्घोता योषाया वा इमाः प्रजाः प्रजायन्ते तदेना योषाया एवर्चो वीर्याद्धोतृचमसाद्विगृह्णते तत एनाः प्रजनयन्ति तस्मान्निग्राभ्याभ्यो ग्रहान्विगृह्णते ॥ २१ ॥ इति चतुर्थं ब्राह्मणम् ॥

॥ नवमोऽध्यायः समाप्तः॥

॥ इत्यध्वरकाण्डः समाप्तः ॥

५. पश्येवोप TE, V 1, My, T, both as alternate readings in C
६. द्यज्ञो C
७. नामैतद्यज्ञ TE
८. उवाच TE
९. मर्त्योभवः Ca

it to him even from afar (saying) "That is verily my own (*sva me*). Since he said "*Sva-me eṣah*" it is called Soma.

19. Then as to why the name *Yajña*—Now when they press him they actually strike him. That makes him to come into being. When they spread him, it is thereby borne. He is borne moving (in the process of spreading) *Yan Jayati*. Hence *Yañja*, they say is the same as *Yajña*.

20. While being beaten, he (Soma) uttered this statement "Verily thou O god, shalt extol the mortal O most mighty. There is none else like you as giver of joy. O Lord, unto thee do I speak this word, O Indra".

21. While being beaten, he becoming a mortal, uttered this statement 'Thou alone will be my generator and none other than thee' to Indra. From *Nigrābhya* waters, they collect the several *Grahas* (cups of libations of *soma*). As to why they collect the *grahas* from the *Nigrābhya* waters is this. It was the waters which slew Vṛtra and by virtue of that prowess, they flow and nothing withholds it from flowing. The *Vasatīvaris* are collected from the flowing (waters). From the *Vasatīvaris*, (they collect) *Nigrābhyas*; from the *Nigrābhyas* (they collect) the *Grahas* which (in turn) have the vitality (brought into them) from the Hotṛ's cup. The Hotṛ the *Ṛk* is a woman. From woman all these creatures are born. So they are collected from the woman, the *Ṛk*, in whom vitality is brought from the Hotṛ's cup. And therefrom these (*Grahas*) are produced. So it is from *Nigrābhyas*, the *Grahas* are collected. (Fourth Brāhmaṇa Ends)

(Chapter Nine Ends)

ADHVARA KĀṆḌA ENDS

ग्रहकाण्डम्

प्रथमोऽध्यायः

प्रथमं ब्राह्मणम्

प्राणो ह वा अस्योपांशुर्व्यान उपांशुसवन उदानो ऽन्तर्यामोऽथ यदुपांशुर्नामांशुर्ह वै नाम ग्रहः स प्रजापतिस्तस्यैष प्राणः स यदंशोः प्राणस्तस्मादुपांशुर्नाम ॥१॥

तं वै बहिष्पवित्राद्गृह्णाति पराञ्चमेवास्मिंस्तत्प्राणं दधाति तस्मादयं पराङ् प्राणो निरर्दति तं वा अंशुभिः पवयति पूतोऽसदिति षड्भिः पवयति षड्वा ऋतव ऋतुभिरेवैनं तत्पवयति ॥२॥

तदाहुर्यदंशुभिरुपांशुं पवयतीति सर्वे सोमाः पवित्रपूता अथ केनैतानंशून्पुनाति केनास्यै ते पूता भवन्तीति ॥३॥

तान्पुनरप्यर्जति[१] यत्ते सोमा दाभ्यं नाम जागृवि तस्मै ते सोम सोमाय स्वाहेत्येतेन है तान्त्स्वाहाकारेण पुनात्येतेनास्यैते पूता भवन्ति तस्माद्वेवमेतान्पुनरप्यर्ज[२]ति स वा एष सर्वमेव ग्रहः सर्वेषां ह्येष सवनानां रूपं क्रियते ॥४॥

देवा उ ह वै यज्ञं तन्वाना असुररक्षसानामासङ्गाद्विभयांचक्रुस्ते होचुर-सुररक्षसानामासङ्गाद्बिभ्यतो हन्त प्रातस्सवन एवेति सर्वं यज्ञंसंस्थापयामेति तथा यदि नोऽसुररक्षसान्यासजेयुरिति संस्थित एव नो यज्ञः स्यादिति तमेतस्मिन्नेव प्रथमे ग्रहे यजुष्टः सर्वं यज्ञं समस्थापयन्प्रथमे स्तोत्रे सामतः प्रथमे शस्त्र ऋक्तस्तेन संस्थितेनात ऊर्ध्वेनाचरंस्तदप्येतर्हि तथैव क्रियते ॥५॥

सोऽष्टौ कृत्वोऽभिषुणोत्यष्टाक्षरा गायत्री गायत्रं प्रातस्सवनं तत्प्रातस्सवनस्य रूपं क्रियते ॥६॥

१. तान्पुनरप्यर्जयति V 1, My

२. Same as above

GRAHA KĀṆḌA

Chapter One

BRĀHMAṆA I

1. The *Upāṁśu* (*graha*) (the wooden ladle filled with the first-pressed *soma*-juice) is the *prāṇa* of the sacrifice; the *Upāṁśu-savana* (the pressing stone) is the *Vyāna*, and the *Antaryāma graha* (the container of *soma* known as *Antaryāma*) is the *Udāna*. Now why it is called *Upāṁśu* is because, there is a *Graha* called *aṁśu* which is *Prajāpati* and his *prāṇa* is this *graha*; and because it is his *prāṇa*, it is called *Upāṁśu*.

2. This (*graha*) he draws without a strainer, whereby he puts the *prāṇa* into him as if from the outside and thus, the forward-tending *prāṇa* of his, flows forth from him. He purifies it with sprigs (small stalks of *soma* plant already pressed) of Soma, thinking "it shall be pure". He purifies with six sprigs since the seasons are six— that means he purifies it with the seasons.

3. As to this, they say "When he purifies the *Upāṁśu graha* with the *aṁśus* (sprigs), as all other Soma draughts are (already) purified by means of the strainer (*pavitra*), then whereby these *aṁśus* are purified and how do they (by this process) become purified (further) ?

4. He puts those (sprigs) again (on the unpressed *soma* plant, saying) "That inviolable and awakened name of yours, O Soma, to that *Soma-svāhā*". Thus by uttering *svāhā*, he purifies these (sprigs). Thereby they get purified. That is why they are again put on (the unpressed *soma* plants). This applies to all *grahas* because this *graha* means everything, for it is the process of all pressings.

5. Now, once the gods, while performing sacrifice, became scared of an attack by Asura Rakṣasās. They said, "Let us, in the morning worship itself, establish the entire sacrifice, if the Asura-Rakṣasās should thereafter attack us, our sacrifice (by that time) would have been established". (Accordingly) in this first *graha* itself, they established the complete sacrifice by means of the chants; and at the first praise (*stotra*) by means of the *Saman*; at the first invocation (*śāstra*) by means of the *Ṛk* with that sacrifice thus completely established, they subsequently adopted that (procedure). Here, this sacrifice also (gets established) in the same way.

6. He presses (the *soma*) eight times; for, Gāyatrī has eight syllables. The morning *Savana* belongs to Gāyatrī. Thus this is made to be the morning worship.

स गृह्णाति वाचस्पतये पवस्व वृष्णो अꣳशुभ्यां गभस्तिपूत इति प्राणो वै वाचस्पतिः प्राणो वा एष ग्रहस्तस्मादाह वाचस्पतये पवस्वेति वृष्णो अꣳशुभ्यामिति सोमाꣳशुभ्याꣳह्येनं पवयति गभस्तिपूत इति पाणी वै गभस्ती पाणिभ्याꣳह्येनं पवयति ॥७॥

अथैकादशकृत्वोऽभिषुणोत्येकादशाक्षरा वै त्रिष्टुप्त्रैष्टुभं माध्यन्दिनꣳ सवनं तन्माध्यन्दिनꣳ सवनं क्रियते ॥८॥

स गृह्णाति देवो देवेभ्यः पवस्व येषां भागोऽसीति देवो ह्येष एतद्देवेभ्यः पवते येषां भागोऽसीति तेषाꣳहि भागः ॥९॥

अथ द्वादशकृत्वोऽभिषुणोति द्वादशाक्षरा जगती जागतं तृतीयसवनं तत्तृतीयसवनस्य रूपं क्रियते ॥१०॥

स गृह्णाति मधुमती र्न इषस्कृधीति रसमेवास्मिꣳस्तद्दधाति स्वदयत्येवैनं तत्तस्मादेष हतो न पूयति यं वै क[3]श्चान्यं घ्नन्ति सर्व एव स पूयत्यथ यदेनं जुहोति तदेनꣳ सꣳस्थापयति ॥११॥

तदाहुरष्टावष्टौ कृत्व इति ब्रह्मवर्चसकामस्याभिषुणुयादित्यष्टाक्षरा वै गायत्री ब्रह्म वै गायत्री ब्रह्मवर्चसी हैव भवति यस्याष्टावष्टौ कृत्वोऽभिषुण्वन्तीति ॥१२॥

तद्वेव चतुर्विꣳशतिं कृत्वोऽभिषुतं भवति चतुर्विꣳशतिर्वा अर्धमासाः संवत्सरस्य संवत्सरो यज्ञः प्रजापतिस्तद्वेव यज्ञꣳ सꣳस्थापयति तद्यज्ञस्य सꣳस्थामश्नुते पञ्च पञ्चकृत्वः पशुकामस्याभिषुणुयादित्याहुः पाङ्क्ता वै पशवः पशुमान्हैव भवति यस्य पञ्च पञ्चकृत्वोऽभिषुण्वन्तीति पाङ्क्तो वै यज्ञस्तद्वेव यज्ञꣳ सꣳस्थापयति तद्यज्ञस्य सꣳस्थामश्नुते सैषा मीमाꣳसैवेतरं त्वेव क्रियते ॥१३॥

तं परिमार्ष्टि नेद्व्यवश्च्यो[4]तादिति तं न सादयति प्राणो ह्यस्यैष तस्मादयमसन्नः प्राणः सञ्चरति यदि त्वभिचरेत्सादयेदेनमिदमहममुष्य प्राणꣳ सादयामीति तथाह तस्य न

३. किश्चान्यं TE, V 2, P1
४. नेद्व्यवश्चोतादिति Ca

7. He draws (the *soma* juice got out of the first pressing) (saying) "Grow thou pure, for Vācaspati, purified by the hands with the sprigs of the bull". Vācaspati is the *prāṇa* and the *Upāṁśu graha* is (also) *prāṇa.* Hence he says "Grow thou pure for Vācaspati purified by the hands with the sprigs of the bull". For, he purifies it with the sprigs of Soma. 'Purified by the hands (*Gabhastipūta*)' he says; for, the hands are the *Gabhasti.* It is by the hands he is purified.

8. He then presses (*soma* plant) eleven times; for, the Triṣṭubh metre has eleven syllables. The noon-worship (*Mādhyandina Savana*) belongs to Triṣṭhubh. Thus the mid-day *Savana* is made.

9. He draws (the *soma* juice for the mid-day *Savana*) (saying) "Grow thou pure, a god for the gods whose portion thou art"— for, he (Soma) is indeed a god. "You become pure for those gods for whom you are a portion"— (This is what he means).

10. He then presses (the *soma* plant) twelve times, for the Jagatī metre has twelve syllables and the evening worship (*Sāyam Savana*) belongs to Jagatī. Thus (by the third time pressing) the *Sāyam Savana* is made.

11. He draws the Soma (saying) "Make thou, our draughts sweet"; whereby he imbues *rasa* (sap) into him (Soma) thus renders him relishable. Hence when beaten (slain) he does not get putrified. If any body else were to be beaten (slain) he becomes putrified. And when he offers (that *graha*) he thereby establishes him (sacrifice).

12. They say 'thou who desire to have spiritual lustre (*Brahma varcasa*) should press eight times at each occasion; for the Gāyatrī consists of eight syllables and Gāyatrī is indeed, Brahman and he thereby gets endowed with brahminical lustre.

13. This amounts to pressing twenty-four times (eight times thrice). Now there are twenty-four half-months in a year and the year is sacrifice, the Prajāpati. Thereby the sacrifice gets established. "By one who desires for cattle (*Paśu kāma*), it should be pressed five times at each (of the three) occasions"— so they say. The cattle has five parts. So he does become possessed of cattles, by pressing five times on each occasion. The sacrifice (also) has five limbs. That surely establishes the sacrifice. The sacrifice attains the status of being well-established. This, however, is a speculation. The other (method) is what is practised.

14. He wipes (the vessel) all around to see that nothing (of the *soma* juice) trickles down. He does not deposit it, for this is his *prāṇa.* Thereby this *prāṇa* flows continuously. Should he however, exorcize (cause harm to some enemy), he may hold on to the vessel and offer (the trickled *soma* which has been wiped) (saying) "I put thee down; the *prāṇa* of so and so (enemy)". Thus the person against whom he is (exorcising) will have no life (will die). Since he does not put back that trickled *soma* into the vessel (but uses it for *Ābhicāra*), the Yajamāna and the Adhvaryu continue to live. Then he covers the vessel itself (saying) "I am blocking the life of

जीवातुरस्ति यस्मै तथा करोत्यथ यत्सादयित्वा नान्वर्जति[5] तेनो अध्वर्युश्च यजमानश्च जीवतोऽथो अपिदध्यादिदमहममुष्य प्राणमपिदधामीति तथा ह न मोहयति यन्न सादयति तथो तस्य न जीवनमस्ति यस्मै तथा करोत्येषोऽत्र मेनिः ॥१४॥

अथान्तरेवासीनः स्वाहाकरोति स यदन्तरासीनः स्वाहाकरोत्येतस्माद्ध वै देवा बिभयांचक्रुर्यन्न इमं ग्रहमन्तरा नाष्ट्रा रक्षाꣳसि न हन्युरिति तमेतदन्तरेवासीनाः स्वाहाकारेणाजुहवुस्तꣳहुतमेव सन्तमग्नावजुहवुस्तथो वा एनमेष एतदन्तरेवासीनः स्वाहाकारेण जुहोति तꣳ हुतमेव सन्तमग्नौ जुहोति तस्मादन्तरेवासीनः स्वाहाकरोति ॥१५॥

उर्वन्तरिक्षमन्वेमीति प्रैत्यन्तरिक्षं वा अनु रक्षश्चरति यथायं पुरुषोऽमूल उभयतः परिच्छिन्नो ब्रह्मणैवैतदभयमनाष्ट्रमन्तरिक्षं कुरुत उपनिष्क्रम्य होष्यन्वरं वृणीत इदं मेऽस्त्वथ होष्यामीति क्षिप्रꣳह वा एतस्य ग्रहस्य देवा होमं प्रेप्सन्ति तस्मै ह तं वरꣳसमर्धयन्ति यं वरं वृणीते क्षिप्रन्नो जुहवदिति ॥१६॥

स जुहोति स्वांकृतोऽसि विश्वेभ्य इन्द्रियेभ्यो दिव्येभ्यः पार्थिवेभ्य इति प्राणो वा एष ग्रहो ऽयमु वै प्राणो योऽयं पवते स्वयं वा एष कृतः स्वयं जातो न ह्येतस्यान्यः कर्तास्ति न जनयिता तस्मादाह स्वांकृतोऽसीति विश्वेभ्य इन्द्रियेभ्यो दिव्येभ्यः पार्थिवेभ्य इति सर्वाभ्यो ह्येष आभ्यः प्रजाभ्यो जातो मनस्त्वाष्ट्विति प्रजापतिर्वै मनः प्रजापतिस्त्वाश्नुतामित्येवैतदाह स्वाहा त्वा स्वभवः सूर्यायेत्यवरꣳ स्वाहाकारं करोति परां देवताम् ॥१७॥

एतस्मिन्वा एतन्मण्डलेऽहौषीद्य एष तपति सर्वमु वा एष ग्रहस्तत्सर्वस्मादेवैतदस्मादेनमुत्तरं करोति य एषोऽस्मात्सर्वस्मादुत्तरो यद्धावरां देवतां कुर्यात्परꣳ स्वाहाकारमन्यद्धैतस्मादुत्तरं कुर्यात्तस्मादवरꣳ स्वाहाकारं[6] करोति परां देवताम् ॥१८॥

अथोर्ध्वमुन्मार्ष्टि पराञ्चꣳह्येवास्मिꣳस्तत्प्राणं दधात्यथोत्तानेन पाणिना परिधिमुपस्पृशति पराञ्चꣳह्यस्मिꣳ स्तत्प्राणं दधाति देवेभ्यस्त्वा मरीचिपेभ्य इति ॥१९॥

५. नान्वर्जयति V 1, My

६. See notes

the enemy". So by not wiping it (trickled *soma*) into the vessel, he is not deluded. Because (due to that) the life of the enemy whom he wants to harm is endangered.

15. While sitting inside (the *Havirdhāna*) he utters *'Svāhā'*. He utters *Svāhā* while seated inside because, the gods were afraid lest the Asura-Rakṣasās should destroy this *graha* before it is offered. Thus by uttering *'Svāhā'* (even) while sitting inside (the *Havirdhāna*), they (in effect) have offered it and what is (symbolically offered) they afterwards offer in the fire (formally). That is why he offers him (*soma*) with the uttering of *Svāhā* even while sitting inside. That which is (already) offered is offered into the fire (later). That is why he utters *Svāhā*, sitting inside.

16. "I walk along the wide aerial region", (so saying) he walks. For, it is along the aerial region that the Rakṣasās move, just like this man, rootless and unguarded on both sides. With that Brāhmaṇa (Vedic *mantra*), he renders the aerial region free from danger and fearless. Having come out (of the *Havirdhāna*) and while offering (the *soma*), he may ask for a boon. "Let such and such boon accrue to me. I am offering (this oblation)". For, the gods, forsooth are eager (in a hurry) to obtain the offering of that *graha*. So they grant him that boon which he asks for, thinking "Let him quickly make the offering".

17. He offers (saying) "Self-made thou art for all powers, both divine and earthly". This *graha* is the *prāṇa* (of the sacrifice) which blows yonder. He is made by himself; he is self-born and there is no other maker or creator for him. So he says "You are self-made". "For all powers, both divine and earthly"— for it is born for all these creatures. "May the mind obtain thee"—Prajāpati is indeed, the mind. So he says "May Prajāpati obtain thee". '*Svāhā*-thee O well-born for Sūrya"—thus he utters the second *Svāhā*, (intended) for another deity.

18. For, in that orb which burns yonder, he has just offered this libation and the latter (Sun) is the All. Hence he makes that (Sun) the highest of the all. If he utters a second *Svāhākāra* for a lesser deity, that deity is raised above him (Sun). Therefore he utters another *Svāhākāra* and makes that deity supreme.

19. Then he wipes the (vessel) *graha* upwards, thereby he puts into him that *Prāṇa* which is outside. Then with the palm of his hand turned upwards, he rubs (the wiped off *soma*) on the enclosing stick (in the middle). Thereby he imbues that outward tending *prāṇa* into it (saying) "Thee to the gods who sip motes of light".

एतस्मिन्वा एतन्मण्डलेऽहौषीद्य एष तपत्येत उ वै देवा मरीचिपा यद्रश्मयस्तदेतान्प्रीणाति तथास्यैते प्रीता भवन्ति ॥२०॥

तं वा एतं मन्त्रेण जुहोति न वा एतस्यानुवाक्यामन्वाह न याज्यां तेनैषोऽनुवाक्यवाꣳश्च याज्यवाꣳश्च यदेनं मन्त्रेण जुहोत्यथ यद्यभिचरेद्यद्यस्यात्मनि वा वाससि वाꣳशुराश्लिष्टः स्यात्तं जुहुयाद्देवाꣳशो यस्मै त्वेळे। तत्सत्यमुपरिप्लुतामङ्क्ेन हतोऽसौ फळिति यथा वै हन्यमानानामुपश्रुत्य मुच्येतैवं वा एष एतन्मुच्यते यो ऽभिषूयमाणानाꣳ स्कन्दति तथा ह तेषां नापधावꣳश्चन मुच्यते येभ्यस्तथा करोत्येषोऽत्र मेनिः ॥२१॥

अथोत्तरार्धे सादयति प्राणाय त्वेति प्राणो ह्यस्यैष तद्वा आहुर्दक्षिणार्ध एव सादयेदिति दक्षिणाꣳह्यसौ दिशमन्वावर्तते योऽसौ तपतीति तदुत्तरार्ध एव सादयेन्न ह्यन्यैतस्मादुत्तराहुतिरस्त्यथोपाꣳशुसवनमादाय तन्त्र[7] दशाभिर्न पवित्रेणोपस्पृशति यथा प्रणिक्त एवꣳहि तत्स्याद्यदेनं दशाभिर्वोपस्पृशेत्पवित्रेण वा पाणिनैव प्रध्वꣳस्यानु निपातयति व्यानाय त्वेति व्यानो ह्यस्यैषः ॥२२॥ इति प्रथमं ब्राह्मणम्॥

द्वितीयं ब्राह्मणम्

प्राणो ह वा अस्योपाꣳशुर्व्यान उपाꣳशुसवन उदानोऽन्तर्यामोऽथ यदन्तर्यामो नाम यो वाव प्राणः स उदानः स उ एव व्यानस्तं वा अस्मिन्नदः पराञ्चं दधाति यदुपाꣳशुं गृह्णाति तम्वेवास्मिन्नेतत्प्रत्यञ्चं दधाति यदन्तर्यामं गृह्णाति तस्मादयमन्तरात्मन्नुदानो यतः स यदयमन्तरात्मन्नुदानो यतो यद्धैने[1] नेमाः प्रजा यतास्तस्मादन्तर्याम इत्याख्यायते ॥१॥

७. तं न Ca

१. यद्वैने TE, यद्धेने C, V 1

20. In that orb, where he made the offering and where this (Sun) burns; those rays are the gods who sip motes of light. It is these he thereby gratifies. Thus they get pleased with him.

21. He offers it with a *Yajus* formula; for he does not recite an invocatory *mantra (Anuvākya)* nor an offering prayer (*Yājya*). By that (*Yajus*) formula, he (the *graha*) becomes one endowed with an *Anuvākya* and a *Yājya* (the one *Yajus* itself makes good the absence of *Anuvākya* and *Yājya*). If he wishes to exorcise (harm an enemy), let him offer some sprigs (of *soma*) which may adhere to his body or to his garment, (saying) "O divine plant, let that be true wherefore I, pray thee; let so and so (my enemy) be struck down by destruction falling from above and get crushed". Just as a person escapes (from a crowd) on hearing that there some people are getting killed, this sprig (the thrashed bit of Soma plant) escapes from among those that are being thrashed. That is why, (by using that stray sprig in exorcising), the enemy even by running away does not escape (from death). This is the magical effect here.

22. Now he deposits it (that *graha*) on the northern side (of the *Khara*) (saying) "Thee for the *prāṇa*". For, this *graha* indeed is his (sacrifices) *prāṇa*. Alternatively they say that it should be placed on the southern side, on the place that yonder one (Sun) who burns is following that southern direction. (No); let him place it only on the northern side because there is no other offering superior to this. Then after taking the *upāṁśu savana* (the pressing stone) he touches it neither with the fringe nor with the straining cloth. (If he does so) it would amount to rinsing it in water if he touches it with the fringe or with the straining cloth. Only with his hand, he rubs (the drops of *soma*) off that (pressing stone) and then lays it down near (the *upāṁśu* cup) (saying) "Thee for the *vyāna*"; for, this (stone) is indeed the *vyāna* of the sacrifice. (First Brāhmaṇa Ends)

BRĀHMAṆA II

1. The *Upāṁśu (graha)* forsooth, is his *prāṇa*, the *upāṁśu savana* (pressing stone) is his *vyāna*; and the *Antaryāma (graha)* is his *udāna*. Now, why it is called *Antaryāma* is because that which is the *prāṇa* is also the *udāna* and the *vyāna*. Now, in drawing the *Upāṁśu graha*, he puts into him that *prāṇa* which tends away from him and in drawing the *antaryāma* he puts into him that *udāna* which tends towards him, when he gets confined within his self. So this *udāna* is confined within the inner self. Because this *udāna* is confined in its inner-self or because of it these creatures are (*yataḥ*) prevented (from getting lost) it is called *Antaryāma*.

तं वा अन्तः पवित्राद्गृह्णाति प्रत्यञ्चमेवास्मिंस्तदुदानं दधाति तद्वेवाप्युपांशुरन्तः पवित्राद्गृहीतो भवति समानं हि तद्यदुपांश्वन्तर्यामौ तथो सोऽन्येषु ग्रहेष्वनाक्षिद्भवति ॥२॥

अथ यद्राजानं पवित्रेण पवयन्ति सोमो ह वै राजा बृहस्पतिंस्वं पुरोहितं जिज्यौ[२] तस्मा उ ह पुनर्ददौ तां प्रायश्चित्तिं चक्रे[३] तस्मिन्पुनर्ददुः श्येनः पर्येव शिशिषे यदीन्नूनं ब्रह्माभिदधर्ष ज्यानाय स यदेव तदेनोऽकरोत्तदेवास्यैतत्पवित्रेण पवयन्ति स पूत एव[४] मेध्यो देवानांहविर्भवति तस्माद्वाव पवित्रेण सोमं पवयन्ति ॥३॥

अथ यदुपयामेन ग्रहान्गृह्णन्तीयं वा अदितिस्तस्या अदो हविः[५] प्रायणीयं भवत्यसावादित्यश्चरुस्तद्धैतत्पुरेव सुत्याया[६] भवति सो सुत्यायां देवेष्वपि त्वमीषेऽपि मे प्रसुतेऽस्त्विवति ॥४॥

ते होचुर्विभक्तो वा अयं यज्ञो देवानामिति त्वयैव ग्रहा गृह्यन्तां देवताभ्यो हूयन्तामिति तथेति होवाच तदियं वा उपयाम इयंहीदमाभ्यः प्रजाभ्योऽन्नाद्यमुपयच्छत्यनया हीदं सर्वमुपयतमनया तद्ग्रहा गृह्यन्ते स उ अस्याः प्रसुतेऽपि भागः ॥५॥

अथ यद्योनौ साद्यन्त इयं वा अस्य सर्वस्य योनिरस्या हीदंसर्वं प्रजायते रेत उ वा एतद्भूतंसोमं राजानमृत्विजो बिभ्रति यदु वा अयोनौ रेतः सिच्यते प्रैव तन्म्रियते तदेनमस्यां योनौ दधाति तस्माद्योनौ साद्यन्ते ॥६॥

स वा उदितेऽन्यतरमेतयोर्ग्रहयोर्जुहोत्यनुदितेऽन्यतरं प्राणोदानौ वा अस्यैतौ ग्रहौ स यदुदितेऽन्यतरं जुहोत्यनुदितेऽन्यतरं प्राणोदानयोर्व्याकृतये तस्मात्प्राणोदानौ समानमेव

२. जिग्यौ TE, My, H
३. कृत्वा Ca, V 1
४. एत C, V 1, see notes
५. हविष्प्रायणीयं TE
६. सुन्यायां TE

2. He draws it from inside the strainer; whereby he puts that *udāna* into him as one tending towards him. So much so, the *Upāṁśu* libation of his, happens to be drawn from inside the strainer cloth (i.e. from the pure Soma). The *Upāṁśu* and the *Antaryāma* are the same, since they are the *prāṇa* and *udāna*. And, thereby, moreover, that (vital air) of his comes unbroken in respect of the other *grahas*.

3. Now, as to why he purifies the king (Soma) by means of a strainer (*pavitra*)—when Soma, the king insulted his priest, Bṛhaspati (by abducting the later's wife) and later restored her to him, he (Bṛhaspati) got appeased. Even though he restored (her) to him, the sin of having thought of insulting a Brāhmaṇa remained in him (Soma, the Moon). That sin which he committed by intending to insult (that Brāhmaṇa), that sin is now expiated by the *pavitra*. So purified, he (Soma) becomes fit for sacrifice and food for the gods. Therefore they purify Soma with *pavitra*.

4. Now as to why they draw the *grahas* with the *upayāma* (earthern pot to keep Soma). This earth (forming the *upayāma* is Aditi. The *caru* (rice-pap) containing the *Prāyaṇīya Havis* (an oblation of that name) belongs to Aditi. So both these are earth. This *havis* is prepared before the *Sutyā* day (soon after the *dīkṣā*). This Aditi desired for a food other than the *caru* (i.e. *soma*) even on the *Sutyā* day along with the gods (and said) "Let me also have a share in the pressed *soma*".

5. They (gods) said "This sacrifice has already been aportioned among the deities. By means of thee let the *grahas* be carried and offered to the deities (by using you as the carrier)". She (earth) said "Yes". This is the *upayāma* (earthern vessel). By these (earthern vessels) food and drink are served to the creatures. By this (earth, shaped as pot) all these are brought. By means of this, the *grahas* are taken. That itself is her share in the pressed *soma*.

6. Then, as to why he deposits them in the womb is that this earth is the womb of everything. It is from her that these creatures are born. This Soma which has come into being, is the semen which the priests carry about. If the seed is caste in a place other than the womb, it becomes dead. So it is cast in the womb. It is deposited in the womb (of the *upayāma*).

7. One of these two *grahas*, he offers when the Sun has risen and the other before sun-rise. These two *grahas* are his *prāṇa* and *udāna*. His offering one after sun-rise and the other before sun-rise is to keep the *prāṇa* and *udāna* distinct from each other. That is why though the *prāṇa* and *udāna* are the same, they are differently called as *prāṇa* and *udāna*. Those two *grahas* are the day and night. His offering one after sun-rise and the other before sun-rise, is to keep the day and the night distinct from each other. If both were offered after the sun-rise, there would

सन्नानेवाख्यायते[७] प्राण इति चोदान इति चाहोरात्रे उ वा एतौ ग्रहौ स यदुदितेऽन्यतरं जुहोत्यनुदितेऽन्यतरमहोरात्रयोर्व्याकृतये यद्धोभावेवोदिते जुहुयादहरेव स्यान्न रात्रिर्यदुभावनुदिते रात्रिरेव स्यान्नाहस्तस्मादुदितेऽन्यतरं जुहोत्यनुदितेऽन्यतरम् ॥७॥

स वा अहः सन्तमुपांशुमनुदिते जुहोति तदह्नो रूपं रात्रौ दधाति तस्माद्धिदं रात्रौ तमसि सति निर्ज्ञायत इव किञ्चिदिव रात्रिंसन्तमन्तर्याममनुदिते[८] जुहोति तद्रात्रे रूपमहनि दधाति तस्मादसा उद्यन्नेवेमाः प्रजा न प्रदहति तेनेमाः प्रजा अमुष्मात्राताः ॥८॥

अथ वा अतो गृह्णात्येवोपयामगृहीतोऽस्यन्तर्यच्छ मघवन्पाहि सोममित्युक्त उपयामस्य बन्धुर्मघवन्नितीन्द्रो वै मघवानिन्द्रो यज्ञस्य देवता तस्मादाह मघवन्निति पाहि सोममिति गोपाय सोममित्येवैतदाहोरुष्य राय इति पशवो वै रायो गोपाय पशूनित्येवैतदाह वेषो यजस्वेति प्रजा वा इषः प्रजा एवैतद्यायजूकाः करोति ता इमाः प्रजा अर्चन्त्यो यजमाना आसतेऽन्तस्ते द्यावापृथिवी दधाम्यन्तर्दधाम्युर्वन्तरिक्षम्। सजूर्देवेभिरवरैः परैश्चेति तदस्य वैश्वदेवं वैश्वदेवो ह्ययमुदानो यदेनेनेमाः प्रजाः प्राणन्ति चोदनन्ति च तेन वैश्वदेवोऽन्तर्यामि मघवन्मादयस्वेतीन्द्रो वै मघवानिन्द्रो यज्ञस्य देवता तस्मादाह मघवन्मादयस्वेति स यदन्तरन्तरित्येतं गृह्णात्यन्तस्त्वात्मनि दधामीत्येवैतदाह ॥९॥

तं परिमार्ष्टि नेद्व्ययवश्च्योतादिति[९] त[१०]न्न सादयत्युदानो ह्यस्यैष तस्माद्व्ययमुदानोऽसन्नः सञ्चरति यदि तूपांशुंसादयेत्सादयेदेतं यदि तं न सादयेन्नैनं सादयेद्यदि तमपिदध्यादप्येनं दध्याद्यथा तं कुर्यादेवमेनं कुर्यात्तं तेनैव मन्त्रेण जुहुयाद्येनोपांशुं जुहोति समानंहि तद्यदुपांश्वन्तर्यामौ ॥१०॥

७. आख्यायेते Ca
८. अन्तर्याममुदिते Ca
९. नेद्व्ययवश्चोतादिति Ca
१०. तं न Ca

be only day and no night. If both were offered before the sun-rise, there would be only night and no day. Therefore he offers one after sun-rise and the other before sun-rise.

8. The *Upāṁśu* being the day, he offers it before sun-rise. Thus he gives the day's characteristic to the night. That is why even when there is darkness in the night, one is able to distinguish as it were, certain things. The *Antaryāma* being the night, he offers it after sun-rise. Thus he gives the night's characteristic to the day. That is why this Sun even when rising does not burn up these creatures. Thereby these creatures are saved from him.

9. He draws (the *Antaryāma graha*) therefrom (saying) "Thou art taken with a support. Restrain thou; O mighty (Indra), Guard Soma". The significance of the *Upayāma* has been told. "O mighty"—mighty indeed is Indra and Indra is the lord of the sacrifice. So he addresses 'O Mighty'. 'Guard the Soma' (he says). By this he only says, "Protect the Soma". (He says) "Preserve the riches". The cattle are the riches. 'Preserve the cattle', he thereby means to say. (He says) "Gain thee food in the sacrifice". Food means creatures. He thereby makes these creatures interested to sacrifice and these creatures go on invoking and sacrificing. "Inside you I lay the sky and the earth, into thee I lay the wide air; allied with the gods the lower and the higher". Thereby he makes this (*graha*) one belonging to all the gods, because by means of this, these creatures move about in the air breathing out and breathing in. Therefore it belongs to all the gods. "Delight thyself in the *Antaryāma*, O'Mighty One"-The mighty one is Indra and Indra is the leader of the sacrifice; wherefore he says 'O mighty one'. In this chant (by which he draws the *Antaryāma graha*) he repeatedly uses the word 'inside—inside' (*antar*) and it amounts to saying 'I place you within me' (i.e. he identifies the *graha* with his own self).

10. He wipes (the vessel) all round, lest (any *soma* juice) should spill down. He does not deposit it, for this is *udāna*; hence this *udāna* passes continuously. If he deposits the *upāṁśu* cup, let him also deposit this *antaryāma* cup and if he does not deposit that, this too he should not deposit. If he covers that (*upāṁśu* cup) (with his palm), let him cover this as well. Whatever he does (in respect) of that (*upāṁśu* cup) the same is to be done in the case of this (*antaryāma* cup). This has to be offered with the same *mantra* with which the *Upāṁśu* is offered. Both *Upāṁśu* and *Antaryāma* are the same.

तदु ह चरकाध्वर्यवोऽन्येन ततो मन्त्रेण जुह्वति येनो चोपाꣳशुं जुह्वति नानावीर्यौ प्राणोदानौ कुर्म इति वदन्तस्तदु तथा न कुर्यान्मोहयन्ति ह ते यजमानस्य प्राणोदानौ येऽन्येन ततो मन्त्रेण जुह्वत्यपीद्वा एनं तूष्णीमेव जुहुयाद्यद्ध्येवोपाꣳशुं मन्त्रेण जुहोति तदेवाप्येष मन्त्रेण हुतो भवति तदु किं तूष्णीं जुहुयात्तेनैव मन्त्रेण जुहुयाद्येनोपाꣳशुं जुहोति ॥११॥

स जुहोति स्वांकृतोऽसि विश्वेभ्य इन्द्रियेभ्यो दिव्येभ्यः पार्थिवेभ्यः मनस्त्वाष्टु स्वाहा त्वा स्वभवः सूर्यायेत्युक्तो यजुषो बन्धुः परागुन्माष्ट्युपाꣳशुꣳ हुत्वा पराञ्चꣳह्यस्मिꣳस्तत्प्राणं दधाति प्रत्यगत्रोपमृष्टे प्रत्यञ्चꣳ ह्यस्मिन्नत्रोदानं दधात्युत्तानेन पाणिना तत्र परिधिमुपस्पृशति पराञ्चꣳ ह्यस्मिꣳस्तत्प्राणं दधाति नीचात्र प्रत्यञ्चꣳह्यस्मिन्नत्रोदानं दधाति देवेभ्यस्त्वा मरीचिपेभ्य इति तस्योक्तो बन्धुः॥१२॥

तं दक्षिणार्धे सादयत्युदानाय त्वेत्युदानो ह्यस्यैष तान्त्सꣳस्पृष्टान्त्सादयेत्प्राणोदाना-वेवास्यैतत्सन्दधाति॥१३॥

ते वा एते सन्नाः शेरत आ तृतीयसवनात्तस्माद्धिमाः प्रजाः स्वपन्त्यथ यदेनाꣳस्तृतीयसवने प्रयुञ्जते तस्माद्धिमाः प्रजाः पुनः प्रबुद्ध्यन्ते ता इमाश्चराचरा यज्ञस्य ह्येवेदं विधामनु सर्वं वयो ह वा एतद्भूतो यज्ञो विधीयते तस्य पक्षावेवोपाꣳश्वन्तर्यामावात्मोपाꣳशुसवनः ॥१४॥

ते वा एते सन्नाः शेरतेऽनेजन्त आ तृतीयसवनात्तायते यज्ञ एति वै तद्यत्तायते तस्माद्वयाꣳस्यनायुवानानि पक्षाभ्यां पतन्त्यथ यदेनाꣳस्तृतीयसवने प्रयुञ्जते तस्माद्वायुवानानि पतन्तीयꣳह वा उपाꣳशुः प्राणो ह्युपाꣳशुः प्राणो हीयमिमाꣳहि प्राणं नु[११] यावज्जिहीतेऽसावेवान्तर्याम उदानोऽन्तर्याम उदानो ह्यसावमूꣳह्युदनन्नुपोज्जिहीतेऽन्तरिक्षमेवोपाꣳशुसवनो व्यानो ह्यन्तरिक्षं व्यान उपाꣳशुसवनः ॥१५॥ इति द्वितीयं ब्राह्मणम्॥

११. प्राणन्नुपावज्जिहीते TE, My, Ne , see notes

11. Now the priests of the Caraka school, offer this with a different *mantra*, saying 'let us make the *prāṇa* and *udāna* posses different vigours'. But, let him not do so. Because they would upset the *prāṇa* and the *udāna* of the Yajamāna, if they offer them with different *mantras*. He may as well offer it (*Antaryāma*), silently (without any *mantra*). As he offers *Upāṁśu* with a *mantra*, this (even if offered silently) is as good as offered with the same *mantra*. Or why he should offer silently? Let him offer with the same *mantra* with which the *Upāṁśu graha* is offered.

12. He offers (saying) "Self-made, thou art; for all prowess divine and earthly; may the mind obtain thee; *Svāhā*; thee, O well-born for Sūrya". The significance of this has been told. He wipes the cup clean downwards. After offering *upāṁśu* did he not wipe it upwards and thereby put the *prāṇa* into him as one tending away from him? Here (in the case of *Antaryāma*), he wipes it downwards and thereby puts the *udāna* into him as one tending towards him. He then rubs (the wiped off *soma*) upon the enclosing stick (in the middle) with his palm upturned. There (in *upāṁśu*) he puts the *prāṇa* which was tending away from him by rubbing towards the east. But here he does so towards the west because he puts *udāna* as one tending towards him. (He rubs) (saying) "Thee for the gods sipping motes of light". The significance of this has been told.

13. He then places (the *Antaryāma* cup) in the southern half (of the altar) (saying) "Thee for the *udāna*". For, this is indeed his *udāna*. He should place them (the *upāṁśu* and *antaryāma* cups) so as to touch one another, whereby he unites the *prāṇa* and the *udāna*.

14. They repose undisturbed till the third worship (*tṛtīya savana*). That is why these creatures sleep. Since these two *grahas* are (again) used in the third *savana*, these creatures wake up, both mobile and immobile. They follow this manner of the sacrifice. This sacrifice is being conceived as all the birds. Its two wings are *Upāṁśu* and *Antaryāma grahas*. The *upāṁśu savana* (the pressing stone) is the body (of the bird).

15. They (the two *grahas*) repose undisturbed until the third *savana*. The sacrifice spreads out. That which spreads out, does move. That is why the birds fly with their spread-out wings, unfolded. Because they (the two *grahas*) are (again) used in the third *savana*, these birds fly (back) drawing in their wings folded. This is the (nature of) the *upāṁśu*. *Upāṁśu* is indeed *prāṇa*. One breaths out the *prāṇas* on this (earth). This *Antaryāma*, is, indeed, yonder sky; for, this *udāna* of *Antaryāma*, is up-breathing and the *udāna*, one breaths, upwards to the sky. The *Upāṁśu savana* is *vyāna* and one who breaths through (in and out) breaths through the aerial region. (Second Brāhmaṇa Ends)

तृतीयं ब्राह्मणम्

वाग्घ वा अस्यैन्द्रवायव एतन्नु[१] यदध्यात्ममिन्द्रो ह वै यत्र वृत्राय वज्रं प्रजहार स हाबलीयान्मन्यमानो नास्तृषीति भीषा निलयां चक्रे स ह पराः परावतो[२] जगाम तदु हापि देवाः सह निलयां चक्रिरे ॥१॥

त उ होचुर्देवाः शश्वद्वै हतो वृत्र इत्यथेदं न्यलेष्महीति त ऊचुरिमं देवं योऽयं पवते त्वमिदं विद्धीति यद्ययंꣳहतो वा जीवति वा स यदि जीविष्यति त्वमाशिष्ठ[३]मात्मानं पुनः पर्याहरिष्यसीति ॥२॥

स होवाच किं मम ततो भविष्यतीति ते होचुः प्रथमवषट्कार एव ते सोमस्य राज्ञ इति तथेति स ह जगामेद्धतं वृत्रꣳ स ह पुनराजगाम ॥३॥

स होवाच हतो वृत्र इति यद्धते कुर्यात्तत[४]त्कुरुतेति तं देवा अभ्यसृज्यन्त यथा वित्तिं वेत्स्यमाना एवं तं व्यगृह्णत पात्रैस्तद्यमेकोऽगृह्णीत स एकदेवत्योऽभवद्यद्वावगृह्णाताꣳ[५] स द्विदेवत्योऽभवद्यं बहवोऽगृह्णत स बहुदेवत्योऽभवत्स यदेनमेतैः पात्रैर्व्यगृह्णत तस्माद्ग्रहा इत्याख्यायन्ते ॥४॥

स यो वाव वृत्रः स सोमः स हैनान्पूतिरभिववौ स नालमाहुतय आस न भक्षाय ते देवा ऊचुरिमं देवं योऽयं पवत इमं विवाहि स्वदय न इममिति ॥५॥

स होवाच किं मम ततो भविष्यतीति ते होचुस्त्वयैव पात्राण्याख्यायन्ता इति तथेति होवाच ते वै मे यूयꣳसच्युपवातेति[६] तस्य ह देवा अर्धं वा यावद्वापजघ्रुस्तत्पशुष्वदधुः स एष कुणपः पशुषु तस्मादेतस्माद्गन्धान्नापिगृह्णीत सोमस्य ह्येष राज्ञो न्यङ्गस्तस्माद्य आसक्त इव मन्येतैवैतस्य गन्धस्य जिघ्रासेच्छ्रीव[७] सोमः पाप्मा स्रामः स यथा श्रेयाꣳसमायन्तं

१. एतन्न Ca
२. See notes
३. त्वमाशिष्टमा TE
४. कुर्यात तत्कुरुते Ca , see notes
५. ऽभवद्यंद्वाव Ca
६. See notes
७. जिघ्रासे श्रीर्वै TE

BRĀHMAṆA III

1. That which is the *Aindra-vāyava graha* (the cup of that name where *soma* is collected for the twin deities Indra and Vāyu) forsooth, is his speech; and as such, it belongs to his self. Now Indra when he hurled the thunderbolt at Vṛtra, thinking himself to be weaker and fearing lest he had not finished him (Vṛtra), hid himself (to escape from a counter-attack). He distanced himself from his enemies. The gods too hid themselves along with him.

2. They, the gods said "We are not sure whether Vṛtra has been slain, whence we are hiding. They told that god who blows (Vāyu) "You find out this, whether Vṛtra is killed or is alive. If he is alive, you being the swiftest will present yourself quickly (here to inform us).

3. He (Vāyu) asked "What shall be my reward then?" They said, "The first *vaṣatkāra* of king Soma shall be thine". "Yes" he said and proceeded. Vṛtra was slain. Vāyu returned.

4. He (Vāyu) said "Vṛtra has been slain. Whatever one does if (his enemy is) slain, you do that". The gods rushed (to the place where Vṛtra lay slain). Just like those who would grab at the property (of the dead), they took possession of him (Vṛtra, the Soma) in the vessels. That part of his which one (god, single-handed), seized, that became *Ekadaivatya (graha* belonging to one deity); and what two of them (together seized), that became *Dvidaivatya* (belonging to two deities) and what many (gods together seized) became *Bahudaivatya* (meant for many deities). Since they collected him separately by these vessels (*Vya-graha*) they are called *grahas*.

5. The Vṛtra is none else than Soma. He emitted stinking odour into them. He was not fit to be offered as oblation, nor for eating (drinking). They told this god who is blowing "Blow thou through him and make him palatable to us".

6. He asked "What shall be my reward then". (They said) 'They shall name those cups after you'. He said, "Be it so; but all of you blow along with me". The gods blew off half (of that stink) and deposited it in the cattle. This is the foul smell in the cattle. Hence one should not close (his nostrils) from that smell (of the cattle). That is indeed, the smell of king Soma. Even though one may feel pierced (unbearable) by it, let him breath windward. Soma is auspicious. To feel repug-

पापीयान्प्रत्यवरोहत्येवꣳहैतं गन्धꣳस्नामः प्रत्यवरोहति तस्माद्वेवं विदुषैतस्माद्गन्धान्नापि ग्रहीतव्यम् ॥६॥

अथेमꣳ सोमपीथमयं देवो व्यवाट्तमेभ्योऽस्वदयत्ततोऽलमाहुतयेऽभवदलं भक्षाय तस्मादेतानि पात्राणि नानादेवत्यानि सन्ति वायव्यानीत्याख्यायन्ते स वा अस्यैष प्रथमवषट्कारो ग्रहः ॥७॥

स हेन्द्र ईक्षां चक्रेऽयं वै नो भूयिष्ठमभक्तेति यस्येमानि पात्राण्ययञ्च प्रथमवषट्कारो हन्ताहमस्मिन्ग्रहेऽपित्वनिच्छा इति तस्मिन्नपित्वमैच्छतानु मास्मिन्ग्रह आभजस्वेति ॥८॥

स होवाच वायुः किं ततो मम भविष्यतीति स होवाचेन्द्रो निरुक्तैव वाग्वदिष्यतीति तथेति होवाच वाग्वै चेद्वदिष्यत्यनु[८] त्वाभजामीति तमेतदन्वाभजत्तत एष ऐन्द्रवायवो ग्रहोऽभवद्वायव्यो हैव ततः पुरा ॥९॥

स होवाचेन्द्रोऽर्धं ममेति नेति होवाच वायुस्तुरीयमेव त इत्यर्धमेव म इति तुरीयमेव त इति तौ हासम्पादयन्तौ प्रजापतिं प्रश्नमाजग्मुरिदं नौ विभजेदं नौ कल्पयेति स ह प्रजापतिर्द्वेधा विबभाज सोऽर्धमुवाचेदं वायोरित्यथेदमर्धं पुनर्द्वेधा चकार सोऽर्धमुवाचेदं वायोरित्यथेदमिन्द्रस्येति हैनं तुरीयं भाजयां चकार तत एष ऐन्द्रतुरीयो ग्रहोऽभवद्वायव्यो हैव ततः पुरा स वा एष ऐन्द्रतुरीयो ग्रहः ॥१०॥

तस्य द्वे पुरोरुचौ वायव्यैव पूर्वैन्द्रवायव्युत्तरा तथानुवाक्ये तथा[९] प्रौषौ तथा याज्ये तथो एनं तुरीयमेवाभाजयन्त्स हेन्द्रस्तुरीयं चेन्माबीभजन्निति तुरीयमेव वाचो निर्वादयां[१०] चकार तदिदं तुरीयं वाचो निरुक्तं यन्मनुष्या वदन्त्यथ तुरीयमनिरुक्तं यत्पशवो वदन्त्यथ तुरीयमनिरुक्तं यद्वयाꣳसि वदन्त्यथ तुरीयमनिरुक्तं यदिदं क्षुद्रꣳसरीसृपं वदति ॥११॥

तस्मादप्येतदृषिणाभ्यनूक्तं चत्वारि वाक्परिमिता पदानि तानि विदुर्ब्राह्मणा ये मनीषिणः। गुहा त्रीणि निहिता नेङ्गयन्ति तुरीयं वाचो मनुष्या वदन्तीति ॥१२॥

८. वाग्वैव वदिष्यत्यनु V 1, My
९. तथो V 1
१०. निवादयां V 1

nance is sin. So if one abhores it (the odour of the cattle) it is like a sickening repulsion to an auspicious augury. It is the sin in him that repels this smell. Therefore one who knows thus should not abhore that smell (in the cattle).

7. Then this god (Vāyu) blew through this *soma* juice and made it palatable to them and fit for being offered as oblation; fit for eating (drinking). Hence these vessels though belonging to various deities are called *Vāyavya* (Vāyu's vessels). His *graha* it is, that has the first *Vaṣaṭkāra.*

8. Indra then thought "This Vāyu is having the major share (of this sacrifice), since he has all these vessels and the first *Vaṣaṭkāra.* Well, let me also have a share in this *graha* (of Vāyu)". He desired a share in it (and said) "You give me a share in this *graha*".

9. Then Vāyu asked "What benefit I will have then?" Indra said "The (presiding deity of) speech 'Vāk' will intelligibly express. He said 'yes' if speech will intelligibly express, then I will let you share". From thence it became a *graha* for Indra and Vāyu. It was only *Vāyavya* (belonging to Vāyu) before that.

10. Then Indra claimed "One half (of the *graha*) is mine". Vāyu said "Only one-fourth is thine". (Again Indra said) "Half is mine" and (Vāyu contended) "Only one-fourth is thine". Thus disputing, they went to Prajāpati with their problem and said "Divide this and aportion our shares". Prajāpati divided it into two and said "This one half is for Vāyu" and this (other) half he divided again into two and said "This half is of Vāyu" and this (other) half is of Indra. Thus he made Indra receive one-fourth share. So this *graha* is named *'Aindra-turīya'* (*graha* with one-fourth share for Indra). Before that it was (entirely) *Vāyavya* and it now became *Aindra-turīya.*

11. Now with this libation there are two *Puroruk* chants (*mantras* proceeding the *Upayāma mantra*). The first belongs to Vāyu alone and the second to Indra and Vāyu. It is the same case with the two *Anu vākyā* chants; so also with the two *Praiṣa* chants and the two *yājya* formulas. In each of these pairs, Indra gets only one-fourth share. He said "They have aportioned to me only one-fourth share". Hence, he rendered only the fourth part of speech intelligible. This fourth part of speech which is intelligible is what human beings speak. Another fourth, unintelligible is what animals speak. Yet another fourth unintelligible (speech) is what the birds speak. The other fourth unintelligible (speech) is what small vermin here speaks.

12. Wherefore also it has been thus spoken by Ṛṣi "Four are the measured grades of speech; The Brahmins who are wise, know them; three deposited in secret, move not; the fourth grade of speech men speak".

स गृह्णात्या वायो भूष शुचिपा उप नः सहस्रं ते नियुतो विश्ववार। उपो ते अन्धो मद्यमयामि यस्य देव दधिषे पूर्वपेयं वायवे त्वा। इन्द्रवायू इमे सुता उपप्रयोभिरागतम्। इन्दवो वामुशन्ति हि। उपयामगृहीतोऽसि वायव इन्द्रवायुभ्यां त्वैष ते योनिः सजोषोभ्यां त्वेति सादयति यो वाव वायुः स इन्द्रो य इन्द्रः स वायुस्तस्मात्सादयति सजोषोभ्यां त्वेति ॥१३॥ इति तृतीयं ब्राह्मणम्॥

चतुर्थं ब्राह्मणम्

क्रतू ह वा अस्य दक्षौ मैत्रावरुणस्तन्नु यदध्यात्मꣳ स यदभिगच्छति मनसादो मे स्याददः कुर्वीयेति स क्रतुर्यदस्मै तत्समृध्यते स दक्षो मित्र एव क्रतुर्वरुणो दक्षस्तदस्यैतावात्मनो ब्रह्मैव मित्रः क्षत्रं वरुणो ऽभिगन्तैव ब्रह्म कर्ता क्षत्रियस्तौ हैतौ नानेवैवाग्र आसतुः स शशाकैव ब्रह्म मित्र ऋते क्षत्राद्वरुणात्स्थातुं न क्षत्रं वरुण ऋते ब्रह्मणो मित्राद्यद्ध स्म क्षत्रं कुरुतेऽप्रसूतं ब्रह्मणा न ह स्मास्मै तत्समृध्यते ॥१॥

तद्धोपमन्त्रयां चक्रे क्षत्रं ब्रह्म सꣳसृजावहै पुरस्तान्म एधि त्वत्प्रसूतः कर्म करवा इति तथेति तौ समसृजेतां तत एष मैत्रावरुणो ग्रहोऽभवत्सो एव पुरोधा[१] तस्माद्ब्राह्मणेनैव[२] सर्वेणेव राजन्यबन्धुना विपरिददीत सꣳह्येतौ सृजेते सुकृतं च दुष्कृतं च य उ वै भोग्यो राजन्यः स्यान्नो एव स सर्वेणेव ब्राह्मणेन विपरिददीत सꣳह्येतौ सृजेते सुकृतं च दुष्कृतं च तस्मादवक्लृप्तमेव ब्राह्मणस्य यदराजन्यः स्यात्समृद्धमु तद्यो राजन्यं लभातै राजन्यस्य तु हैवानवक्लृप्तं यदब्रह्मणः स्यादसमर्धुकꣳहास्य कर्म भवति यो राजन्योऽब्राह्मणो भवति तस्माद्राजन्येन कर्म करिष्यमाणेन ब्राह्मण उपसर्तव्यः सꣳहास्मै तदृध्यते यत्काम एनमुपधावति ॥२॥

१. See notes

२. See notes

13. He draws (the *graha*, saying) "O Vāyu, come near to us! O the sipper of the pure (*soma*); yours are a thousand steeds, O bestower of all boons! Unto thee hath been offered the gladdening juice whereof thou, O God, takest the first draught. To thee Vāyu. O Indra and Vāyu, here is *soma* juice. Come ye hither for the refreshing draught, the drops of which look for you eagerly. Thou art taken with a support. Thee for Vāyu, for Indra and Vāyu. This is thy womb; thee who are closely united". Thus saying, he deposits (the cup). He who is Vāyu, is Indra; and he who is Indra, is Vāyu; therefore he deposits (saying 'To thee who are closely united'. (Third Brāhmaṇa Ends)

BRĀHMAṆA IV

1. Mitra and Varuṇa, forsooth, are his intelligence and Will and as such belong to his (inner) self. That which he contemplates in his mind 'let this be mine; I will do this' that is intelligence (*kratu*) and that by which it is accomplished, that is will (*dakṣa*). Now, intelligence, indeed is Mitra and Will is Varuṇa. These are his own self. Brāhmaṇa (priesthood) is Mitra and Kṣatra (ruling class) is Varuṇa. The Brāhmaṇa conceives (ideas) and the Kṣatra is the doer. These two were, in the beginning, separate. Then the Brāhmaṇa could, of course stand without the Kṣatra, the Varuṇa; but not Kṣatra without Brāhmaṇa. Whatever Kṣatra did, if not conceived by Brāhmaṇa, that was not reaching fruition for him.

2. Therefore Kṣatra deliberated "Let us unite Brāhmaṇa and Kṣatra; (and said O Brāhmaṇa come to the front, approved by you I shall do my acts". "Be it so" (said Brāhmaṇa) and they united and out of that Mitrā-Varuṇa *graha* came out. He himself is the Purodhā (priest). Therefore a Brāhmaṇa should never associate with any (low type) Kṣatriya, because together they produce righteous and unrighteous acts (only if the Kṣatra is of high order, the combination can be productive of righteousness). But whosoever Kṣatra is in authority, shall not associate with any type of Brāhmaṇa because together they produce righteous and unrighteous acts (only if the Brāhmaṇa is of high order, a Kṣatriya whether high or low, if happens to be in authority, can be productive of righteousness). Hence it is quite proper that a Brāhmaṇa should be without a king. But were he to obtain a king, it would be conducive to the success (of both). It is, quite improper that a king should be without a Brāhmaṇa, for, whatever act he does, unguided by the priesthood, there he succeeds not. Therefore a Kṣatriya who intends to do a deed ought by all means to resort to a Brāhmaṇa, for he verily succeeds only in the deed in which he is guided by a Brāhmaṇa.

स गृह्णात्ययं वां मित्रावरुणा सुतः सोम ऋतावृधा ममेदिह श्रुतꣳहवम्। उपयामगृहीतोऽसि मित्रावरुणाभ्यां त्वेति ॥३॥

तं पयसा श्रीणाति वृत्रो वै सोम आसीत्तं यत्र देवा अघ्नꣳस्तद्धोचुर्मित्रमपि त्वꣳहꣳसी ३ इति नेति होवाच मित्रः सर्वस्य वा अहं मित्रमस्मीति न मित्रः सन्नमित्रो भविष्यामीति ते होचुस्तं वै त्वा सोमपीथादन्तरेष्याम इति स होवाचाप्यहꣳहन्मीति तस्मात्पशवोऽपाक्रामन्मित्रः सन्नमित्रोऽभूदिति स पशुभिर्व्यार्ध्यत तमेतद्देवाः पशुभिः समार्धयन्यत्पयसाश्रीणꣳस्तथो वा एनमेष एतत्पशुभिः समर्धयति यत्पयसा श्रीणाति ॥४॥

तदाहुर्नैव सोऽकामयत हन्तुमिति यदेवात्र पयस्तन्मित्रस्य सोम एव वरुणस्य तावेतत्सꣳसृजेते इति तस्मात्पयसा श्रीणाति ॥५॥

स श्रीणाति राया वयꣳससवाꣳसो मदेम हव्येन देवा यवसेन गावः। तां धेनुं मित्रावरुणा युवन्नो विश्वाहा धत्तमनपस्फुरन्तीम्। एष ते योनिर्ऋतायुभ्यां त्वेति सादयति मित्रो वा ऋतं ब्रह्म हि मित्रो ब्रह्म ह्यृतं वरुण आयुः संवत्सरो हि वरुणः सवंत्सरो ह्यायुस्तस्मात्सादयत्यृतायुभ्यां त्वेति ॥६॥ इति चतुर्थं ब्राह्मणम्॥

पञ्चमं ब्राह्मणम्

श्रोत्रꣳह वा अस्याश्विनस्तस्मादेनꣳ सर्वतः परिहारं भक्षयति सर्वत इव हि श्रोत्रेण शृणोति यत्र ह वा अङ्गिरसो वा भृगवो वा स्वर्गं लोकमायꣳस्तद्ध च्यवनो भार्गवो वाङ्गिरसो वै[1] हैवाहीयत जीर्णिः ॥१॥

शर्यात उ वा इदं मानवो ग्रामेण चचार स ह तत्प्रतिवेशः पार्श्वतो निविविशे यत्र च्यवनः शिश्ये तमु[2] ह कुमाराः क्रीळन्तो दृष्ट्वा जीर्णिꣳशयानं कृत्यारूपमनर्थ्यं मन्यमाना

१. वे हैवा Ca

२. तमूह C, My

3. Now he draws (the Mitrā-Varuṇa *graha*) (saying)—"This *soma*, O Mitra and Varuṇa, hath been pressed for you". Ye holy ones, hear now my appeal—thou art taken with a support. Thee for Mitra and Varuṇa.

4. He mixes it with milk. Now as to why he mixes it with milk—Soma, forsooth, was Vṛtra. Now when the gods slew him, they said to Mitra 'Thou also slayest!' But Mitra said "No", I am the friend of everybody. Being a friend, I won't become a foe". They said "Thou art so, then we will exclude you from *soma* feast". He said then "I too shall strike (Vṛtra). Thereupon the cattle deserted him saying 'Being a friend he has become an enemy'. Thus he was deprived of cows. This Mitra was enriched with cattle when gods mixed milk (with the *soma* meant for him). That is how, this Yajamāna, enriches him with cattle by mixing it with milk.

5. As to this they say "Surely he (Mitra alone) did not wish to slay". Thus, what milk is there in this (mixture) that belongs to Mitra and only the *soma* is of Varuṇa. These two of course get mixed when it is mixed with milk.

6. He mixes (milk) (saying) 'May we delight in the wealth' we take gained; the gods by the offerings and the cows by the pasture. That unfailing milk cow, O Mitra and Varuṇa, grant ye unto us day by day. This is they womb; thee for truth and life". (Thus saying) he deposits it. The truth is mitra, Brahma is mitra. Brahma is truth. Varuṇa is life. Varuṇa is the year and the year indeed is life. So he deposits (saying) "thee for truth and life". (Fourth Brāhmaṇa Ends)

BRĀHMAṆA V

1. The *Āśvina graha*, forsooth is his ear, hence in drinking it, he turns (the cup) all round. For, with that ear of his, he hears all round. Now, when the Aṅgiras or the Bhṛgus ascended the heavenly world, Cyavana among the Bhārgavas or Cyavana among the Aṅgiras was left behind here withered.

2. Śaryāta belonging to (the clan of) Manavas, just then wandered about that place with his tribe and settled near about where Cyavana was lying. His boys, while playing, saw him (Cyavana) withered and lying; took him for an evil spirit or ghost to be despised, pelted him with clods. He got enraged and engineered dissidence

लोष्टैर्विपिपिषुः स क्रुद्धोऽसंज्ञाꣳ शर्यातिभ्यश्चकार तांश्च्छार्यातानसंज्ञा विवेद पितैव पुत्रेण युयुधे भ्राता भ्रात्रा ॥२॥

स हेक्षां चक्रे शर्यातो यत्किमकरं तत ईदृगापदिति स हैतदेव प्रतिपपात[३] च्यवनो वै भार्गवो वाङ्गिरसो वै[४] हैवाहीयत जीर्णिरिति तं पटु केनचिदहिꣳसिष तत ईदृगापदिति स ह ग्रामꣳसञ्जुहाव ॥३॥

स होवाच ग्रामꣳ सꣳहूय क एवेह गोपो वाविपो वा किञ्चिदभ्यगन्निति ते होचुः पुरुष[५] एवायं जीर्णिः कृत्यारूपोऽरण्ये शेत इति तमेवाद्य कुमारा लोष्टैर्विपिपिषुस्तदेवादरिष्मेति स ह विदां चकार च्यवन इत्येव स तत एव रथं युक्त्वा सुकन्याꣳशार्यातीमुपादाय प्रसिष्यन्द स आजगाम यत्र च्यवनः शिश्ये ॥४॥

स होवाच नमस्तेऽस्त्वृष इति यन्नावेदिष्म तेन त्वाहिꣳसिष्मानया तेऽपह्नुमहे व्येतु ते क्रोध इति ततो हास्य वीयाय क्रोधस्ततः शार्याताः समजानत सोऽपयुयुजे ग्रामो नेदेनं पुनर्हिनसाम केनचिदित्यश्विना उ वा इदं मनुष्येषु भिषज्यन्तौ चेरतुस्तौ ह तन्न्याजग्मतुर्यत्र च्यवनः शिश्ये तौ हेमामुपमन्त्रयां चक्राते सुकन्यामावयोरेधि कमिमं जीर्णिमानश्यर्मुपशेष इति ॥५॥

सा होवाच नैवाहं तं जीवन्तꣳहास्यामि यस्मै मां पितादादिति तदु हायमृषिराजज्ञौ ताꣳह तयोः प्रेतयोरुवाच किं त्वैतावबोचतामितीत्थमित्थमिति तौ त्वं किं प्रत्यवोच इति नैवाहं तं जीवन्तꣳहास्यामि यस्मै मां पितादादिति ॥६॥

स होवाच तौ वै त्वा यद्येतत्पुनर्ब्रुवात[६] इति तौ त्वं ब्रवसीति होवाच न वाव युवꣳसुसर्वाविव स्थो न सुसमृद्धाविवाथ मे पतिं निन्दथ इति तौ त्वा यदि ब्रुवातः[७]

३. See notes

४. Same as in f.n. १ above

५. See notes

६. पुनर्ब्रवात Ca

७. ब्रवातः Ca

among the Śaryātas and made them fight (each other). The father fought with the son and the brother with brother.

3. Śaryāta then ruminated "What did I do by which this (situation) has come about?" He arrived at this conjecture. Cyavana of Bhārgavas or of Aṅgiras was left behind only here, withering. He must have been serverely harmed by someone and hence this has come about. He called together the members of the settlement.

4. After calling together the villagers, he said "Whoever among you, the cowherds or shepherds has seen anything (strange), here". They said "Yonder lies a man withered and ghost-like in the forest and him the boys today pelted with clods and we suffered it (kept quiet at it)". He recognised that he is Cyavana. Then he yoked his chariot, took his daughter Sukanyā with him; proceeded and reached where Cyavana was lying.

5. He (Śaryāta) said "Reverence be to thee; O Ṛṣi! Because I did not recognise thee, I offended thee; here (in Sukanyā) by means of her, we attone for that (offence)—Let your wrath be calmed". Then his (Cyavana's) wrath subsided. Then the Śaryātas (who were fighting each other) compromised and the assembled villagers dispersed saying "By any means we shall not hurt him hereafter". Aśvins (the twin gods of medicine) were going about among men curing (ailments). They came there where Cyavana was lying. They entreated this Sukanyā (saying) "Come to both of us. Why do you sleep by this withered worthless (person) ?"

6. She said, "I will not leave him who is alive, for, to him my father gave me". This, that sage knew and said to Sukanyā after they (Aśvins) had gone— "What did those two say?" (She said) "Thus thus (they spoke)". "What reply you gave them" (asked the Ṛṣi). (She said) "I will not abandon him who is alive since to him my father has given me".

7. He (Cyavana) said "If they again speak to you so, you will tell them thus—'You two do not seem to be perfect nor you appear to be fully mature; that

केनासवौं स्व इति ब्रुवात[८] इतीमं नु मे पतिं पुनर्युवाणं[९] कुरुतमथ वां वक्ष्यामीति तौ ह पुनरेव न्याजग्मतुस्ताꣳहैतदेवोचतुः ॥७॥

सा होवाच न वाव युवꣳसुसर्वाविव स्थो न सुसमृद्धाविवाथ मे पतिं निन्दथ इति तौ होचतुः केनासवौं स्व इतीमं नु मे पतिं पुनर्युवाणं कुरुतमथ वां वक्ष्यामीति तथेति होचतुस्तं वै परिगृह्यापोऽभ्यवहरेति स येन वयसा कामयते तेन पुनरुदैत्विति तं परिगृह्यापोऽभ्यवजहार स येन वयसा चकमे तेन पुनरुदेयाय तौ होचतुः केनासवौं स्व इति ॥८॥

स होवाच च्यवन एव देवा वा अमी कुरुक्षेत्रे यज्ञं तन्वत इति ते वां यज्ञादन्तर्यन्ति तेनासवौं स्थ इति तौ ह तदभिप्रेयतुस्तौ हाजग्मतुर्देवान्यज्ञं तन्वानान्त्स्तुते बहिष्पवमाने ॥९॥

तौ होचतुरुप नौ ह्वयध्वमिति ते होचुर्न वामुपह्वयिष्यामह इति बहु सꣳसृष्टं मनुष्येषु भिषज्यन्तावचारिष्टं तस्माद्वां नोपह्वयिष्यामह इति ॥१०॥

तौ होचतुरपशिरसा वै यज्ञेन यजध्व इति कथमपशिरसेत्यावाभ्यां नु ग्रहं गृह्णीताथ वो वक्ष्याव इति तथेति ताभ्यां ग्रहमगृह्णꣳस्तावध्वर्यू अभवतां तौ शिरः प्रत्यधत्तां तदु तद्दिवाकीर्तेषु[१०] व्याख्यायते यथा यथा तदश्विनौ शिरः प्रत्यधत्तां तस्मादाभ्यामेतꣳस्तुते बहिष्पवमाने ग्रहं गृह्णन्ति स्तुते हि बहिष्पवमान आगच्छताम् ॥११॥

तौ होचतुर्मुख्यौ वा आवꣳस्वो यावध्वर्यू इति पुरस्तान्नाविमं ग्रहं पर्याहरन्त्विति तमाभ्यां पुरस्तात्पर्याहरन्नेतद्द्विदेवत्यानभि तस्मादेतं दशमं ग्रहं गृह्णाति तृतीयस्य वषट्क्रियते तौ यौ प्रत्यक्षमश्विनाविमे एव तद्द्यावापृथिव्यावथ यत्पुष्करस्रजावित्यग्निरेवास्याः पुष्करमादित्योऽमुष्याः ॥१२॥

८. Same as in f.n. ५ above

९. युवानं C

१०. See notes

is why you insult my husband'. Then, if they ask you "How we are imperfect? tell them 'you make this husband of mine again youthful and then I will tell you (why you are imperfect)". They came again and said the same (words of courtship).

8. She said, "You two do not seem to be perfect nor fully matured and hence you insult my husband". They asked "How we are imperfect". (She said) "Make this husband of mine again youthful and then I will tell you (how)". They said "Be it so, you hold him up and make him drink this water; let him again get up in that age in which he wants (to become)". (She) held him up and made him drink that water. He got up rejuvenated in that age in which he wanted to. Then they asked "How we are imperfect?"

9. Then Cyavana himself replied "These gods are performing sacrifice at Kurukṣetra; they are keeping you out of that sacrifice. Hence you are imperfect".

10. They accepted this (reason). They came to the gods who were performing sacrifice. They came when the *Bahiṣpavamāna* was completed.

11. They said, "Invite us thereto". The gods said "We will not invite you. You have too much mingled among men when you want about curing. Therefore we will not invite you". Then they (two) said "But surely ye worship with a headless sacrifice". (Gods said) "How with a headless sacrifice?" They said "Assign (*Soma*) *graha* for us; then we will tell you". "So be it" they said. *Soma graha* was drawn for them. They became Adhvaryu priests and restored the head of the sacrifice. That (how the head was restored) will be explained in the Divākirta (XV-1-1-8). Since the Aśvins restored the head of the sacrifice (on their arrival after *Bahiṣpavamāna* chanting), the *graha* for both of them is drawn after the chanting of the *Bahiṣpavamāna*; because they arrived there (at Kurukṣetra sacrifice when the *Bahiṣpavamāna* was over).

12. They (Aśvins) said "Well, but we two, being the Adhvaryus, are the leaders of this sacrifice; transfer ye that *graha* of ours to this earlier time; which is meant for *Dvidaivatya grahas* (club our *graha* with the first lot of *grahas* meant for dual deities). Accordingly they brought their *graha* to the earlier position in sequence, meant for dual deities. Hence this *graha* is drawn as the tenth and is consecrated with *Vaṣaṭ* as third in sequence. As to the these Aśvins, they are manifestly those two; heaven and earth. Then 'Lotus-crowned' they are called; Agni forsooth, is the lotus of this (earth) and the Sun that of yonder (sky).

स गृह्णाति या वां कशा मधुमत्यश्विना सूनृतावती तया यज्ञं मिमिक्षतम्। उपयामगृहीतोऽस्यश्विभ्यां त्वैष ते योनिर्माध्वीभ्यां त्वेति सादयति तं वै मधुमत्यर्चा गृह्णाति माध्वीभ्यां त्वेति सादयति तध्यङ् ह वा आथर्वणो मधु नामाभ्यां ब्राह्मणमुवाच तदेनयोः प्रियं धाम तेनैनावेतत्प्रियेण धाम्नोपगच्छति तस्मान्मधुमत्यर्चा गृह्णाति माध्वीभ्यां त्वेति सादयति ॥१३॥

तच्छ्लक्ष्णान्यन्यानि पात्राणि भवन्ति रास्नावमैन्द्रवायवपात्रं तत्तस्य द्वितीयꣳरूपं तेन तद्विदेवत्यमजकावं मैत्रावरुणं तद्वेव तस्य द्वितीयꣳरूपं तेन तद्विदेवत्यमवौष्ठमाश्विनं तदहैव तस्य द्वितीयꣳरूपं तेन तद्विदेवत्यं मुख्या उ वा अश्विनाववौष्ठमिव वा इदं मुखं तस्मादवौष्ठमाश्विनं भवति ॥१४॥ इति पञ्चमं ब्राह्मणम् ॥

॥ प्रथमोऽध्यायः समाप्तः॥

13. He draws (the Aśvina *graha*) (saying) "Mix Ye the sacrifice, O Aśvins, with that whip of yours, rich in honey and joyfulness! Thou art taken with a support; thee for the Aśvins. This is thy womb; thee for the honey-loving (Aśvins)". Thus (saying) he deposits it. He takes it with *Ṛk mantra* containing the word *'madhu'* (honey) and deposits it with (the words) *madhvibhyām tvā* (thee for the honey-loving). Dadhyaṅg, the Ātharvaṇa, imparted in them (the Aśvins) the Brāhmaṇa (text) called 'Madhu'. That Madhu is their favourite resort, and with that favourite resort of theirs (i.e. Madhu) he now approaches them. Hence he draws it with the *Ṛk* containing the word *madhu* and deposits it with 'thee for the honey-loving'.

14. Now those other vessels (*grahas*) are smooth (except the three meant for dual-deities). The vessels of the *graha* for Indra and Vāyu has a wooden belt around it. This is its second shape, and hence it is *Dvidaivatya* (having two deities). The vessel of the *graha* for Mitrā-Varuṇa is of goat-shape. That is its second shape and therefore it is *dvidaivatyam.* The vessel of the *graha* for Aśvins is lip-shaped. That is its second shape and hence it is *dvidaivatyam.* The Aśvins are indeed, the head (of the sacrifice) and this head-shape is supplied with lips and hence the vessel of the Aśvins is lip-shaped. (Fifth Brāhmaṇa Ends)

(Chapter One Ends)

द्वितीयोऽध्यायः

प्रथमं ब्राह्मणम्

चक्षुषी ह वा अस्यैतौ यच्छुक्रामन्थिनौ स एष एव शुक्रो य एष तपति तद्यदेष एतत्तपति तेनैष शुक्रश्चन्द्रमा एव मन्थ्यथ यत्तꣳ सक्तुभिः श्रीणाति तद्वा एनं मन्थं करोति तेनो स मन्थी तौ वा एतावेवास्याꣳ सर्वासां प्रजानां चक्षुषी यद्ध्येतौ नोदियातां नेह स्वौ चन पाणी पश्येयुः ॥१॥

तयोरत्तैवान्यतर आद्योऽन्यतरोऽत्तैव शुक्र आद्यो मन्थ्यत्तैवान्यतरमन्वाद्योऽन्यतरमत्तैव शुक्रमन्वाद्यो मन्थिनं तावन्यस्मै गृह्येतेऽन्यस्मै हूयेते शण्डामर्काविर्त्यसुररक्षसे ताभ्यां गृह्येते देवताभ्यो हूयेते ॥२॥

तद्यत्तथा यत्र वै देवा असुररक्षसान्यपाघ्नत तच्छण्डामर्काविर्त्यसुररक्षसे ते एव न शेकुरपहन्तुं यद्ध स्म कर्म कुर्वते[1] तद्ध स्मालोभ्य मोहयित्वा क्षिप्रमपद्रवतः ॥३॥

त ऊचतुरुपजानीतेति कथं न्विमावपहनीमहीति ग्रहावेवाभ्यां गृह्णामेति होचुस्तावभ्यवैष्यतस्तौ स्वीकृत्यापहनिष्यामह इति तथेति ताभ्यां ग्रहावगृह्णꣳस्तावभ्यवैतां तौ स्वीकृत्यापाघ्नत तस्माच्छण्डामर्काभ्यां गृह्येते देवताभ्यो हूयेते ॥४॥

उत ह स्माह याज्ञवल्क्यो नो स्वित्खलु देवताभ्य एव गृह्णीयामेति विदितꣳ हीदमिति तदु तन्मीमाꣳसामेव चक्रे नेत्यु तच्चकार ॥५॥

तदुत शुक्रस्य[2] पुरोरुचं कुर्वन्त्ययं वेनश्चोदयत्पृश्निगर्भा ज्योतिर्जरायू रजसो विमान इत्येतदेतस्य रूपं क्रियते य एष तपति यज्ज्योतिर्जरायुरिति ॥६॥

इमां त्वेव शुक्रस्य पुरोरुचं कुर्यात्तं प्रत्नथा पूर्वथा विश्वथेमथा ज्येष्ठतातिं बर्हिषदꣳस्वर्विदमित्यत्ता ह्येतमनु ज्येष्ठतातिर्ह्यत्ता तस्माज्ज्येष्ठतातिं बर्हिषदꣳ स्वर्विदमिति प्रतीचीनं वृजनं दोहसे धुनिमाशुं जयन्तमनु यासुवर्धसे। उपयामगृहीतोऽसि शण्डाय त्वेति ॥७॥

१. कुरुते V 1, H
२. तच्छुक्रस्य Ca

Chapter Two

BRĀHMAṆA I

1. The *Śukra* and *Manthins* (the two *grahas* of those names) forsooth, are his eyes. Now the *Śukra*, indeed is he who yonder burns, (the Sun); and because it burns, it is called *Śukra* (the bright). And the *Manthin* indeed is the Moon. He mixes it with barley powder and makes a gruel (*mantha*) of it and so it is *Manthī*. They (Sun and Moon) are the eyes of all the creatures. If these two do not rise, (people) will not see (distinguish) their own palms.

2. One of them is only the eater and the other that which is eaten; i.e. the *Śukra* is the eater and the *Manthin* the food (eaten). Therefore the eaters (in the world) follow the eaten (Sun) and the eatables (in the world) follow the one eaten (Moon). Now these two *grahas* are drawn for some one and offered for some one else. They are drawn for Śaṇḍa and Marka, the Asura-Rākṣasas and offered to the deities.

3. Why it is so—when the gods drove away the Asura-Rakṣasas, they could not drive away these two (Śaṇḍa and Marka). Whatever rituals, the gods performed, they disturbed them, caused confusion and ran away quickly.

4. They (gods) said "Let us find a way as to how we can get them away; let us draw *grahas (soma* cups) for them as well. They will come (to receive them) and we shall catch hold of them and drive them away". They agreed to this (plan) and drew *grahas* for them. They came. The gods seized them and drove them away. Therefore these two *grahas* are drawn for Śaṇḍa and Marka and offered to the deities.

5. But Yājñavalkya said "Let us draw these *grahas* for the deities themselves. This (that it is offered to the deities) is well-known (so why draw in the name of Śaṇḍa and Marka). Thus he (Yājñavalkya) only speculates. He did not practise it that way.

6. "Let this shining one (Soma) with a placenta-like cover of light, prompt the waters in the Sun, at (the sky) where water is produced". With this they describe him as 'This one who burns' by referring to him as 'with a placenta-like cover of light'.

7. Let (the following) be the *Puroruk* chant for *Śukra*—"In that ancient way, in that earlier way; in that universal way (you draw) that elder, the greatest, the one seated on the *barhis* (grassmat) and the winner of heaven". The eater is here, the elder, the greatest. So he says 'elder the greatest'. 'The one seated on the *barhis* and winner of heaven'. "You who, by shaking us eke out our sins, (we praise) thee in those very performances when you enable the Yajamāna to excel other Yajamānas. Thou art taken with a support. Thee for Śaṇḍa".

तं दक्षिणार्धे सादयत्येष ते योनिर्वीरतां पाहीत्यत्ता ह्येतमनु वीरो ह्यत्ता तस्मात्सादयति वीरतां पाहीत्यथ यदेनं दक्षिणार्धे सादयति दक्षिणाꣳह्यसौ दिशमन्वावर्तते योऽसौ तपति ॥८॥

अथ मन्थिनं गृह्णात्ययं वेनश्चोदयत्पृश्निगर्भा ज्योतिर्जरायू रजसो विमाने। इममपाꣳसङ्गमे सूर्यस्य शिशुं न विप्रा मतिभी रिहन्ति। उपयामगृहीतोऽसि मर्काय त्वेति ॥९॥

तꣳ सक्तुभिः श्रीणाति वरुणो ह वै सोमस्याभीवाक्षि प्रतिजघान तदश्वयत्ततोऽश्वः समभवत्तस्मादश्वो नाम तस्याश्रु प्रास्कन्दत्स यवोऽभवत्तस्मादाहुर्वरुण्या यवा इति स यदेवास्य तच्चक्षुषः प्रास्कन्दत्तेनैवैनमेतत्समर्धयति कृत्स्नं करोति तस्मात्सक्तुभिः श्रीणाति ॥१०॥

स श्रीणाति मनो न येषु हवनेषु तिग्मं विपःशच्या वनुथो द्रवन्ता। आ यः शर्याभिस्तुविनृम्णो अस्याश्रीणीतादिशं गभस्तौ। एष ते योनिः प्रजाः पाहीत्युत्तरार्धे सादयत्याद्यो ह्येतमनु प्रजा हीमा विश आद्यास्तस्मात्सादयति प्रजाः पाहीति॥११॥

अथ प्रोक्षितौ द्वौ यूपशकलौ भवतोऽप्रोक्षितौ द्वौ प्रोक्षितयोरन्यतरमध्वर्युरादत्ते-ऽप्रोक्षितयोरन्यतरं तथा प्रतिप्रस्थाता शुक्रमध्वर्युरादत्ते मन्थिनं प्रतिप्रस्थाता तावददानावपमृष्टोऽपमृष्टः शण्ड इत्यध्वर्युरपमृष्टो मर्क इति प्रतिप्रस्थाता तावाददावेवैते असुररक्षसे अपहतो देवास्त्वा शुक्रपाः प्रणयन्त्वित्यध्वर्युः प्रणयति देवास्त्वा मन्थिपाः प्रणयन्त्विति प्रतिप्रस्थाता तदेनौ देवताभ्य एव प्रणयतः ॥१२॥

तौ जघनेनाग्निमरत्नी सन्धत्तः सन्धाय प्राञ्चौ परीतस्तौ परियन्ता[3] उत्तरवेदौ सादयतो दक्षिणस्याꣳश्रोणावध्वर्युर्धारयन्नेव सादयत्युत्तरस्यां प्रतिप्रस्थातानाधृष्टासीति रक्षोभिर्न्वेवैतदुत्तरवेदिमनाधृष्टां कुरुतो ऽथो अत्येष्यन्ता उ वा एतदग्निं पर्येष्यन्तौ भवतोऽग्नय एवैतं निह्नुवाते तथैनावेषो ऽग्निरतियन्तौ न हिनस्ति ॥१३॥

स जपति सुवीरो वीरान्प्रजनयन्परीह्यभि रायस्पोषेण यजमानमित्यध्वर्युरत्ता ह्येतमनु वीरो ह्यत्ता तस्मात्सुवीरो वीरान्प्रजनयन्परीहीत्यभि रायस्पोषेण यजमानमिति यजमानायैतामाशिषमाशास्ते ॥१४॥

३. पर्यन्ता TE

8. He deposits it on the southern side (of the *khara*) (saying) "This is thy womb; protect valour". This is for the eater (Sun). The eater is valorous. So he deposits (saying) 'protect the valour'. Now, as to why he deposits on the southern side (of the Khara)—that one who burns yonder moves in that direction.

9. Thereupon, he draws the *Manthin (graha)* (saying) "He the longing, prompted the daughters embedded in the variegated (cloud) in the form of the light-covered, measuring out the darkness. Him the bards kiss like a child at the union of the waters and the Sun. Thou art taken with a support. Thee to Marka".

10. He mixes it with barley powder. Varuṇa once struck Soma right in the eye and it swelled (*aśvayat*). Therefrom came *aśva* (horse). Because it sprang from a swelling it is called *aśva*. A tear of his fell down. That became the barley. So they say that barley belongs to Varuṇa. That (barley) which fell down from his eye, with the same (barley), he now makes him whole, renders him complete. So he makes it with barley powder.

11. He mixes (saying) "At whichever offerings ye two, rushing swiftly like thought, accept with approval the songs—he the manly, who by the reeds of this (one) hath seasoned in the hand the (object) of his desire—and (says) "This is thy womb; protect the creatures"- and deposits it on the northern side (of the *khara*). This is for the one to be eaten (Moon). Creatures are these people who are to be eaten (to serve the nobility). So he deposits it (saying) "Protect the creatures".

12. Now there are two chips of the *yūpa* sprinkled and two unsprinkled. One of those sprinkled, the Adhvaryu takes. One of the unsprinkled, the Pratiprasthātā (takes). Adhvaryu takes the *Śukra (graha)* and the Pratiprasthātā takes the *Manthi (graha)*. Taking them, the Adhvaryu (wipes his cup with the chip of the *yūpa* saying) "Swept away, swept away is Śaṇḍa". Pratiprasthātā (wipes his cup with the chip of the *yūpa*, saying) "Swept away is Marka". Even while taking them these two Asura-Rakṣasas (Śaṇḍa and Marka) are driven away. Adhvaryu walks out (saying) "May the *Śukra*-drinking gods lead thee forward". The Pratiprasthātā walks out (saying) "May the *Manthin*-drinking gods lead you forward". Thus they lead forward those two (libations) only to the deities.

13. Behind the fire-altar, they (Adhvaryu and Pratiprasthātā) go forward with each others shoulders touching. Going round the altar they deposit (the *grahas*) on the high altar. Adhvaryu deposits on the southern hip (of the altar), continuing his hold on it. The Pratiprasthātā deposits on the northern hip (of the altar). (While doing so) they render the high altar uninfested by Rakṣasas (by saying) "Thou art uninfested". Now they pass by the altar and transgress it. But since (they indicate) it is only in the course of propitiating Agni, he does not punish them for this offensive movement.

14. He (Adhvaryu) prays "Thou abounding in heroes and producing heroes, shower the Yajamāna with growth of wealth". Thereby he invokes a boon to the Yajamāna.

अथ सुप्रजाः प्रजाः प्रजनयन्परीह्यभि रायस्पोषेण यजमानमिति प्रतिप्रस्थाताद्यो ह्येतमनु प्रजा हीमा विश आद्यास्तस्मात्सुप्रजाः प्रजाः प्रजनयन्परीहीत्यभि रायस्पोषेण यजमानमिति यजमानायैतामाशिषमाशास्ते ॥१५॥

तौ वा अपिधाय प्राञ्चौ परीतस्तिर इव वा एतत्कुरुतो यदपिधत्तस्तिर इव वै तद्यदपिहितं तस्मादिमौ सूर्याचन्द्रमसौ प्राञ्चौ यन्तौ न कश्चन पश्यत्यथ यत्पुरस्तात्परीत्यापोर्णुतः पुरस्तात्परीत्य जुहुत आविर्वा एनौ तत्कुरुतस्तस्मादेनौ प्रत्यञ्चौ यन्तौ सर्वा इमाः प्रजाः पश्यन्ति तस्माद्धेव पराग्रेतः सिक्तं नाविर्भवति प्रत्यक्प्रजायमानमाविर्भवति ॥१६॥

अथ पुरस्तात्परीत्य जघनेन यूपमरत्नी सन्धत्तो यदि ततोऽग्निर्नोद्बाधेत यद्यु ततोऽग्निरुद्बाधेताप्यग्रेण यूपꣳसन्दध्यातां तौ सन्धत्तः सञ्जग्मानो दिवा पृथिव्या शुक्रः शुक्रशोचिषेत्यध्वर्युः सञ्जग्मानो दिवा पृथिव्या मन्थी मन्थिशोचिषेति प्रतिप्रस्थाता चक्षुषोरेवैतदारमणं कुरुतस्तस्माद्विमे चक्षुषी अभितोऽस्थिनी सꣳहिते इत्थाच्चेत्थाच्च[४] ॥१७॥

अथ याविमावप्रोक्षितौ यूपशकलौ भवतस्तौ निरस्यतो निरस्तः शण्ड इत्यध्वर्युर्निरस्तो मर्क इति प्रतिप्रस्थाता तौ पुरैवाहुतेरेते असुररक्षसे अपहतोऽथ यौ प्रोक्षितौ भवतस्तावग्नौ प्रास्यतः शुक्रस्याधिष्ठानमसीत्यध्वर्युर्मन्थिनोऽधिष्ठानमसीति प्रतिप्रस्थाता चक्षुषोरेवैते समिधौ चक्षुषी एवैताभ्याꣳसमिन्धे तस्माद्विमे चक्षुषी समिद्धे ॥१८॥

अथ जपत्यच्छिन्नस्य ते देव सोम सुवीर्यस्य रायस्पोषस्य ददितारः स्यामेत्याशीरेवैषैतस्य कर्मण आशिषमेवैतदाशास्ते ॥१९॥

अथाह प्रातः प्रातस्सावस्य शुक्रवतो मधुश्चुत[५] इन्द्राय सोमान्प्रस्थितान्प्रेष्येति वषट्कृतेऽध्वर्युरग्रे जुहोत्यथ प्रतिप्रस्थाताथेतरे जुह्वति तौ यत्पुरस्तात्परीत्य जुहुतश्चक्षुषी ह्यस्यैतौ पुरस्तादेवैतच्चक्षुषी धत्तस्तस्माद्विमे पुरस्ताच्चक्षुषी अथ यदभितो यूपं तिष्ठन्तौ जुहुतो यथा वै नासिकैवं यूपस्तस्माद्विमे नासिकावभितश्चक्षुषी अथ यदेतौ वषट्कृतौ

४. इत्थाचेत्थाच्च M, C
५. मधुश्च्युत C, My, T, V 1

15. Then "Thou abounding in creatures and producing creatures, shower the Yajamāna with growth of wealth"—thus (prays) Pratiprasthātā. For, this libation is for the one eaten and creatures are the eaten (food). Hence he says 'abounding in creatures and producing creature shower Yajamāna with growth of wealth'—thereby seeks a boon to the Yajamāna.

16. They (two) closing the cups (with their hands) move forward of the altar, thereby make them hidden by closing them. That which is covered becomes invisible. That is why no one sees the Sun and the Moon while they go forward. They (priests) proceed to the front side and open (the cups) and offer them standing in front. Thus they make them visible. That is why all the creatures see these two (the Sun and the Moon) from the back (when they have already moved to the front). That is why no one sees the seed which is cast forward but that which is being born (out of it) is visible as it emanates.

17. They (Adhvaryu and Pratiprasthātā) put their elbows together behind the *yūpa*; provided the fire does not blaze up. If the fire blazes up, they can put together (their elbows) in front of the *yūpa*; (Adhvaryu saying) "The *Śukra* (light) uniting with the sky, with the earth, with the brightly shining" (and the Pratiprasthātā) saying 'The *Manthin*, uniting with the sky, with the earth, with the *Manthin*-shining'. Thus (saying) they make these two cups the resting places of their eyes (stare at the respective cups). That is why these eyes (of men) are united by bones around here like and here like.

18. Then they throw those two chips of the *yūpa* which are unsprinkled (saying) "Śaṇḍa is thrown away" (says Adhvaryu) and "Marka is thrown away" (says Pratiprasthātā). Thus before the offering, these Asura-Rakṣasas are driven away. Then they place in the fire the two sprinkled (chips); Adhvaryu (saying) "Thou art the abode of Śukra and Pratiprasthātā (saying) "Thou art the abode of Manthi". These two (chips) are the kindlers of the eyes he kindles the eyes with them—hence these eyes are kindled.

19. Then on he chants "May we be the preservers of thy unbroken valour and prosperity, O divine Soma". This is indeed a benediction for that performance; he thereby invokes a boon.

20. Then he says, "Urge thou for Indra the Soma-droughts brought forward, the pure, sweet-flowing, of the morrow's *Prātaḥ savana*, (morning worship). When *Vaṣaṭkāra*, is uttered, the Adhvaryu first offers; then the Pratiprasthātā, then others (Camasādhvaryūs). Now, as to why they offer after going round to the front of the fire (is because) these two libations are his eyes. The eyes they thus put in front. As to why they stand on either sides of the *yūpa* and offer—for, the *yūpa* is the nose.

मन्त्रेण हूयेते तेन हैतदुदश्नुवाते यदेनावनु सर्वꣳ सवनꣳहूयतेऽथ यदेतावनु सर्वꣳसवनꣳहूयते चक्षुषी ह्यस्यैतौ सत्यं वै चक्षुः सत्यं वै प्रत्यक्षतमां प्रजापतेस्तस्मादेतावनु सर्वꣳ सवनꣳ हूयते ॥२०॥

स जुहोति सा प्रथमा सꣳस्कृतिर्विश्ववारा स प्रथमो वरुणो मित्रो अग्निः। स प्रथमो बृहस्पतिश्चिकित्वाꣳस्तस्मा इन्द्राय सुतमाजुहोत स्वाहेति स यत्सा प्रथमा स प्रथम इति जुहोति शश्वद्ध वै रेतसः सिक्तस्य सम्भवतश्चक्षुषी एव प्रथमे सम्भवतस्तस्माद्वेवं जपति ॥२१॥

अथाह प्रैतु होतुश्चमसः प्र ब्रह्मणः प्रोद्गातॄणामृत्विजां चमसाध्वर्यव उपावर्तध्वꣳशुक्रस्याभ्युन्नयध्वमिति पर्येत्य प्रतिप्रस्थाताध्वर्योः पात्रे सꣳस्रवमवनयत्यत्र एवैतदाद्यं बलिꣳहारयति[६] तमध्वर्युर्होतृचमसे भक्षाय वषट्कर्तुर्हि भक्षः प्राणो वै वषट्कारः सोऽस्मादेतत्पराङ् भवति यद्वषट्करोति प्राण उ वै भक्षस्तमेवैतत्पुनरात्मनि धत्ते यद्भक्षयति तस्माद्वषट्कर्त्रे भक्षमवनयत्यथ यदेतौ प्रत्यञ्चौ भक्षाय न हरन्ति हरन्तोऽन्यान्ग्रहाꣳश्चक्षुषी ह्यस्यैतौ[७] तस्मादु सꣳस्रवमेवावनयति ॥२२॥

अथ होत्राणां चमसानुपोन्नयन्ति हुतोच्छिष्टा वा एते सꣳस्रवास्तेनालमाहुतये भवन्ति तानेवैतत्पुनराप्याययन्ति तथो अलमाहुतये भवन्ति ॥२३॥

अथ होत्राः संयाजयन्ति होत्रा वै युक्ता देवेभ्यो यज्ञं वहन्ति ता एवैतत्सन्तर्पयन्ति[८] तृप्ताः प्रीता देवेभ्यो यज्ञं वहानिति स प्रथमस्यां वा हुतायाꣳ सर्वासु वा जपति तृम्पन्तु होत्रा मधोर्यत्स्विष्टं यत्सुभृतं यत्स्वाहेति ॥२४॥ इति प्रथमं ब्राह्मणम्॥

६. हारयन्ति Ca

७. ह्येते TE

८. सन्तर्पयति Ca

Hence these two eyes are on both sides of the nose. As to why they offer with a chant when the *Vaṣaṭkāra* is uttered—for, the entire *savana* is offered after these two (libations) and hence they attain this special status. As to why the entire *savana* is offered after these two is because they are verily his eyes and eye is truth and truth is closest to Prajāpati. Therefore the entire *savana* is offered after these two offerings.

21. He offers (saying) "This is the first consecration, assuring all boons: He is the first, Varuṇa, Mitra, Agni—he is the first, Bṛhaspati, the wise; to that Indra offer Ye the juice, *Svāhā*". That being the first, he offers saying 'This is the first' —for, when the semen is cast, the eyes, indeed, come first, they appear first and hence he chants thus.

22. He then directs-"Let the Hotṛ's *camasa* (cup) advance; let the Brāhmaṇa's; then those of the Udgātṛ's (singer's); then the Adhvaryu's *camasas* (cups) advance. You the cup-bearers of the Adhvaryu's come and fill up (the cups) with pure *soma*". Having gone round (the altar) Pratiprasthātā pours the residual *soma* into the vessel of Adhvaryu. Here it is he who pays the first *bali* (tribute). The Adhvaryu pours it into the Hotṛ's *camasa* (cup) for drinking; because the draught belongs to him who utters *Vaṣaṭ*. For the *Vaṣaṭ* is the life-breath; that life-breath turns away from him when he utters *Vaṣaṭkāra*. The nourishment (*soma*) is life-breath. That *prāṇa*, he puts back into his body when he pours it (into Hotṛ's *camasa*). So he pours the food to the utterer of *Vaṣaṭ*. As to why these two cups (of Śukra and Manthin) are not brought back for being filled, while other *grahas* are (brought back) is because, they are the eyes. Therefore only the residue of the Hotṛ's cups are poured (into these two for food).

23. They now fill up the cups of Hotṛs, because these residues are the remains of offered oblations. They are not sufficient for offering. They are, by this, replenished so that they become sufficient for offering.

24. Thereupon they make the Hotṛs offer together. Now the Hotṛs as a team convey the sacrifice to the gods. It is them he thereby pleases, so that thus satisfied and pleased, they may convey the sacrifice to the gods. When the first offering is made (by the Hotṛs) or when all the offerings are made, he addresses them (thus) —"Let the priests' offices be satisfied, now that they have obtained good offering of sweet drinks, well-offered, *svāhā*". (First Brāhmaṇa Ends)

द्वितीयं ब्राह्मणम्

आत्मा ह वा अस्याग्रयणः स वा एष सर्वमेव ग्रहः सर्वꣳह्यात्मा तस्मादनया गृह्णात्यस्या हि स्थाली भवति स्थाल्या ह्येनं गृह्णाति सर्वꣳह्येष ग्रहः सर्वमु हीयं तस्मादनया गृह्णाति ॥१॥

स[1] पूर्णं गृह्णाति सर्वꣳहि पूर्णꣳसर्वꣳह्येष ग्रहस्तस्मात्पूर्णं गृह्णाति[2] तं विश्वेभ्यो देवेभ्यो गृह्णाति सर्वꣳहि विश्वे देवाः सर्वꣳह्येष ग्रहस्तस्माद्विश्वेभ्यो देवेभ्यो गृह्णाति सर्वेषु सवनेषु गृह्णाति सर्वꣳह्येष ग्रहस्तस्मात्सर्वेषु सवनेषु गृह्णाति ॥२॥

अथ यदि राजोपदस्येदेतस्मादेवैनं[3] प्रभवेयुरेतस्मात्तन्वीरन्नात्मा ह्यस्यैष आत्मनो हि सर्वाण्यङ्गानि प्रभवन्ति तस्मादेनमेतस्मादेव प्रभवेयुरेतस्मात्तन्वीरन्नेतस्मादेवोत्तमं ग्रहꣳहारियोजनं गृह्णात्यात्मन्येवैतद्यज्ञोऽस्यां प्रतिष्ठायामन्ततः प्रतितिष्ठति तस्मादेतस्मादुत्तमं ग्रहꣳहारियोजनं गृह्णाति ॥३॥

अथ यदाग्रयणो नाम यां वा अमूं वाचं यच्छति ग्रावाणमादायात्र वा अग्रे सा वाग्वदति स यदत्राग्रे सा वाग्वदति तस्मादाग्रयणो नामाथ यदत्राग्रे तां वाचं वादयति रक्षोभ्यो वै भीषा तां वाचमयच्छन् ॥४॥

अथातः षट्पूर्वान्ग्रहान्गृह्णात्यथैष सप्तमः षळ्वा ऋतवः संवत्सरस्य सर्वमु[4] वै संवत्सरोऽस्मिन्नेवैतत्सर्वस्मिन् विजितेऽभयेऽनाष्ट्रे ऽत्राग्रे देवा वाचमवदꣳस्तथो वा एनमेष एतदस्मिन्सर्वस्मिन्विजिते ऽभयेऽनाष्ट्रे ऽत्राग्रे वाचं वादयति तस्माद्वा अत्राग्रे वाचं वादयति ॥५॥

अथ वा अतो गृह्णात्येव ये देवासो दिव्येकादश स्थ पृथिव्यामध्येकादश स्थ अप्सुक्षितो महिनैकादश स्थ ते देवासो यज्ञमिमं जुषध्वम्। उपयामगृहीतोऽस्याग्रयणोऽसि

१. तं पूर्णं TE
२. तं missing in V 1
३. तस्मादेवैतं V 1
४. सर्वं वै V 1

BRĀHMAṆA II

1. The *Āgrayaṇa graha*, forsooth, is his self and as such it is his entire *graha*, for, self is one's all. So he draws it by means of this (earth). The *sthālī* (bowl) is (made) of this earth. He draws it (this libation) with the bowl. This *graha* is all and this (earth) is all. So he draws by means of her.

2. He draws it full, for, full includes all and the *graha* is all. So he draws it full. He draws it for the Viśvedevas; for, the Viśvedevas are all. This *graha* is all. So he draws for the Viśvedevas. He draws it in all the (three) *savanas*; for, this *graha* is all and hence he draws it in all the (three) *savanas*.

3. If the king (Soma) becomes exhausted, they extend him out of this bowl; they will enlarge him. This bowl is, indeed his self. It is from the body that all limbs grow. So they can make him issue only from this (*Āgrayaṇa graha*). From this, they expand him (Soma). From this only they draw the last *graha*, namely, *Hāriyojana*. Thus this sacrifice gets established at the end in its own self in this form (of *Āgrayaṇa*). That is why the final *graha*, *Hāriyojana*, is drawn from this (*Āgrayaṇa* bowl).

4. Now about why it is called *Āgrayaṇa*—that speech which he restrained on holding that pressing stone. Spoke out first at this (libation) and because it spoke out first (*agra*) at this (libation), therefore it is called *Āgrayaṇa*. Why at this that speech speaks out is because (originally) it was restrained out of fear from Rakṣasas.

5. He draws the first six *grahas* first and then this as seventh. Six indeed, are the seasons for a year and the year is all. In this *graha* all are there. When this is conquered and it became free from fear and danger, here the gods first uttered speech. That is why he first utters speech here.

6. Or he draws it (the *Āgrayaṇa graha* from that stream of Soma) (saying) "Ye gods, who are eleven in heaven, who are eleven on earth, and who are eleven dwelling in a glory in the (aerial) waters; do ye graceously accept this sacrifice! Thou art taken with a support; *Āgrayaṇa*, thou art, *Svāgrayaṇa* (*su-āgrayaṇa* or good in marching first, thou art)". By uttering 'ā*grayaṇa* thou art, *svāgrayaṇa*, thou art',

स्वाग्रयण इति वाचमेवैतदयातयामानं करोति तस्मादुतेदं वाचा समानमेव पुनः पुनर्वदति जामि हि कुर्याद्यदाग्रयणो ऽस्याग्रयण इति वैव गृह्णीयात्स्वाग्रयणोऽसि स्वाग्रयण इति वा ॥६॥

पाहि यज्ञं पाहि यज्ञपतिमिति वाचमेवैतदुत्सृष्टामाह गोपाय यज्ञमिति यदाह पाहि यज्ञमिति पाहि यज्ञपतिमिति वाचमेवैतदुत्सृष्टामाह गोपाय यजमानमिति यजमानो हि यज्ञपतिः ॥७॥

विष्णुस्त्वामिन्द्रियेण पात्विति वाचमेवैतदुत्सृष्टामाह यज्ञो वै विष्णुर्यज्ञस्त्वां वीर्येण पात्विति विष्णुं त्वं पाहीति वाचमेवैतदुत्सृष्टामाह यज्ञो वै विष्णुर्यज्ञं त्वं पाहीत्यभि सवनानि पाहीति तदेतं ग्रहमाह सर्वाणि ह्येष सवनानि प्रति ॥८॥

अथ दशामुपनिगृह्य हिंकरोति सा वा एषा वागनुद्यमाना ततास सा तान्ता न शशाक सꣳहातुं तस्यां तान्तायां देवा एतं प्राणमदधुः प्राणो हि हिङ्कारः प्राणो हि वै हिङ्कार-स्तस्मान्नैव कश्चन नासिके अपिगृह्य हिंकर्तुꣳशक्नुयात्सैतेन प्राणेन समजिहीत तथो वा अस्यामेष एतत्तान्तायां प्राणं दधाति सैतेन प्राणेन सञ्जिहीते यदा हि तान्तः प्राणं लभतेऽथ हि स सञ्जिहीते तस्माद्दशामुपनिगृह्य हिंकरोति स वै त्रिर्हिंकरोति त्रिवृद्धि यज्ञः ॥ ९ ॥

हिंकृत्याह सोमः पवते सोमः पवते सोमः पवत इति यं भीषा रक्षोभ्योऽग्रे न प्राह तमेवैतद्विजितेऽभयेऽनाष्ट्रे प्राह तमाविष्करोत्यसौ ब्रह्मणे पवत इति तद्ब्रह्मण आहास्मै क्षत्राय पवत इति तत्क्षत्रायाहास्मै सुन्वते यजमानाय पवत इति तद्यजमानायाह ॥ १०॥

तदाहुरेतावदेवोक्त्वा सादयेदिति ब्रह्माग्निःक्षत्रमिन्द्र इन्द्राग्नी उ वा इदꣳ सर्वमिति तस्मादेतावदेवोक्त्वा सादयेदिति सैषा मीमाꣳसैवाह त्वेव भूय इष ऊर्जे पवत इति वृष्टये तदाह यदिष इत्यूर्ज इति यद्वृष्टादूर्ग्रसो जायते ऽद्भ्य ओषधीभ्यः पवत इति तदद्भ्य-श्चौषधीभ्य[५]श्चाह द्यावापृथिवीभ्यां पवत इति तदाभ्यां द्यावापृथिवीभ्यामाह ययोरिदꣳसर्वमधि सुभूताय पवत इति साधवे पवत इत्येवैतदाह ॥ ११ ॥

५. औषधिभ्य TE

he makes that speech itself fresh. If he were to use the same word repeatedly as *'āgrayaṇosi-āgrayaṇosi'* or *'svāgrayaṇosi-svāgrayaṇosi'*, he would commit (the fault of) repitition.

7. "Guard the sacrifice, guard the lord of the sacrifice"—thus he utters the released speech (meaning) 'protect the sacrifice' when he says 'guard the sacrifice'. He utters the released speech when he says 'guard the lord of the sacrifice' by which he means 'protect the Yajamāna'. Yajamāna, indeed, is the lord of the sacrifice.

8. (He says) "May Viṣṇu guard thee with his might". By this he utters the released speech. Viṣṇu being the sacrifice, (he means) 'may the sacrifice protect you with its power'. He utters only the released speech, when he says, 'guard thou Viṣṇu'—for, sacrifice is indeed Viṣṇu and (he means) 'protect the sacrifice'. When he says 'Protect the same feasts all around', he means this very *graha* (of *Āgrayaṇa*) because it belongs to all the *savanas.*

9. Having wrapped (the *graha*) with the fringe (of the filtering cloth) he utters *'him'*. Now that same speech (*vāk*) being unsupported lay exhausted. She was exhausted and could not move. When she was exhausted, the gods infused breath into her, for, '*him* is breath'. The *'him'* is indeed life-breath. That is why no one can utter *'him'* by closing the nostrils. She by means of this breath rose up again. So it is that (he) infuses breath into her who is exhausted and she by this breath gets revived just as a person exhausted takes breath and gets revived. Therefore he wraps (the *graha*) with the fringe (of the filtering cloth) and utters *'him'*. He utters *'him'* three times since the sacrifice is three-fold.

10. After uttering *'him'*, he says "Soma becomes pure; Soma becomes pure". For that (speech) which, for fear of Rakṣasās, he did not utter earlier, that he now utters when all is conquerred and free from fear and danger. He reveals it (that speech) 'for this priesthood, he becomes pure'; he says for the Brāhmaṇa; 'for this Kṣatra, he becomes pure'; he says for the nobility; 'for this Yajamāna who presses *soma*, he becomes pure'—he says for the Yajamāna.

11. Here now they say "Having said this much, let him deposit (the *graha*), for, as much as the priesthood, fire, notility, Indra and Indrāgni, so much means this all and therefore having said this much let him deposit". This is only a speculation. In addition he says "For the sap and pith, he becomes pure". This he says for the rains because it is from rain that pith or juice comes. (He further says) "For the waters and plants, he becomes pure"—this he says for those waters and plants. "For heaven and earth, he becomes pure"—this he says for those two, heaven and earth whereon this all rests. "For well-being he becomes pure" whereby he says 'For good he becomes pure'.

तदु हैक आहुर्ब्रह्मवर्चसाय पवत इति तदु तथा न ब्रूयाद्यद्वा आहास्मै ब्रह्मण इति तदेव ब्रह्मवर्चसायाह तस्मात्सुभूताय पवत इत्येतावदेवोक्त्वा सादयेत्तꣳ सादयेत्येष[६] ते योनिर्विश्वेभ्यस्त्वा देवेभ्य इति विश्वेभ्यो ह्येनं देवेभ्यो गृह्णाति तं मध्ये सादयेदात्मा ह्यस्यैष दक्षिणोक्थ्यस्थाली भवत्युत्तरादित्यस्थाली ॥१२॥ इति द्वितीयं ब्राह्मणम्॥

तृतीयं ब्राह्मणम्

अयꣳह वा अस्यैषोऽनिरुक्तः प्राणो यदुक्थ्यःस वा अस्यैष आत्मैवात्मा ह्ययमनिरुक्तः प्राणः सोऽस्यायुरेव तस्मादनया गृह्णात्यस्या हि स्थाली भवति स्थाल्या ह्येनं गृह्णात्यजरा हीयममृताजरमु ह्यमृतमायुस्तस्मादनया गृह्णाति ॥१॥

असावेवायुर्यद्ध्रुव आत्मैवास्यैतेन सꣳहितः पर्वाण्येव सन्ततानीदमगृहीत एवैतस्मादुत्तमो ग्रहोऽच्छावाकाय भवत्यथ माध्यन्दिनाय सवनाय राजानमुपावहरति तृतीयं वसतीवरीणामवनयति तत्पर्व समैति प्रथममहोत्तरस्य सवनस्योत्तमं पूर्वस्य स यदुत्तरस्य तत्पूर्वं करोति यत्पूर्वस्य तदुत्तरं तद्व्यतिषजति तस्मादिमानि पर्वाणि व्यतिषक्तानीदमित्थमिति[१] हानमिदमित्थं तथो एव माध्यन्दिने सवनेऽगृहीत एवैतस्मादुत्तमो ग्रहोऽच्छावाकाय भवत्यथ तृतीयं वसतीवरीणामवनयति तत्पर्व समैति प्रथममहोत्तरस्य सवनस्योत्तमं पूर्वस्य स यदुत्तरस्य तत्पूर्वं करोति यत्पूर्वस्य तदुत्तरं तद्व्यतिषजति तस्मादिमानि पर्वाणि व्यतिषक्तानीदमित्थमिति[२] हानमिदमित्थꣳ स यदेवमस्यैतेनात्मा सꣳहितः सन्ततस्तेनास्यैष आयुः ॥२॥

सा वा एषा कामदुघैवेन्द्रस्योद्धारस्त्रिभ्यः प्रातःसवन उक्थेभ्यो[३] विगृह्णाति त्रिभ्यो माध्यन्दिने सवने तत्षट् षळ्वा उ[४] ऋतव ऋतवो वा इदꣳ सर्वमन्नं पचन्ति तेनैषा कामदुघेन्द्रस्योद्धारः[५] ॥३॥

६. सादयत्येष Ca

१. इत्थमति Ca
२. Same as above
३. उक्थ्येभ्यो C
४. उ missing in Ca
५. दुघैवेन्द्रस्य alternate reading in TE

12. Here now some say (in addition) "For spiritual lustre, he becomes pure", but let him not say so. When said 'for the priesthood (he becomes pure)' that itself he says for the spiritual lustre. So he should deposit after saying upto 'For well-being, he becomes pure'. He deposits it saying "This is thy womb; thee for the *Viśvedevas*". He indeed deposits it for *Viśvedevas*. He should deposit it in the middle of the *khara*. For, this *graha* happens to be his self (body). On the right (south) of it is the *Ukthya* bowl and on the left (north) of it is the *Āditya* bowl. (Second Brāhmaṇa Ends).

BRĀHMAṆA III

1. This *Ukthya (Graha)* is his undefined *prāṇa* (vital air) and as such it is his self. Because this self is undefined vital air and hence his very life-principle. So he draws with this (earth); from this earth is made the bowl. This earth is undecaying and immortal. The life-principle is undecaying and immortal. So with this earth he draws.

2. This life-principle is also the *Dhruva (graha)* by which his body is held together and the joints are knit together. Before drawing this (last cup), the *graha* superior to this for *Acchāvaka* is drawn from that (*Ukthya* vessel). Then he takes the king (Soma) for the midday *savana* and pours one-third of the *vasatīvaris* (into the *Ādhavanīya*). Thus the joint unites; for, indeed, he makes (the *Ukthya* cup) the first of the second pressing and the last of the first pressing. That which belongs to the second pressing he makes first and vice-versa. Thus he interlocks them whence these joints are interlocked. This like that and that like this. In like manner at the midday pressing (when) the last has not yet been drawn. Therefrom for the *Acchāvaka* priest, he pours (the remaining of the *Ukthya* vessel). Then he pours one-third of the *vasatīvaris* (into the *Ādhavanīya*). Thus the joints united, for, indeed, he makes it the first of the second pressing and the last of the first-pressing; that which belongs to the second pressing—he makes whence these joints are interlocked—this one like this and that one like this. And because his body is thereby held together, therefore this (*graha*) is his life-principle.

3. This (*Ukthya graha*) is the wish-yielding cow, Indra's special share. He divides it for the three *Ukthyas* (songs of praise) of the morning *savana* and three for the midday *savana*. Thus they are six. Six are the seasons. Seasons mature all this food. So this is the wish-yielding cow, the special share of Indra.

तं वा अपुरोरुक्कं गृह्णात्युक्थं वै पुरोरुगृग्घि पुरोरुगृग्घ्युक्थꣳ साम ग्रहोऽथ यदन्यद्यजुर्जपति तद्यजुस्ते हैतेऽभ्यर्ध एवग्भ्यं आसुरभ्यर्धे यजुर्भ्योऽभ्यर्धे सामभ्यः ॥४॥

ते ह देवा ऊचुर्हन्तेमान्यजुः[६]षु दधामेति तेनेयं विद्या बहुलतरेव भविष्यतीति तथेति तान्यजुःष्वदधुस्तेनैषा विद्या बहुलतरेवाभवत्तदुक्थं वै पुरोरुगृग्घि पुरोरुगृग्घ्युक्थꣳ स यदेवैतमुक्थेभ्यो विगृह्णाति तेनैवैष पुरोरुङ्माꣳस्तस्मादेतमपुरोरुक्कं गृह्णाति ॥५॥

स गृह्णात्युपयामगृहीतोऽसीन्द्राय त्वा बृहद्वते वयस्वत इति वीर्यवत इत्येवैतदाह यदाह बृहद्वते वयस्वत इत्युक्थायुवं गृह्णामीत्युक्थेभ्यो ह्येनं गृह्णाति यत्त इन्द्र बृहद्वय इति यत्ते वीर्यमित्येवैतदाह यदाह यत्त इन्द्र बृहद्वय इति तस्मै त्वा विष्णवे त्वेति यज्ञो वै विष्णुर्यज्ञस्य वा एतमायुषे गृह्णाति तस्मादाह तस्मै त्वा विष्णवे त्वेत्येष ते योनिरुक्थेभ्यस्त्वेति सादयत्युक्थेभ्यो ह्येनं गृह्णाति ॥६॥

तं विगृह्णाति देवेभ्यस्त्वा देवायुवं गृह्णामि यज्ञस्यायुष इति तद्वेवं न विगृह्णीयात्प्रशासनꣳ स कुर्याद्य एवं विगृह्णीयाद्यज्ञस्य ह्येतमायुषे गृह्णाति तस्मादनेनैव विगृह्णीयात् ॥ ७ ॥

मित्रावरुणाभ्यां त्वा देवायुवं गृह्णामि यज्ञस्यायुष इत्येव मैत्रावरुणाय मैत्रावरुणीषु हि तस्मै स्तुवते मैत्रावरुणमनुशस्यते मैत्रावरुण्या यजति ॥८॥

इन्द्राय त्वा देवायुवं गृह्णामि यज्ञस्यायुष इत्येव ब्राह्मणाच्छꣳसिन ऐन्द्रीषु हि तस्मै स्तुवत ऐन्द्रमनुशस्यत ऐन्द्र्या यजति ॥९॥

इन्द्राग्निभ्यां त्वा देवायुवं गृह्णामि यज्ञस्यायुष इत्येवाच्छावाकायैन्द्राग्नीषु हि तस्मै स्तुवत ऐन्द्राग्नमनुशस्यत ऐन्द्राग्न्या यजति ॥१०॥

इन्द्राय त्वा देवायुवं गृह्णामि यज्ञस्यायुष इत्येव माध्यन्दिने सवने सर्वेभ्य ऐन्द्रꣳ हि[७] माध्यन्दिनꣳ सवनमेषैव स्थितिस्तदु ह चरकाध्वर्यवो विगृह्णन्ति ॥११॥

६. See notes

७. हि missing in V 1, My

4. He draws it without (reciting) a *puroruk* chant, for the *puroruk* is an *ukthya* (a song of praise) and the *puroruk* is a *Ṛk mantra. Ukthya* is (also) a *Ṛk mantra* and the *graha* is *Sāman* and the other chant he utters is *Yajus*. Formerly these (*puroruk* verses) were different from the *Ṛks*, different from *Yajus mantras* and different from *Sāmans*.

5. They, the gods said, "Let us place these (*puroruks*) among the *Yajus*, thereby this *vidyā* will become still more expanded. Accordingly they placed them among the *Yajus*. Thereby this *vidyā* became still more manifold. That *Ukthya* is *puroruk* and *puroruk* being a *Ṛk* and *Ṛk* being a praise (*ukthya*) and since he divides it for recitation, it is already possessed of *puroruk* (has the effect of *puroruk*) and hence (there is no need for a separate *puroruk*); he draws it without a *puroruk*.

6. He draws it (saying) "Thou art taken with a support; Thou for Indra, possessed of the *Bṛhat Sāman*, possessed of vigorous youth! I draw thee of churning praise"—for, he draws it for the song of praise. By 'Thou Indra possessed of vigorous youth', he only says 'that valour of yours' is what he means by 'Indra the *Bṛhadvata*'. "For that thee, for Viṣṇu—thee". For, sacrifice is Viṣṇu and this he draws for the life of the sacrifice. Hence he says 'For that thee for Viṣṇu'. "This is thy womb; thee for the songs of praise"—(thus saying) he deposits. For, it is for the *ukthyas* (songs of praise) he draws this *graha*.

7. He divides it (among the three *Ukthya* vessels of the assistants) (saying) "Thee, the one who pleases gods, I draw for the gods; for the life of the sacrifice". One should not divide it like this. It will (amount to) be his ordering (the gods) (putting oneself above the authority) if he divides that way. He is after all drawing it for the life of the sacrifice. So only with this he should divide it (only with the latter part of the *mantra*)

8. (He says) "Then the one pleasing to the gods, I take for Mitrā-Varuṇa, for the sake of the life of the sacrifice". (He takes the share) for Mitrā-Varuṇa; for, in verses to Mitrā-Varuṇa. They (the Udgātṛs) sing praises for this (libation) and he (the Hotṛ) afterwards recites chants for Mitrā-Varuṇa for the *śāstra* and offers with the *mantra* to Mitrā-Varuṇa.

9. (He says) "Thee, the one pleasing to gods, I take for Indra, for the life of the sacrifice", for, the *Brāhmaṇācchaṁsin*", (he takes the share), for, in verses addressed to Indra, praises of this (libation) are chanted and verses to Indra are afterwards recited as a *śāstra* and offering made with a *mantra* to Indra.

10. (He says) "Thee, the one pleasing to the gods, I take for Indra-Agni, for the life of the sacrifice". (He takes the share) for the *Acchāvāka*, for, in verses of Indra-Agni, praises are chanted for this (libation); and verses to Indra-Agni are recited as a *śāstra* and offering is made with a *mantra* to Indra-Agni.

11. "I take thee, the one pleasing to the gods, for Indra, for the life of the sacrifice". Thus only in the midday *savana* for all (gods). The midday *savana*, indeed, belongs to Indra. This is the rule. And the *Carakādhvaryus* divide it in this way.

उपयामगृहीतोऽसि देवेभ्यस्त्वा देवायुवमुक्थेभ्य उक्थायुवं मित्रावरुणाभ्यां त्वा जुष्टं गृह्णाम्येष ते योनिर्मित्रावरुणाभ्यां त्वेति सादयति पुनर्हविरसीति स्थालीमभिमृशति ॥१२॥

उपयामगृहीतोऽसि देवेभ्यस्त्वा देवायुवमुक्थेभ्य उक्थायुवमिन्द्राय त्वा जुष्टं गृह्णाम्येष ते योनिरिन्द्राय त्वेति सादयति पुनर्हविरसीति स्थालीमभिमृशति ॥१३॥

उपयामगृहीतोऽसि देवेभ्यस्त्वा देवायुवमुक्थेभ्य उक्थायुवमिन्द्राग्निभ्यां त्वा जुष्टं गृह्णाम्येष ते योनिरिन्द्राग्निभ्यां त्वेति सादयति तूष्णीꣳ स्थालीं निदधाति ॥१४॥

उपयामगृहीतोऽसि देवेभ्यस्त्वा देवायुवमुक्थेभ्य उक्थायुवमिन्द्राय त्वा जुष्टं गृह्णाम्येष ते योनिरिन्द्राय त्वेति सादयति पुनर्हविरसीति द्विः स्थालीमभिमृशति तूर्ष्णीं तृतीयं निदधाति नोपयामेन गृह्णात्यग्रे ह्येव तथा गृहीतो भवति नैष ते योनिरिति सादयत्यग्रे ह्येव तथा सन्नो भवति जामि हि कुर्याद्यदत्रापि तथा कुर्यादथ यत्पुनर्हविरसीत्यभिमृशति पुनर्ह्यस्या ग्रहीष्यन्भवति तदु नाद्रियेत तूष्णीमेव निदध्यात् ॥१५॥ इति तृतीयं ब्राह्मणम् ॥

चतुर्थं ब्राह्मणम्

अयꣳ ह वा अस्यैष प्राणो योऽयं पुरस्तात्स वैश्वानरो ऽथ योऽयं पश्चात्स ध्रुवस्तौ ह स्मैतौ नानैव पुरा गृह्णन्ति ध्रुववैश्वानराविति तमु वा एतर्ह्येकमेव गृह्णात्यथ यदि तं चरकेभ्यो वानुब्रुवीत[1] यतो वा यजमानस्य तं चमसेऽवनयेद्धोतृचमस एवैनꣳ स वा अस्यैष यदेवावाङ्नाभेस्तदस्यैष आत्मनः सोऽस्यायुरेव[2] तस्मादनया गृह्णात्यस्या हि स्थाली भवति स्थाल्या ह्येनं गृह्णात्यजरा हीयममृताजरमु[3] ह्यमृतमायुस्तस्मादनया गृह्णाति ॥१॥

१. ब्रवीत TE, C, My
२. आत्मनस्स्योऽस्या TE
३. See V.2.2

12. "Thou art taken with a support, thee, the one who pleases the gods, I take for the gods, thee, the one pleased by praises, for *ukthyas* (praises), agreeable to Mitrā-Varuṇas I take thee. This is your womb; thee to Mitrā-Varuṇas". (Thus saying) he deposits it. Then he touches the *sthālī* saying "Thou art again an offering".

13. "Thou art taken with a support; thee, the one pleasing to the gods; I take thee for the gods; thee the one pleased by praises; I take then the agreeable to Indra". (Thus saying) he deposits it. Then he touches the *sthālī* (saying) "Thou art again an offering".

14. "Thou art taken with a support; thee, the one pleasing to the gods. I take thee, for the gods; thee the one pleased by the praises; I take then the agreeable to Indra-Agnis".—(Thus saying) he deposits it and places down the *sthālī*, silently.

15. "Thou art taken with a support, thee the one pleasing to the gods, I take thee for the gods, thee the one pleased by praises. I take thee the agreeable to Indra. This is thy womb. Thee for Indra-Agni". (Thus saying), he deposits it and then touches the *sthālī* twice saying "Thou art again an offering". The third (*sthālī*) he deposits silently. He does not take it with a support. Only at the first, he is taken like that (with a support). Nor he deposits it saying 'this is thy womb'. Because, at the first occasion, he has done so. So it would be a repitition if he says again here, it would be a repitition. His touching it saying 'Thou art again an offering', would involve drawing it once more, indeed, this need not be headed. Let him silently deposit. (Third Brāhmaṇa Ends).

BRĀHMAṆA IV

1. This is his vital air which is in front and is forsooth, the *Vaiśvānara (graha)*. That which is behind is the *Dhruva (graha)*. Formerly, indeed, these two *grahas* were drawn separately, as the *Dhruva graha* and as *Vaiśvānara graha*. Now this one (*Dhruva*) alone is drawn. If one comes to learn (that both the *grahas* are to be drawn again) from *Carakas* (priests belonging to the *Caraka* school) or from others, then let him pour that (second one, namely the *Vaiśvānara graha*) into the Yajamāna's cup and this one (*Dhruva graha*) into only the Hotṛ's *camasa* (cup). Now what part of him there is below the navel, that is part of his self and that is his life-principle. So he draws it by means of this (earth), because the bowl (*sthālī*) is of earth. He draws it with a bowl, for, undecaying and immortal is the life principle. Hence he draws it by means of her (earth).

तं पूर्णं गृह्णाति सर्वꣳहि पूर्णꣳ सर्वꣳ ह्यायुस्तस्मात्पूर्णं गृह्णाति वैश्वानराय गृह्णाति संवत्सरो वै वैश्वानरः संवत्सरो वा आयुस्तस्माद्वैश्वानराय गृह्णाति ॥२॥

स प्रातःसवने गृहीत एत[४]स्मात्कालादुपशेते तत्सर्वमायुः समश्नुते तत्र स्तूयमानेऽवनयेन्न ह संवत्सरं यजमानोऽतिजीवेद्यत्स्तूयमानेऽवनयेच्छस्यमानेऽवनयेत्तदेनं द्वादशꣳस्तोत्रमतिनयति तथा परं परमायुः समश्नुते यजमानस्तथा ज्योग्जीवति ॥३॥

तस्मादु ह ब्राह्मणोऽग्निष्टोमसत्स्यादेतस्माद्धोतोर्न निःसर्पेन्न प्रस्त्रावयेतायुर्वा अस्यैष स ह सर्वमेवायुरेति य एवं विद्वानग्निष्टोमसद्भवति नेद्ध्रुवमवमेहानीति तस्माद्वा अग्निष्टोमसद्भवति यद्वा अवाङ्नाभेस्तद्वा अस्यैष आत्मनः स यदेतस्मिन्नहुते निः-सर्पेद्यत्प्रस्त्रावयेत ध्रुवꣳ हावमेहेन्नेद्ध्रुवमवमेहानीति तस्माद्वा अग्निष्टोमसद्भवति तदु तद्यजमानस्यैव यजमानस्य ह्येष तदात्मनो भवति ॥४॥

अथ यद्वेवाग्निष्टोमसद्भवति यशो वै सोमो यशो हि वै सोमस्तस्माद्ये च सोमे लभन्ते ये च न लभन्त उभय एवैनदागच्छन्ति यश एवैतद्द्रष्टुमागच्छन्ति तदेतद्यशः संप्रसृप्यात्मनि ब्राह्मणा दधते यद्भक्षयति स यशस्वी हैव भवति य एवं विद्वान्भक्षयति तस्माद्वा अग्निष्टोमसद्भवति ॥५॥

सोऽग्निष्टोमसद्भवति तद्यदेतन्निःसर्पन्त्यग्निष्टोमसदेतद्यशः[५] सन्निधाय त एतस्मात्पराञ्चो यशसो भवन्ति तदविक्षोभयन्नेवैतत्पुनरात्मनि यशो धत्ते य एवं विद्वानग्निष्टोमसद्भवति स यशस्वितमो हैवैषां भूत्वा प्रैति तस्माद्वा अग्निष्टोमसद्भवति ॥६॥

अथ यद्वेवाग्निष्टोमसद्भवति देवाश्च ह वा असुराश्चोभये प्राजापत्या अस्पर्धन्त त एतस्मिन्नेव यज्ञे प्रजापतावस्पर्धन्तास्माकमयꣳ स्यादस्माकमयꣳस्यादिति ततो देवा एतदग्निष्टोमसद्यं ददृशुस्तेन सर्वं यज्ञꣳ समवृञ्जत निरभजन्नसुरान्त्सपत्नान्यज्ञादेवꣳह वाव द्विषतः सपत्नस्य सर्वं यज्ञꣳसंवृङ्क्ते एवं द्विषन्तꣳसपत्नꣳ सर्वस्माद्यज्ञान्निर्भजति बहिर्धा करोति य एवं विद्वानग्निष्टोमसद्भवति तस्माद्वा अग्निष्टोमसद्भवति ॥७॥

४. ऐतस्मात् Ca
५. सद्येतद्यशः Ca

2. He draws it full; for full means all and the life-breath means all. Hence he draws it full. He draws for *Vaiśvānara; Vaiśvānara* is the year and the life-principle is the year. Therefore he draws it for *Vaiśvānara* (Agni).

3. Having been drawn in the morning *savana*, it reposes aside since that time. Therefore the entire life-principle, it acquires. Let him not pour it (into the Hotṛ *camasa)* while it is being praised (while the *stotra* is being recited). The Yajamāna would not live through that year if poured while being praised. It should be poured while the *śāstra* is recited; then it guides him safely over the twelve-fold chant of *stotra*. Thus he obtains continued life-span. The Yajamāna then lives long.

4. Therefore the Brāhmaṇa (*dīkṣita*) should sit through (the twelve-fold) praise of *Agniṣṭoma* and he must not move from there until this offering (of the *Dhruva graha*) is made. Nor he shall discharge urine because with that his entire life-span gets discharged. He who knows thus sits through the *Agniṣṭoma* recitations by (determining) not to discharge urine till the *Dhruva* offering, he becomes one who sits through the *Agniṣṭoma*. Or, what part of him there is below the navel, that part of his self is this (*Dhruva graha*). Hence were he to move away or discharge urine before the offering of this (*Dhruva*) libation, he would be casting away the *Dhruva* (the firm and lasting one). Hence, lest he should lose the *Dhruva* (the firm and lasting) he sits through the praise (*Agniṣṭoma*). This applies only to the Yajamāna, because this (*Dhruva graha*) is part of the Yajamāna's self.

5. Again, as to why he sits through the *Agniṣṭoma* is, Soma is glory; Soma, indeed, is glory. So those who partake of Soma and those who do not, both approach to behold that glory. That Soma, which is glory, when the Brāhmaṇas have crept near together, take into themselves and drink (the *soma*), whosoever knowing this, drinks (*soma*) becomes glorious. For that reason (to avoid its being drunk by others) one should sit through it *Agniṣṭoma*.

6. Now, he becomes one who sits through *Agniṣṭoma*, because when (the others) while passing by (after beholding it) deposit that glory on this *Agniṣṭomasad* (Yajamāna) and turn away from that glory and thereby he takes that glory unto himself unshared (by anybody). He who knows thus becomes one who sits through *Agniṣṭoma*. He emerges after becoming most glorious among all. Therefore one should become an *Agniṣṭomasad*.

7. And again, as to why he should be an *Agniṣṭomasad*—the Gods and Asuras, both of them progenies of Prajāpati contended. They quarrelled in respect of this sacrifice, before Prajāpati, saying "Let this be ours; let this be ours". Then the gods devised this process of *Agniṣṭomasad* and with that they gained the entire sacrifice and kept out the Asuras, their enemies, from a share in this sacrifice. In like manner, this one (Yajamāna) gains the entire sacrifice from the hands of hateful enemy and thus keeps out his hateful enemy from a share in this. Thus, he who knows excludes (his enemy). So he becomes an *Agniṣṭomasad*.

तं गृहीत्वोत्तरे हविर्धाने सादयति प्राणा वै ग्रहा नेत्प्राणान्त्संलोभयानीति तस्माद्विमे संलुब्धाः प्राणा उपकीर्ण इतरान्त्सादयति व्युह्यैनं न तृणं चनान्तर्धाय यद्वा ऊर्ध्वं नाभेस्तद्वा अस्यैत आत्मन उपरीव वा एतदात्मनो यदूर्ध्वं नाभेरुपरीव वै तद्यदुपकीर्णं तस्मात्तानुपकीर्णे सादयत्यथ यदवाङ्नाभेस्तद्वा अस्यैष आत्मनोऽध इव वा एतदात्मनो यदवाङ्नाभेरध इवैतद्यद्व्युह्य न तृणं चनान्तर्धाय तस्मादेतं व्युह्य न तृणं चनान्तर्धाय सादयति ॥८॥

एष उ वै प्रजापतिर्यज्ञो य एष तायत एतस्मादेवेमाः प्रजाः प्रजाता एतमेवानु प्रजायन्तेऽप्येतर्हि तद्यानुपकीर्णे सादयति तानन्विमाः प्रजाः प्रजायन्ते या अन्येनात्मनोऽस्यां प्रतितिष्ठन्ति या वै शफैः प्रतितिष्ठन्ति ता अन्येनात्मनोऽस्यां प्रतितिष्ठन्ति पशवोऽथ या एतमनु प्रजाः प्रजायन्ते ता आत्मनैवास्यां प्रतितिष्ठन्ति मनुष्याश्च श्वापदाश्च ॥९॥

तद्वा एतदन्यदस्या उत्तरं करोति यदुपकिरति तस्माद्या[६] एताननु प्रजाः प्रजायन्ते ता अन्येनात्मनोऽस्यां प्रतितिष्ठन्ति शफैरथ यदेतं व्युह्य न तृणं चनान्तर्धाय सादयति तस्माद्या एतमनु प्रजाः प्रजायन्ते ता आत्मनैवास्यां प्रतितिष्ठन्ति मनुष्याश्च श्वापदाश्च ॥१०॥

तद्वा एतज्जुह्वत्याहवनीये पुरोळाशं धानाः करम्भं दधीति स यथा मुख आसिञ्चेदेवमेतद्यदाहवनीये जुह्वत्यथैष एकरूप एव शेत आप इवैव तस्माद्यदनेन मुखेन नानारूपमशनमश्नात्यथैतेन प्राणेनैकरूपमेव प्रस्नावयते[७]ऽप इवैवाथ यद्ध्रुवो नाम ॥११॥

देवा ह वै यज्ञं तन्वाना असुररक्षसानां दक्षिणत आसङ्गाद्बिभयांचक्रुस्तान् हासुररक्षसानि दक्षिणत आसेदुस्त एवान्त्सर्वान्ग्रहानुज्जघ्नुरपि दक्षिणꣳ हविर्धानमुज्जघ्नुरथैतमेव नोद्धन्तुꣳ शेकुस्तदुत्तरादेव हविर्धानाद्दक्षिणꣳ हविर्धानमदृꣳहꣳस्तद्यदेतं[८] नोद्धन्तुमशक्नुवꣳस्तस्माद्ध्रुवो नाम ॥१२॥

६. तस्माद्वा TE

७. *Ātmanepada* archaic

८. यदेनं C

8. Having drawn it (the *Dhruva graha*) he deposits it in the northern cart. The *grahas* are the vital airs; lest he should confound the vital airs (he deposits there). Others he deposits on the raised mound. But this one (*Dhruva*) he deposits after sweeping (the dust) without having as much as a blade of grass underneath. That which is above the navel (the other *grahas*) it is as it were above his self or that which is above his self is as it were above the navel. That which is raised, therefore one deposits on the raised mound. That which is below the navel, which is as it were below one's self, it is as if held below the navel and that one deposits after sweeping and without giving room for even blade of grass below. Therefore he sweeps without leaving even a blade of grass below and then deposits.

9. Now, that sacrifice which is being performed is Prajāpati, from whom these creatures in earth have been born; and indeed even now they are born after this (sacrifice). Now were he (the Yajamāna) to deposit it (*Dhruva graha*) on an unswept (mound) after this (act), these creatures will be born who will stand on this (earth) by means of (a support) something different from their bodies. Those creatures which stand on hoofs are standing on this earth by means of something separate from their self and they are the *paśus* (cow, goat etc). If after his (cleaning, the *graha* is deposited) the creatures that are born (after that sacrifice) they stand by themselves on this (earth) (like) men, other wild animals etc.

10. Moreover, when he heaps the dusts to form the *khara* (mound), he virtually produces an upward-facing elevation (separate platform) on this earth. So those creatures that are born from that elevation are standing on something different from their own bodies, namely the hoofs. Now when he sweeps and leaves not even a blade of grass, before depositing the *grahas*, those creatures that are born of (the original earth surface) are standing on their own (parts of the body) like the men and other wild beasts.

11. And, on the other hand, when they offer in the *Āhavanīya*, a *puroḍāśa*, parched barley grains, porridge, sour curd etc. It amounts to pouring into one's mouth. But this (*Dhruva* libation) stands apart (being) of one form like water. Hence while he eats the different forms of food with that mouth, he lets flow from that opening this uniform (libation) like a stream of water. That is why it is called *Dhruva*.

12. Now, once a time, the gods while performing sacrifice, were afraid of an attack from the Asura-Rākṣasas from the southern front. The Asura-Rākṣasas did hit from the southern side and overturned those *soma* cups placed on the southern side; they overturned the southern *soma* cart. Only this *soma* cart on the northern side, they could not overturn. That northern cart held steady the southern *soma* cart. And because they could not overturn this (northern cup) therefore it is called *Dhruva* (firm).

तं वै गोपायन्ति शिरो वा एष एतस्या गायत्र्या यज्ञो वै गायत्री द्वादश स्तोत्राणि द्वादश शस्त्राणि तच्चतुर्विंशतिश्चतुर्विंशत्यक्षरा वै गायत्री तस्या एव[९] शिरः श्रीरु वै शिरः श्रीर्हि वै शिरोऽथ योऽर्धस्य श्रेष्ठो भवत्यसौ तस्यार्धस्य शिर इत्याचक्षते श्रेष्ठो ह व्यथेत यदेष व्यथेत यजमानो वै श्रेष्ठो नेद्यजमानो व्यथाता इति तस्माद्वा एनं गोपायन्ति ॥१३॥

वत्सो वा एष एतस्या गायत्र्या यज्ञो वै गायत्री द्वादश स्तोत्राणि द्वादश शस्त्राणि तच्चतुर्विंशतिश्चतुर्विंशत्यक्षरा वै गायत्री तस्या एष वत्सस्तान्वा इमान्वत्सान्गोपायन्त्यस्मै दोहाय यदिदं पयो दुहत एवमियं गायत्रीति यजमानाय सर्वान्कामान्दोहाता इति स यदध्वर्युश्च प्रतिप्रस्थाता च निश्चक्रामत प्र च पद्येते यथा बद्धवत्स्युपाचरेदेवं[१०] तत्॥१४॥

तमवनयति प्रस्नुता वा एता एतत्पयो दुहत एवमियं प्रस्नुता गायत्रीति यजमानाय सर्वान्कामान्दोहाता इति ॥१५॥

सोऽवनयति ध्रुवं ध्रुवेण मनसा वाचा सोममवनयामीति वा[११] गृह्णामीति वाथा न इन्द्र इद्विशोऽसपत्नाः समनस्करदित्याशिषमेवैतदाशास्ते यथा नः श्रिये ऽन्नाद्यायेतीमाः प्रजा असपत्नाः समनस्करदित्येतदाशिषमाशास्ते ॥१६॥

स गृह्णाति मूर्धानं दिवो अरतिं पृथिव्या वैश्वानरमृत आ जातमग्निम्। कविꣳसम्राजमतिथिं जनानामासन्ना पात्रं जनयन्त देवाः॥ उपयामगृहीतोऽसि ध्रुवोसि ध्रुवक्षितिर्ध्रुवाणां ध्रुवतमोऽच्युतानामच्युतक्षित्तमः॥ एष ते योनिर्वैश्वानराय त्वेति सादयति वैश्वानराय ह्येनं गृह्णाति व्युह्य न तृणं चनान्तर्धाय ॥१७॥ इति चतुर्थं ब्राह्मणम् ॥

॥ द्वितीयोऽध्यायः समाप्तः॥

९. एष

१०. See notes

११. वा missing in V 1, My, T

13. They, indeed, guard it; for this cup is the head of this Gāyatrī. Gāyatrī being the sacrifice—there are twelve prayer chants (*stotras*) and twelve recitations (*śāstras*); that make twenty-four Gāyatrī, indeed, consists of twenty-four syllables. This (*Dhruva* cup) is her head. The head means prosperity. He who is most prosperous in a section (on a clan), he is called the head of that section. And, indeed the excellent (among a group) would come to harm and if this (cup) were to be affected, and the excellent one being the Yajamāna, they guard this Soma cup, lest the Yajamāna should suffer any harm.

14. This (*Dhruva graha*) is the calf of Gāyatrī. Gāyatrī being the sacrifice—there are twelve prayer chants (*stotras*) and twelve recitations (*śāstras*); they together make twenty-four and Gāyatrī consists of twenty-four syllables. This (cup) is her calf. When they guard this (*graha*) they are guarding those calves so that they can milk her (cow). As they (cows) yield milk (when the calves are nearly safe), so may this Gāyatrī yield all the wishes of the Yajamāna—that is why they guard it (cup). When the Adhvaryu and the Pratiprasthātā walk out of (the *Havirdhāna*) and (later) enter (again) it is symbolising the entry of the cow with the calf-tied to it.

15. Then he pours it out (the *Dhruva graha*) to mark the milking. The cow yields milk thereon (when the calf is near). In like manner, this Gāyatrī when milked, let it yield all the wishes for the Yajamāna.

16. He pours it out (saying) "O, the *soma* of the *Dhruva*, I pour thee out with a firm mind and speech". Or (he says) "I take thee...", "Now may Indra make these our creatures, the people, rid of enemies, and of one mind". This is only a boon he seeks. "For our prosperity and nourishment". "Let these creatures be rid of enemies and be endowed with one mind"—thus a boon is prayed for.

17. He collects it (*soma* from the stream) (saying) "The crest of heaven, the disposer of the earth, O Agni, *Vaiśvānara*! born in the eternal truth of this ritual, thou art the wise the supreme ruler, the guest (thou art one) converted by gods as a vessel into their mouths. Thou art taken with a support. Thou art the firm (*dhruva*) of firm position, the steadiest of the steady, the most unshakable among the solidly founded. This is thy womb—thee for *Vaiśvānara*". Therewith he deposits it. He indeed takes it for *Vaiśvānara*, after cleansing (the surface) and not leaving so much as a blade of grass. (Fourth Brāhmaṇa Ends)

(Chapter Two Ends)

तृतीयोऽध्यायः

प्रथमं ब्राह्मणम्

स वै यदेता[1]न्ग्रहा[2]न्गृह्णात्यथ निःसृप्य विप्रुषाꣳ होमं जुहोति स यद्विप्रुषाꣳ होमं जुहोति या एवास्याभिषूयमाणस्य विप्रुषः स्कन्दन्त्यꣳशुर्वा कश्चित्ता एवैतदाहवनीये स्वगाकरोत्याहवनीयो ह्याहुतीनां प्रतिष्ठा तस्माद्वाव विप्रुषाꣳ होमं जुहोति ॥१॥

स जुहोति यस्ते द्रप्सः स्कन्दति यस्ते अꣳशुरिति स्तोको वै द्रप्सः स यः कश्चित्स्तोकः स्कन्दति तमेवैतदाहवनीये स्वगाकरोति यस्ते अꣳशुरिति तद्योऽꣳशुर्ग्रावच्युतो धिषणयोरुपस्थादिति ग्राव्णा हि च्युतोऽधिषवणाभ्यामधिस्कन्दत्यध्वर्योर्वा परि वा यः पवित्रादित्यध्वर्योर्वा हि पाणिभ्याꣳस्कन्दति पवित्राद्वा तं ते जुहोमि मनसा वषट्कृतꣳ स्वाहेति तद्यथा वषट्कृतꣳ स्वाहाकृतꣳ हुतमेवं भवति ॥२॥

अथास्याः स्तीर्णाया वेदेर्द्वे तृणे आदत्ते तावध्वर्यू प्रथमावभितः[3] प्राणोदानौ यज्ञस्याथ प्रस्तोता वाग्यज्ञस्याथोद्गातात्मैव प्रजापतिर्यज्ञस्याथ प्रतिहर्ता भिषग्वा व्यानो वा तान्पञ्चर्त्विजोऽन्वारभ्यैति यजमान एतावान्हि यज्ञो यावदेते पञ्चर्त्विजः पाङ्क्तो हि यज्ञस्तद्यज्ञमन्वारभ्यैति यजमानः ॥३॥

अथानयोस्तृणयोरन्यतरच्चात्वालमभिप्रास्यति देवानामुत्क्रमणमसीति यत्र वै देवा यज्ञेन स्वर्गꣳल्लोकꣳ समाश्नुवत त एतस्मादेव चात्वालादूर्ध्वा उच्चक्रमुस्तमेवैतत्पन्थाꣳस्वर्ग्यं देवयानं यजमानमनु सङ्ख्यापयति ॥४॥

अथ यदा सꣳसीदन्त्युद्गातारस्तेषां पुरस्तादन्यतरदुपास्यति स्तोमो वा एष प्रजापति-र्यदुद्गातारः स इदꣳसर्वं युते स इदꣳ सर्वꣳ सम्भवति तस्मा एवैतत्तृणमपिदधाति तथैनमेष न युते तथा न सम्भवत्यथ यदा मन्यते ऽजापिषुरिति जपन्ति वा अत्रोद्गातारः ॥५॥

अथ स्तोत्रमुपाकरोति सोमः पवत इति स वै पराक् स्तोत्रमुपाकरोति पराञ्चः स्तुवते देवान्वा एतान्यभ्यावृत्तानि स्तोत्राणि यत्पवमानाः पराञ्चो ह्येतैर्देवाः स्वर्गꣳल्लोकꣳसमाश्नुवत

१. यदेतान् V 1, H
२. ग्रहान् missing in TE
३. प्रथमावभीतः Ca , see notes

Chapter Three

BRĀHMAṆA I

1. Now that he draws these cups of *soma*, he goes out (of *Havirdhāna*) and offers the oblation drops (an expiatory oblation) for the *soma* spilt during pressing). The reason why he offers the oblation of drops is this—whatever drops of *soma* were spilt here, whatever parts of Soma plant were (scattered during pressing), to them, he now makes an entry into the *Āhavanīya*, for, the *Āhavanīya* is the resting place of all offerings; that is why he offers the oblation of drops.

2. He offers (saying) "Whatever particle of thine spills; whatever stalk (of Soma plant gets scattered)"—whatever drop of Soma is spilt, that is a particle; that indeed he now directs into the *Āhavanīya*. 'Whatever stalk of yours' - (by this he means) whatever stalk of the Soma plant that has been thrown out by the pressing stone. "From the lap of the pressing bowls" for, when thrown out by the stone, they (stalks) leap out of the *soma*-collecting bowls. "Be it from the Adhvaryu or from the *pavitra* (strainer)", for, it leaps out either from the Adhvaryu's hands or from the strainer. "That I offer unto thee by my mind consecrated by *Vaṣat, Svāhā*". Thereby it becomes an offering (regularly) consecrated by *Vaṣaṭ* and (sanctified) by *Svāhā*.

3. Thereupon he (the Adhvaryu) takes two stalks of grass from the covered altar. The two Adhvaryus proceed first as the—*prāṇa* and *udāna* of the sacrifice. Then the Prastotā (follows) as the voice of the sacrifice. Then the Udgātṛ as the self (body), the Prajāpati of the sacrifice; then the Pratihartā as either the physician or as the *vyāna* of the sacrifice. The Yajamāna proceeds (behind) with those five priests ahead for as much as those five priests are, so much is the sacrifice. The sacrifice, is indeed five-fold. Therefrom the Yajamāna proceeds, holding on to the sacrifice.

4. He then throws one of the two stalks of grass towards into the *Cātvāla* (saying) "Thou art the ascent of the gods". For, when the gods reached the heavenly world by means of sacrifice, it was from that *Cātvāla* pit they went upwards. Thus he shows to the Yajamāna, that same route to heaven which was the path of the gods.

5. Now when the Udgātṛs sit down, he throws the other stalk of grass before them. For this sacrifice is a collection of sacrificial *Ṛks* in the form of Udgātṛs. When all these (*Ṛks*) (or Udgātṛs) are collected, all this sacrifice (materialises). Therefore to him this stalk is offered. Thus he does not mix up (collect) this one (Adhvaryu) and (Prajāpati) does not become one with him (Adhvaryu). (Adhvaryu is not merged into the *yagña* just as the Udgātṛs are); (Adhvaryu is kept separate by throwing the stalk of grass before the Udgātṛs). When he (Yajamāna) desires that they may chant, the Udgātṛs mutter the chants.

6. Then he delivers the *stotra* (chant of praise) (saying) "Soma becomes pure". He makes the chant in one go and they (also) chant in one go. For, these *Pavamāna* chants are addressed to the gods and the gods reached the heavenly world by means

तस्मात्पराङ्ङुपाकरोति पराञ्चः स्तुवत उपावर्तध्वमित्यन्यानि स्तोत्राण्युपाकरोत्यभ्यावर्तं धुयै स्तुवत इमा वै प्रजास्तानि स्तोत्राण्यभ्यावृत्तानि तस्माद्विमाः प्रजाः पुनरभ्याकारं प्रजायन्ते ॥६॥

अथ यदत्र बहिष्पवमानेन स्तुवतेऽत्र ह वा एषोऽग्रे सूर्य आस तेनर्तवः परिगृह्योर्ध्वा उच्चक्रमुः स एष ऋतुषु प्रतिष्ठितस्तपति तथो वा एतेनर्त्विजः परिगृह्योर्ध्वा उत्क्रामन्ति तस्मादत्र बहिष्पवमानेन स्तुवते ॥७॥

स बहिष्पवमानान्निन्द्यं पर्येव बिबाधिषेतैषा वै नौः स्वर्ग्या यद्बहिष्पवमानं तस्या एतस्या नावः स्वर्ग्याया अरित्राश्च स्फ्याश्चर्त्विजः स्वर्गस्य लोकस्य सम्पारणास्तस्या एतस्या नावः स्वर्ग्याया य एव निन्द्यः स मज्जयिता स यथा पूर्णां नावमभ्यारुह्य तां मज्जयेदेवꣳह यजमानं मज्जयति तद्यत्रापि निन्द्यो भवति तस्मान्निन्द्यं बहिष्पवमानात्पर्येव बिबाधिषेत तदु सर्व एव यज्ञो नौः स्वर्ग्या सर्वस्मादेव यज्ञान्निन्द्यं परिबिबाधिषेताथ यदा स्तुवते ॥८॥

अथ सम्प्रेष्यत्यग्रीदग्नीन्विहर बर्हि स्तृणीहि पुरोळाशाꣳ (३) अलङ्कुरु पशुनेहीति सोऽग्रीदग्नीन्विहरति समिन्ध एवैनाꣳस्तद्बर्हिस्तृणाति स्तीर्णे बर्हिषि समिध्दे देवेभ्यो जुहवामेति पुरोळाशां(३) अलङ्कुर्विति पुरोळाशैर्हि प्रचरिष्यन्तो भवन्ति पशुनेहीति पशुꣳह्यालप्स्यमानो भवति ॥९॥

अथैतमाश्विनं ग्रहं गृहीत्वा परिवीय पशुमालभते रसमेवास्मिꣳस्तद्दधाति स्वदयत्येवैनं तत्तस्मादेष प्रातःसवनआलब्ध आ तृतीयसवनाच्छ्रप्यमाण उपशेते सर्वस्मिन्नेवैतद्यज्ञे रसं दधाति सर्वमेव यज्ञꣳरसेन प्रसजति ॥१०॥

तदाग्नेयमेवाग्निष्टोम आलभेत तद्धि सलोम यदाग्नेयमग्निष्टोम आलभेत यद्युक्थ्यः स्यादैन्द्राग्नं द्वितीयमालभेतैन्द्राग्नानि ह्युक्थानि यद्यु षोलशी स्यादैन्द्रं तृतीयमालभेतैन्द्रो हि षोळशी यद्युवतिरात्रः स्यात्सारस्वतं चतुर्थमालभेत वाग्वै सरस्वती योषा वै वाग्योषो वै रात्रिस्तस्मात्सारस्वतं चतुर्थमालभेतैवमु यज्ञक्रतून्यथायथं व्याकरोति ॥११॥

of them in one go (straight away). So he chants them in one stretch. (After saying) "Turn yee back", he chants the other chants (called *Dhuryās*) and therefore they chant the *Dhuryās* turning back (repeating) for, these *Dhuryā stotras* are meant for these creatures. That is why these creatures are born here repeatedly nearer to their previous forms.

7. And as to why they chant the *Bahiṣpavamāna* here (near the *Cātvāla*)—in the beginning forsooth, yonder Sun was here on earth. The seasons embraced him and ascended upwards. Firmly established in the seasons, he (the Sun) burns. And in like manner, do the priests embrace the Yajamāna and ascend from here (to the heaven). Therefore here (before the *Cātvāla*) they praise with *Bahiṣpavamāna* chants.

8. He should keep out of the *Bahiṣpavamāna* any unworthy priest. This (*Bahiṣpavamāna*) is a boat bound towards heaven. The rudders and oars, the means to reach the heavenly world, are the priests. He who happens to be an unworthy priest is the one who causes this boat bound to heaven, sink. Just as one (undesirable person) having got into a boat that is full and make it sink, so this unworthy (priest) makes the Yajamāna drown. Therefore an unworthy (priest) should be kept out of the *Bahiṣpavamāna*. And indeed, the entire sacrifice is a boat bound heavenwards and hence an unworthy (priest) should be excluded from the sacrifice. (More so) when they praise (by *Bahiṣpavamāna*).

9. Thereupon (after the *Bahiṣpavamāna* chant is over), he gives directions—"*Agnīdh*, spread the fires; strew the *daṛbhās (barhīs)*, prepare the cakes; get on with the *paśu*"— The *Agnīdh* (accordingly) spreads the fire. That is to say, kindles them. He strews the *barhīs* thinking "When the *barhīs* are strewn and the flame produced, I will offer to the gods". 'Prepare the *puroḍāśās*' (he says) because it is with the *puroḍāśās*, they are to start. (He says) "Get on with the *Paśu*" because he is about to seize the *paśu*.

10. There after drawing the *Aśvin graha*, he goes out and slains the animal (*paśu*). Thereby he infuses juice (*rasa*) into him (Soma) and makes it palatable. Therefore this *paśu* slain during the morning *savana* lies till the third *savana* continuously being cooked. Thus he infuses juice (*rasa*) in the whole sacrifice. The entire sacrifice, he endows with flavour.

11. Therefore let him at the *Agniṣṭoma*, slay (a *paśu*) which is sacred to Agni; for there is harmony when at the *Agniṣṭoma*, he slays the one sacred for Agni. If it be an *Ukthya* sacrifice, let him slay one sacred to Indra-Agni in the second place, for the *ukthyas* (songs of praise) are on Indra-Agni. If it were *Ṣoḍaśī* sacrifice, let him slay one sacred to Indra, as the third in order; because the sixteen fold chant (of *ṣoḍaśī*), is of Indra. It is *Atirātra*, let him stay one sacred to Sarasvatī, as fourth in the order, because Sarasvatī is speech and speech (*Vāk*) is female. So too the night (*rātri*) is female. Therefore the one sacred to Sarasvatī is to be slain as the fourth. He thus distinguishes the forms of sacrificial offerings in this sequence.

अथैतैः सवनीयैः पुरोळाशैः प्रचरति स यदेतैः सवनीयैः पुरोळाशैः प्रचरति दिवि वै सोमो देवो हि सोमो वृत्रो वै सोमस्तस्यैतच्छरीरं यद्गिरयो यदश्मानस्त-देषौशान्यानामौषधिर्जायत[४] इति होवाच श्वेतकेतुरौद्दालकिस्तामेतदाहृत्याभिषुण्वन्तीति स यत्पशुमालभते रसमेवास्मिंस्तद्दधात्यथास्मिन्नेतन्मेधो दधाति यदेतैः सवनीयैः पुरोळाशैः प्रचरति तथो खलु सोमो भवति ॥१२॥

ते वै सर्व ऐन्द्रा भवन्तीन्द्रो हि यज्ञस्य देवता तस्मात्सर्व ऐन्द्रा भवन्त्यथ यत्पुरोळाशो धानाः करम्भो दधीति भवति सुप्रीता देवता असन्निति या यज्ञस्य देवता इत्येतर्ह्यपूपं खादित्वा कामयते धाना नु खादेयं करम्भमद्यां दधि पिबेयमिति तद्या यज्ञस्य देवतास्ताः सुप्रीता असन्नित्यथ यदेषा प्रातःसवन एव मैत्रावरुणी पयस्यावक्लृप्ता नेतरयोः सवनयोः ॥१३॥

गायत्री वै प्रातःसवनं वहति त्रिष्टुम्माध्यन्दिनꣳ सवनं जगती तृतीयसवनꣳ सानेकाकिन्येव त्रिष्टुम्माध्यन्दिनꣳ सवनं वहति गायत्र्या च बृहत्या चानेकाकिन्येव जगती तृतीयसवनं वहति गायत्र्योष्णिक्ककुब्भ्यामनुष्टुभेत्यथ गायत्र्येवैकाकिनी प्रातःसवनं वहति सो एताभ्यां पङ्क्तिभ्यामनेकाकिनी वहति स्तोत्रपङ्क्त्या च हविष्पङ्क्त्या च बहिष्पवमानमहश्चत्वार्याज्यानि तानि पञ्च स्तोत्राणि पञ्चपदा वै पङ्क्तिस्तया नु स्तोत्रपङ्क्त्यानेकाकिनी वहतीन्द्रस्य पुरोळाशो हर्योर्धानाः पूष्णः करम्भः सरस्वत्या दधि मित्रावरुणयोः पयसा तानि पञ्च हवीꣳषि पञ्चपदा वै पङ्क्तिस्तया हविष्पङ्क्त्यानेकाकिनी वहत्येतस्याः सम्पदः कामाय तस्मादेषा प्रातःसवन एव मैत्रावरुणी पयस्यावक्लृप्ता नेतरयोः सवनयोः ॥१४ ॥ इति प्रथमं ब्राह्मणम् ॥

द्वितीयं ब्राह्मणम्

स वै यदैतदाहुः समुपहूताः स्म इत्यथ पुरोळाशवृकलमादायाध्वर्युरुपोत्तिष्ठत्यथ यत्रैतदासीनोऽच्छावाकोऽन्वाह तदुपसन्नो भवति तस्मै पुरोळाशवृकलमादा[१]याहाच्छावाक वदस्व यत्ते वाद्यमिति स यदसौ पुरोळाशवृकलमादधात्यहीयत वा अच्छावाकः ॥१॥

४. Ref. IV. 4.3.11

१. वृकलमाधाय Ca

12. Thereupon he proceeds with (the offering of) the *puroḍāśās* of the respective *savana*. Now as to why he proceeds with the *puroḍāśa* of the *savana*? Soma is indeed, in the heaven and Soma is a god—"Soma, forsooth was Vṛtra. These that happen to be the mountains and rocks are his (Vṛtra's) body. Thereon grows that plant called *uśanā*"—so said Śvetaketu, the son of Uddālaka. They bring that (plant) hither and press. Now when he slains the *paśu*, he imbrues *rasa* (flavour) into it and when he proceeds with the offering of the *puroḍāśās* of the *savana*, he puts sap into it and then, indeed it becomes *soma*.

13. All those (*puroḍāśās*) belong to Indra, since Indra is the deity of the sacrifice. Therefore all of them belong to Indra. And as to why *puroḍāśā*, parched barley grains, a porridge, sour curds,—it is that those deities of the sacrifice shall be well-pleased. For, when they have eaten the *puroḍāśa* here, they wish let us eat the barley grains, "let us eat the porridge and let us drink the curds". It is in order that those deities of the sacrifice shall be well-pleased. And now, as to why only in the morning *savana*, the *payasyā* (a preparation of curd and milk) belonging to Mitrā-Varuṇa offered and not in the other two *savanas*.

14. Gāyatrī, forsooth, bears the morning *savana*; the Triṣṭubh the midday *savana* and the Jagatī, third *savana*. But then, the Triṣṭubh does not bear the midday *savana* all alone, but with Gāyatrī and Bṛhatī, Jagatī bears the third *savana* with Gāyatrī, Uṣṇik, Kakubh and Anuṣṭubh, Gāyatrī, all alone bears the morning *savana*. But she bears with these Pankti chants and so not alone. The five-fold *stotras*, the five-fold oblations and indeed with *Bahiṣ-pavamāna* and four *Ājyas*—they make the five-fold *stotras*. The Pankti metre is five-footed and with those five-fold *stotras*, it (Gāyatrī) bears (the morning *savana*) not alone. The *puroḍāśa* is for Indra, the barley grains for the two steads; the porridge for Pūṣan, the curd for Sarasvatī; the *payasyā* (curd mixed with milk) for Mitra and Varuṇa. Thus there are five oblations. With the five-footed Pankti metre and with those five-fold oblations, she (Gāyatrī), not alone, bears (the morning *savana*) for the sake of completion of that (Pankti-hood). Therefore, only in the morning *savana*, the curd with milk (*payasyā*) for Mitrā-Varuṇas is ordained and not for the other two *savanas*. (First Brāhmaṇa Ends)

BRĀHMAṆA II

1. Then, when they say, "We are invited together", the Adhvaryu stands up with a piece of the *puroḍāśa* and approaches the Acchāvāka priest who is seated and reciting and into his hand he places the *puroḍāśa* piece and says "O Acchāvāka, say, what thou has to say". Since he gives the *puroḍāśa* piece to him, Acchāvāka is eliminated (for Soma).

तमिन्द्राग्नी अनु समतनुतां प्रजानां प्रजातये[२] तस्मादेष ऐन्द्राग्नोऽच्छावाकः स एतेन चार्षेयेण यदेतदन्वाहैतेन च हविषा समश्नुते यदस्मा एतत्पुरोळाशवृकलमादधाति तस्माद्वा अस्मै पुरोळाशवृकलमादधाति ॥२॥

अथाच्छावाके सन्न ऋतुग्रहैश्चरन्ति स यदच्छावाके सन्न ऋतुग्रहैश्चरन्ति मिथुनं वा अच्छावाक ऐन्द्राग्नो ह्यच्छावाको द्वौ हीन्द्राग्नी द्वन्द्वंहि मिथुनं प्रजननं तन्मिथुनादेवै-तत्प्रजननादृतून्त्संवत्सरं प्रजनयति तस्मादच्छावाके सन्न ऋतुग्रहैश्चरन्ति ॥३॥

अथ यद्देवर्तुग्रहैश्चरन्त्यृतूनेवैतत्संवत्सरं प्रजनयति सर्वं वा ऋतवः संवत्सरः सर्वमेवैतत्प्रजनयति ॥४॥

तान्द्वादश गृह्णीयाद्द्वादश मासाः संवत्सरस्य तस्माद्द्वादश गृह्णीयादथो त्रयोदश गृह्णीयादित्याहुरस्ति त्रयोदशो मास इति द्वादश त्वेव गृह्णात्येषैव स्थितिरेषा सम्पत् ॥५॥

द्रोणकलशाद्गृह्णाति प्रजापतिर्वा एष पात्राणां यद्द्रोणकलशस्तत्प्रजापतेरेवैत-दृतून्त्संवत्सरं प्रजनयति तस्माद्द्रोणकलशाद्गृह्णाति ॥६॥

उभयतोमुखाभ्यां पात्राभ्यां गृह्णाति कुतस्तयोरन्तो ये उभयतोमुखे तस्मादयमनन्तः संवत्सरः परिप्लवते तान्न सादयति तस्माद्वयमसन्नः संवत्सरः परिप्लवते ॥७॥

नानुवाक्यामन्वाह ह्वयति वा अनुवाक्यया गतो ह्येवायमृतुर्यति दिवा यदि नक्तं नानुयजति नेदृतूनपवृणजा इति सह प्रथमौ सहोत्तमौ गृह्णीतः सर्वमेवैतत्संवत्सरेण परिगृह्णीतस्तदिदंसर्वंसंवत्सरेण परिगृहीतं निष्क्रामत्येवान्यतरः प्रान्यतरः पद्यते[३] तस्मादिमेऽन्वञ्चो मासा यन्ति यद्धोभौ सह निक्रामेतां पृथग्घि[४] मासा ईयुस्तस्मान्निष्क्रामत्येवान्यतरः प्रान्यतरः पद्यते[५] ॥८॥

२. प्रजायै V 1, My, T
३. संपद्यते V 1, My, T
४. पृथग्घ Ca, C
५. Same as ३ above

2. Indra and Agni preserved him for the production of creatures; whence the Acchāvāka priest belongs to Indra and Agni. It is by means of that sacrificial *havis*, the piece of *puroḍāśa* now put into his hand and by means of that (*mantra*) of the Ṛsis which he now recites, it is thereby they (Indra and Agni) preserve him (Acchāvāka).

3. When the Acchāvāka is seated, the Adhvaryu moves with the *Soma grahas* (cups) meant for the seasons. Now, as to why he moves with the *Ṛtu grahas* when the Acchāvāka is seated—the Acchāvāka represents a sexual union because he is the combination of Indra and Agni; Indra and Agni are two and two constitute a productive pair and only from that same productive pair, he produces the seasons and the year.

4. And again why he proceeds with the *Ṛtu grahas* (cups of libations for the seasons) is because he produces the seasons and the year. The seasons and the year constitute everything. So he produces everything.

5. Let him draw twelve of them (*Ṛtu grahas*) for, there are twelve months for a year. So he should draw twelve (cups). But he may also draw thirteen for, they say there is a thirteenth month. Let him nevertheless draw only twelve; for, that is the practise and that is completeness.

6. He draws them from the *droṇakalaśa* (*soma* trough) for, the *droṇa kalaśa* is the Prajāpati among the vessels. So he is producing these seasons and year from Prajāpati. Therefore he draws from the *droṇakalaśa*.

7. He draws with double-mouthed cups, for where is the end of those two (cups) which have mouths on either side? That is why this year revolves endlessly. He deposits them (after drawing the *soma*). Whence this year is ceaselessly rotating.

8. He recites no invitatory chant. One invites with an *Anuvākya* (invitatory chant), that which is yet to come. Here this season has already arrived, either by day or by night. Lest he should twin away the seasons, they (the Adhvaryu and Pratiprasthātā) simultaneously draw the two first and two last libations. Thus everything here is encompassed by means of the year. One (Adhvaryu) walks out (of the *Havirdhāna*) and the other (Pratiprasthātā) follows his steps; whence these months pass one after the other. But were both of them to walk out together, these months would surely go separated (not in succession). Therefore the one walks out (first) and the other follows his steps.

स वा ऋतुना षट् प्रचरति तद्देवा अहरसृजन्ताथर्तुभिश्चतुस्तद्रात्रिमसृजन्त तद्यदेतावदेवाभविष्यद्रात्रिरेवाभविष्यन्न व्यवत्स्यदथ पुनर्ऋतुना द्विस्तत्पुरस्तादहः पर्यदधुस्तस्माद्द्येदमहरथ रात्रिर्भविष्यत्यथ श्वोऽहर्भविता ॥९॥

अथ यद्द्वेवर्तुना[६] तेन मनुष्यानसृजन्त यदृतुभिस्तेन पशून्त्स यत्तदुभयतो येन मनुष्यानसृजन्त तस्माद्विम उभयतः परिगृहीताः पशवो मनुष्याणां वशमुपेताः ॥१०॥

स वा ऋतुना चरित्वेतरथा विपर्यस्यत्यृतुभिश्चरित्वेतरथा विपर्यस्यत्यन्यतरत एवैतदहः सृजतेऽन्यतरतो रात्रिमन्यतरतो मनुष्यानन्यतरतः पशूंस्तस्माद्विपर्यासं गृह्णाति ॥११॥

अथ वा अतो गृह्णात्येवोपयामगृहीतोऽसि मधवे त्वेत्यध्वर्युरुपयामगृहीतोऽसि माधवाय त्वेति प्रतिप्रस्थाता तौ वासन्तिकावृतू वसन्ते ह्योषधयो जायन्ते वनस्पतयः पच्यन्ते तेन तौ मधुश्च माधवश्च ॥१२॥

उपयामगृहीतोऽसि शुक्राय त्वेत्यध्वर्युरुपयामगृहीतोऽसि शुचये त्वेति प्रतिप्रस्थाता तौ ग्रैष्मावृतू यत्तयोर्बलवत्तपति तेन तौ शुक्रश्च शुचिश्च ॥१३॥

उपयामगृहीतोऽसि नभसे त्वेत्येवाध्वर्युरुपयामगृहीतोऽसि नभस्याय त्वेति प्रतिप्रस्थाता तावेव वार्षिकावमुतो हि दिवोऽधि वर्षति तेन तौ नभश्च नभस्यश्च ॥१४॥

उपयामगृहीतोऽसीषे त्वेत्यध्वर्युरुपयामगृहीतोऽस्यूर्जे त्वेति प्रतिप्रस्थाता तौ शारदावृतू शरदि ह्यूर्ग्रस ओषधयः पच्यन्ते तेन ताविषश्चोर्जश्च ॥१५॥

उपयामगृहीतोऽसि सहसे त्वेत्यध्वर्युरुपयामगृहीतोऽसि सहस्याय त्वेति प्रतिप्रस्थाता तौ हैमन्तिकावृतू हेमन्तो हीमाः प्रजाः सहसेव स्वं वशमुपनयते तेन तौ सहश्च सहस्यश्च ॥१६॥

६. See notes

9. "With the season" (so saying) they perform six times; thereby the gods created the day. "With the seasons" (so saying) they perform four times; thereby they created the night. Were it to be confined to this much (four times saying 'with the seasons'), there would be only night; it would never pass away. Again (saying) "With the season" they perform twice, thereby the gods subsequently generated the day (again) and hence now we have the day here, then it will be night (later) and (again) the day is to come tomorrow.

10. "*Ṛtunā*—with the season"-(so saying) the gods created men; "With the seasons"-(so saying) the beasts. Since they created men on either sides (of the beasts), these beasts are bracketed on both sides and are submissive to (controlled by) men.

11. Having performed with "With the season" (or having performed six times thus), they both turn round their vessels. They turn round their vessels after performing with "With the season" from one side they create day and from the other side, night; from one side, man and from the other side, beasts. That is why they turn round and draw the *grahas.*

12. Or they draw only thus—"Thou art taken with a support" (so saying) the Adhvaryu (draws saying) "Thou for *Madhu* (months)", "Thou art taken with a support" (So saying) the Pratiprasthātā (draws saying) "Thou for *Mādhava* (month)" They (*Madhu* and *Mādhava*) are the spring season. It is indeed in the spring, plants sprout and trees ripen. Therefore these two are *Madhu* and *Mādhava* (the sweet one and the one after that).

13. "Thou art taken with a support"—(so saying) the Adhvaryu (draws saying) "Thee for *Śukra* (month)". "Thou art taken with a support". The Pratiprasthātā (draws) (saying) "Thee for *Śuci* (month)". They two form summer season. Because during those (months) it burns severest. Therefore they are *Śukra* and *Śuci* (they afflict).

14. "Thou art taken with a support"—(so saying) the Adhvaryu (draws saying) "Thee for *Nabhas* (month)". "Thou art taken with a support". The Pratiprasthātā (draws) (saying) "Thee for *Nabhasya* (month)". They are the two rainy (months). In that (season), it rains from yonder sky. Hence they are *Nabhas* and *Nabhasya* (they cause rain from *nabhas* or sky).

15. "Thou art taken with a support"—(so saying) the Adhvaryu (draws saying) "Thee for the month of *Iṣ* (sap)"; "Thou art taken with a support". The Pratiprasthātā (draws saying) "Thee for the month of *Ūrj* (food)". These two are the autumn season. Because in autumn, food grains grow (big *ūrj*) and juicy plants (*iṣ*) ripen. Therefore these two are *Iṣa* and *Ūrjā*. (They cause production of food and nutrition).

16. "Thou art taken with a support—(so saying) the Adhvaryu (draws saying) "Thee for *Sahasya* (month)". "Thou art taken with a support". The Pratiprasthātā (draws saying)- "Thee for *Sahasya* (month)". These two form the winter season; because the winter by force (*sahas*) brings these creatures into his power; therefore these two are *Sahas* and *Sahasya.*

उपयामगृहीतोऽसि तपसे त्वेत्यध्वर्युरुपयामगृहीतोऽसि तपस्याय त्वेति प्रतिप्रस्थाता तौ शिशिरावृतू[७] यत्तयोर्बलवच्छ्या[८] यति तेन तौ तपश्च तपस्यश्च ॥१७॥

उपयामगृहीतोऽस्यꣳहसस्पतये त्वेति यदि त्रयोदशं गृह्णात्यथ प्रतिप्रस्थाता वाध्वर्योः पात्रे सꣳस्रवमवनयति प्रतिप्रस्थातुर्वाध्वर्युर्भक्षमध्वर्युर्हरत्यथ तथैवाभक्षितेन प्रतिप्रस्थातैतमैन्द्राग्नं ग्रहं गृह्णाति स यदभक्षितेनैतमैन्द्राग्नं ग्रहं गृह्णाति न वा ऋतुग्रहाणामनुवषट्करोति स एतेनैन्द्राग्नेनानुवषट्कृतो[९] भवन्ति तस्मादभक्षितेन गृह्णाति ॥१८॥

अथ यद्वेवाभक्षितेन गृह्णाति सर्वं वा एतत्प्राजीजनद्यदृतुग्रहानग्रहीत्तत्सर्वं प्रजनय्य प्राणोदानयोः प्रतिष्ठापयतीमे हि[१०] द्यावापृथिव्यौ प्राणोदानावनयोर्हीदꣳसर्वं प्रतिष्ठितं तस्मादभक्षितेन गृह्णाति ॥१९॥

अथ यद्वेवाभक्षितेन गृह्णाति सर्वं वा एतत्प्राजीजनद्यदृतुग्रहानग्रहीत्तत्सर्वं प्रजनय्य तस्मिन्त्सर्वस्मिन्प्राणोदानौ दधाति ताविमावस्मिन्त्सर्वस्मिन्प्राणोदानौ हितौ तस्मादभक्षितेन गृह्णाति ॥२०॥

स गृह्णातीन्द्राग्नी आगतꣳसुतं गीर्भिर्नभो वरेण्यम्। अस्य पातं धियेषिता। उपयामगृहीतोऽसीन्द्राग्निभ्यां त्वैष ते योनिरिन्द्राग्निभ्यां त्वेति सादयति ॥२१॥

अथैतं वैश्वदेवं ग्रहं गृह्णाति स यदेतं वैश्वदेवं ग्रहं गृह्णाति सर्वं वा एतत्प्राजीजन-द्यदृतुग्रहानग्रहीत्तद्यदेतावदेवाभविष्यद्यावत्यो हैवाग्रे प्रजाः सृष्टास्तावत्य एवाभविष्यन्न प्राजनिष्यन्त सर्वमु वै विश्वेदेवास्तत्सर्वमनुव्यर्जति तस्माद्विमाः प्रजाः पुनरभ्याकारं प्रजायन्ते ॥२२॥

शुक्रपात्रेण गृह्णात्येष वाव शुक्रो य एष तपत्यथ ये रश्मयस्ते विश्वेदेवास्तस्माच्छुक्रपात्रेण गृह्णाति ॥२३॥

७. शैशिरा Ca
८. बलवत्तपति C, My, T, H
९. See notes
१०. प्रतिष्ठापयति द्यावा C,My, T, H

17. "Thou art taken with a support" (so saying)—the Adhvaryu (draws saying) "Thee for *Tapas* (month)". "Thou art taken with a support". The Pratiprasthātā (draws saying) "Thee for *Tapasya* (month)". These two are the months of the decay season; because during them it freezes most severely; therefore these two are *Tapas* and *Tapasya* (they cause shrinking).

18. "Thou art taken with a support thee to the Aṁhasaspati"— (Thus saying)- if he draws the thirteenth (cup) then the Pratiprasthātā pours his residue into the Adhvaryu's vessel or the Adhvaryu pours into the Pratiprasthātās (vessel). He (the Adhvaryu) takes it (to the Sadas) for the purpose of drinking. Thereupon, the Pratiprasthātā draws the *Aindrāgna graha* with the vessel not used for drinking. As to why he draws the *Aindrāgna graha* with the vessel unused for drinking is that no second *Vaṣaṭkāra* is pronounced in the case of *Ṛtu graha*. He, by this *Aindrāgna graha* make them consecrated by the second *Vaṣaṭkāra*, so he draws with the vessel unused for drinking.

19. And again why he draws with the vessel unused for drinking—By drawing the *Ṛtu grahas* (cups to the season) he has generated this All; and having generated this All, he establishes it on the *prāṇa* and *udāna*. These sky and earth are the *prāṇa* and *udāna* and within these two, this All is established.

20. And again why he draws with the vessel unused for drinking—By drawing the *Ṛtu grahas*, he has generated this All and having generated this All, he lays the *prāṇa* and *udāna* into this All, hence these two, *prāṇa* and *udāna* are laid into (as beneficiaries) this All. Therefore he draws with the vessel unused for drinking.

21. He draws (saying) "O Indra and Agni, come Ye hither to the *Soma*, rendered desirable by our songs like the Sun. Requested by our thoughts (requested to the extend we can wish) take part of this *Soma*. Thou art taken with a support, thee to Indra and Agni" (so saying). "This is thy womb; thee to Indra and Agni" (so saying) he deposits.

22. Then he draws the *Vaiśvadeva graha* (the *soma* cup for *Viśvadevas*). As to why he draws the *Vaiśvadeva graha* — By drawing the *Ṛtu grahas*, he generted this All. If it had been that much (stopped with that) whatever creatures were thereby generated at the beginning, that much alone would have been there and they would not have procreated. *Viśvedevas* are all and that all he reproduces and hence these creatures are born in the respective forms.

23. He draws it with the *Śukra* cup, for the *Śukra* (bright) is the yonder one who burns (sun). What happens to be his rays are *Viśvedevas*. Therefore he draws with the *Śukra* cup.

स गृह्णात्योमासश्चर्षणीधृतो विश्वे देवास आगत। दाश्वाꣳसो दाशुषः सुतम् । उपयामगृहीतोऽसि विश्वेभ्यस्त्वा देवेभ्य एष ते योनिर्विश्वेभ्यस्त्वा देवेभ्य इति सादयति ॥२४॥ इति द्वितीयं ब्राह्मणम् ॥

तृतीयं ब्राह्मणम्

गृणाति ह वा एतद्धोता यच्छꣳसति तस्मा एष एतद्गृणते प्रतिगृणाति तस्मात्प्रतिगरो नाम तं वै प्राञ्चमासीनमभ्याह्वयते प्राञ्चो वा अन्य ऋत्विज आर्त्विज्यं कुर्वन्त्यन्य उद्गातृभ्यस्तथास्यैतत्प्राङार्त्विज्यं[१] कृतं भवति ॥१॥

उपपर्यावृत्य प्रतिगृणाति प्रजापतिर्वा उद्गाता योषग्घोता तदेतत्प्रजापतिरुद्गाता योषायामृचि होतरि रेतः सिञ्चति यदुद्गायति तदेतद्धोता रेतः सिक्तं प्रजनयति यच्छꣳसति तच्छ्यति यथायꣳशितः[२] पुरुषस्तथा तस्माच्छस्त्रं नाम तदेतद्रेतः सिक्तमुपपर्यावृत्याध्वर्युरुपनिवदति यद्ध पराङेव तिष्ठन्प्रतिगृणीयात्पराग्घैवैतद्यजमानाद्रेतः सिक्तं प्रणश्येत्सम्यञ्चावेवैतद्भूत्वैतद्रेतः सिक्तं प्रजनयतः॥२॥

अथ यद्वेव प्रतिगृणाति यातयामानि वै देवैश्छन्दाꣳसि स्वर्गꣳह्येभिर्लोकꣳ समाश्नुवत य उ वै मद ऋचि वा सामनि वा रसो वै समदो वै प्रतिगरश्छन्दःस्वेवैतद्रसं दधाति तानि पुनराप्यायत्ययातयामानि करोति तैरयातयामभिर्यज्ञं तन्वते तस्माद्वाव प्रतिगृणाति ॥३॥

स यत्रार्धर्चशः शꣳसत्यर्धर्चेऽर्धर्चे तत्र प्रतिगृणाति यत्र पच्छः पदे पदे तद्यत्र ह वै होतावानिति तद्ध यज्ञस्य[३] नाष्ट्रा रक्षाꣳस्यन्ववचरन्ति तदध्वर्युः प्रतिगरेण सन्दधाति तथो रक्षाꣳसि यज्ञं नान्ववचरन्ति भ्रातृव्यलोकमु वै[४] वैतद्यजनमानस्य छिनत्ति ॥४॥

चतुरक्षराण्यु ह वा अग्रे छन्दाꣳसि ततो जगती सोममच्छापतत्सापि[५] त्रीण्यक्षराणि हित्वैकेनाक्षरेण पुनरागच्छदथ त्रिष्टुबुदपतत्सैकमक्षरꣳ हित्वा त्रिभिरक्षरैः पुनरागच्छदथ

१. प्रागार्त्विज्यं Ca, V 1, My, Na
२. यथा सꣳशितः Ca, यथा सꣳसितः V 1, C
३. यज्ञं emended by Ca
४. चैवै TE
५. पतत्सा त्रीण्यक्षराणि Ca ,C

24. He draws it (saying) "Ye protectors and supporters of men, O *Viśvedevas*, come hither, Ye givers (off boons) towards the *Soma* of this benovalent (Yajamāna). Thou art taken with a support; there to the *Viśvedevas*". (Then saying) "This is thy womb, thee to the *Viśvedevas*", he deposits it. (Second Brāhmaṇa Ends)

BRĀHMAṆA III

1. Now truly when the Hotṛ recites the *śāstra*, he sings and to that singing (the Adhvaryu) responds and so it is called *pratigara*. That (Adhvaryu) who is seated facing east, is called upon by the Hotṛ. Other priests perform their priestly duties while facing the east, except the Udgātṛs. In this manner that priestly duty (of *pratigara*) is performed facing east.

2. He (Adhvaryu) turns round and responds (*pratigara*). The Udgātṛ is verily Prajāpati and the Hotṛ being the *Ṛk* is a female. So when he sings, the Udgātṛ, that is Prajāpati, implants seed in *Ṛk*, namely the Hotṛ, who is a female. When he sings, this Hotṛ reproduces (from) the implanted seed. When the *śāstra* is recited, it gets sharpened; just as this man gets heated (sharpened), so it is. Therefore it is called *śāstra*. (*Śāstra* acts as a catalyst for implantation of the seed). This seed so implanted by Udgātṛ, he (Adhvaryu) quickens (cheers up) by turning towards it. Had he responded with his face turned away, this seed that gets cast from the Yajamāna falls astray and perishes. They both (female and male) face each other and bring forth the implanted seed.

3. Now, as to why he utters *pratigara*. The vitality of the metres was used up by the gods, because they attained the heavenly world by means of them. What ecstasy there is in the *Ṛk* or in the *Sāman*, that ecstasy indeed, is the essence that is *pratigara*. He now lays that essence into the metres themselves. He again revitalises them and endows them with freshness. With those (metres) revitalised, he performs the sacrifice. Therefore he utters the *pratigara*.

4. Hence if (the Hotṛ) recites by half *Ṛks*, for each half *Ṛk*, let him respond (with *pratigara*). If he recites by *pādās* (quarters of *Ṛks*), let him respond for each *pāda* (quarter). For whenever, in reciting, he (the Hotṛ) draws breath, there the Asura-Rakṣasas rush in. That (breach caused by drawing breath), the Adhvaryu closes up by uttering the *pratigara*. Thereby the Rakṣasas do not rush into the sacrifice. This (*pratigara*) thus cuts off the world of the Yajamāna's enemies (keeps out the enemies).

5. In the beginning, the metres consisted of four syllables. Then Jagatī flew up towards Soma and returned with one syllable, leaving three syllables. When the Triṣṭubh soared up, it returned with three syllables leaving one syllable. Then the Gāyatrī flew up, she came back bringing all the syllables and also the Soma. Hence Gāyatrī became eight-syllabled. By means of her they kept up the continuity of the

गायत्र्युदपतत्सा सर्वाणि च तान्यक्षराण्यादायागच्छत्सोमञ्च ततो ऽष्टाक्षरा गायत्र्यभवत्तयैव यज्ञियं तन्तुमध्रियन्त तस्माद्गायत्रं प्रातःसवनं तयैव माध्यन्दिनꣳ सवनं तन्तुमध्रियन्त ॥५॥

सा त्रिष्टुबुवाचोप त्वा यानीत्येभिस्त्रिभिरक्षरैर्मा मान्तर्गा उप मा सृजस्वेति तथेति तामुपासृजत सैकादशाक्षरा त्रिष्टुबभवत्तदु त्रैष्टुभं माध्यन्दिनꣳ सवनमभवत्तयैव तृतीयसवनं तन्तुमध्रियन्त ॥६॥

सा जगत्युवाचोप त्वा यानीत्यनेनैकेनाक्षरेण मा मान्तर्गा उप मा सृजस्वेति तथेति तामुपासृजत सा द्वादशाक्षरा जगत्यभवत्तदु जागतं तृतीयसवनमभवत्तस्माद्वा आहुर्गायत्र्येवैतानि सर्वाणि सवनानीति सा ह्येतदुपसृजमानैरिति[६] ॥७॥

स सꣳसिद्धं प्रातःसवने प्रतिगरं प्रतिगृणाति सꣳसिद्धा हि गायत्र्यागच्छत्सकृन्मद्वन्माध्यन्दिने सवने प्रतिगृणाति यत्र त्रिष्टुभः शꣳसत्येकं वै साक्षरꣳ हित्वागच्छत्तेनैवैनामेतत्समर्धयति कृत्स्नां करोति त्रिमद्वत्तृतीयसवने त्रीणि वै साक्षराणि हित्वागच्छत्तैरेवैनामेतत्समर्धयति कृत्स्नां करोति द्यावापृथिव्ये मद्वत्प्रतिगृणाति यत्र द्यावापृथिव्यꣳ शꣳसतीमे वै द्यावापृथिव्याविमाः प्रजा उपजीवन्ति तयोरेवैतद्रसं दधाति ते रसवत्या उपजीवनीये इमाः प्रजा उपजीवन्ति स ओ (३) मिति प्रतिगृणाति तद्धि सत्यं तद्देवा विदुस्तदु हैके वो[७]ऽथामोदै[८]वेतीव प्रतिगृणन्ति वागित्युपेप्सन्तस्तदु तथा न प्रतिगृणीयादनपराद्धावै वाग्यथा ह्येव कथा च प्रतिगृणाति वाचैव प्रतिगृणाति तस्मादो-(३) मित्येव प्रतिगृह्णीयात्तदु ह्येव सत्यं तद्देवा विदुः ॥८॥ इति तृतीयं ब्राह्मणम् ॥

६. सृजमानैदिति Ca, C
७. वौथा Ca, C, My
८. देवे TE, V 1, V 2

sacrifice. Therefore the morning *savana* pertains to Gāyatrī. With her, they kept up the string of continuity (to) the midday *savana*.

6. That Triṣṭubh told her, "To thee will I come with three syllables; do not exclude me; take me in (get me united with you). "Be it so" (said Gāyatrī) and took her in. That Triṣṭubh came to be one with eleven syllables. That became the midday *savana* belonging to Triṣṭubh. By means of that (Triṣṭubh), the string of continuity of the third *savana* was kept up.

7. That Jagatī told her "To thee will I come with one syllable; do not exclude me; take me in (get me united with you). "Be it so" (said Gāyatrī) and took her in. She became the twelve-syllabled Jagatī. That became the third *savana* belonging to Jagatī. That is why they say, all these *savanas* pertain to Gāyatrī, since Gāyatrī alone went on increasing.

8. At the morning *savana*, he should utter *pratigara* (respond) with a complete chant; because Gāyatrī in fullness returned. When the Triṣṭubh chants are used in *śāstra*, since she (Triṣṭubh) has returned after leaving one syllable and so with that one chant (of *pratigara*) he then completes her; makes her whole. In the third *savana*, (*pratigara* is) with three chants containing the expression *mad* (to rejoice), because she (Jagatī) returned after leaving three syllables and so with those (three chants containing the expression *mad*), he then completes her; makes her whole. When the Heaven and Earth are addressed in the *śāstra*, he utters the *pratigara* with '*mad*' (to rejoice). Now, these creatures subsist on those two, namely Heaven and Earth. He thus imbues those two with vigour. They imbued with *rasa*, become sustaining and these creatures subsist on them. He responds (*pratigara*) with *Om*; for that is truth. That the gods knew. Now, some utter the *pratigara* "*othamo devaih*", wishing for speech, since it contains (the word *vāk*). One should not do so. Speech is not offended (even if the *pratigara* does not contain the word *vāk*). In whichever way one utters *pratigara*, he does so only by speech (even *Om* is a speech). Therefore the *pratigara* should be only with *Om*. That is indeed truth which the gods knew.
(Third Brāhmaṇa Ends)

चतुर्थं ब्राह्मणम्

इहा(३) इहा(३) इत्यभिषुणोतीन्द्रमेव तदाच्यावयति बृहद्बृहदितीन्द्रमेव तदाच्यावयति स शुक्रामन्थिनौ प्रथमौ गृह्णाति शुक्रवद्ध्येतत्सवनम् ॥१॥

अथाग्रयणं गृह्णाति सर्वेषु ह्येषु सवनेषु गृह्यते तस्मादाग्रयणं गृह्णात्यथ मरुत्वतीयं गृह्णात्यथोक्थ्यं गृह्णात्युक्थानि ह्यत्रापि भवन्ति तद्वा आहुरुक्थ्यमेव पूर्वं गृह्णीयादित्यथ मरुत्वतीयमिति मरुत्वतीय त्वेव पूर्वं गृह्णात्यथोक्थ्यम् ॥२॥

तान्वा एतान्पञ्च ग्रहान्गृह्णाति स यदेतान्पञ्च ग्रहान् गृह्णात्येष वै वज्रो यदेष माध्यन्दिनः पवमानस्तस्मात्पञ्चदशः पञ्चसामा भवति पञ्चदशो हि वज्रस्तमेतैः पञ्चभिर्ग्रहैः पञ्च हीमा अङ्गुलयोऽङ्गुलिभिर्हि प्रहरतीन्द्रो वृत्राय वज्रं प्राहरत्तेन वृत्रमहꣳस्तेन व्यजयन्त ते विजितेऽभयेऽनाष्ट्रे दक्षिणा अनयन्त तस्मादप्येतर्हि यदैवैतेन माध्यन्दिनेन पवमानेन स्तुवतेऽथ दक्षिणा नयन्ते विजित एवैतदभयेऽनाष्ट्रे दक्षिणा नयन्ते तथो वा एष एतैः पञ्चभिर्ग्रहैरेतं वज्रं द्विषते भ्रातृव्याय प्रहरति तेन द्विषन्तं भ्रातृव्यꣳहन्ति तेन विजयते तस्माद्वा एतान् पञ्च ग्रहान्गृह्णाति ॥३॥

अथ यन्मरुत्वतीयान् गृह्णात्येतद्वा इन्द्रस्य निष्केवल्यꣳ सवनं यन्माध्यन्दिनꣳ सवनं तेन वृत्रमजिघाꣳसत्तेन व्यजिगीषत क्षत्रमु वा इन्द्रो विशो मरुतो विशा वै क्षत्रियो बलीयान्भवति ॥४॥

सा हाश्वत्थे तिष्ठत इन्द्रो मरुत उपमन्त्रयांचक्रे तस्मादाश्वत्थे ऋतुपात्रे स्यातामित्याहुः कार्ष्मर्यमये त्वेव भवत उप मावर्तध्वं युष्माभिर्बलेन वृत्रꣳ हनानीति ॥५॥

ते होचुः किमस्माकं ततः स्यादिति तेभ्य एता ग्रहावगृह्णादेतौ मरुत्वतीयौ ॥६॥

ते होचुरपनिधायैनमोज उपावर्तामहा इति तथेति तमपनिधायौज उपाववृतुस्तदु वा इन्द्रो ऽस्पृणुत तत्प्रत्यबुध्यतापनिधाय वै मौज उपावर्त्स्यथेति ॥७॥

स होवाच मैतदपनिधिध्वमिति स हैवमौजसोपावर्तध्वमिति ते होचुस्तस्मै वै नोऽन्यं भागं कल्पयेति तस्मा एतमन्यं भागमकल्पयदुपयामगृहीतोऽसि मरुतामोजसे त्वेति तꣳ सहौजसोपावर्तन्त तेन बलेन वृत्रमहस्तेन व्यजिगीषत क्षत्रमु वा इन्द्रो विशो मरुतो विशा वै क्षत्रियो बलीयान् भवति क्षत्र एवैतद्बलं दधाति ॥८॥

BRĀHMAṆA IV

1. He presses out (The *soma* juice) (saying) '*iha! iha*' (hither, hither). Whereby he draws nigh Indra himself. (By saying) '*bṛhat! bṛhat*' (great, great) he draws nigh Indra himself. The *Śukra* and *Manthi grahas* he first draws, because this *savana* is indeed, with pure *soma (Śukra)*.

2. Then he draws the *Āgrayaṇa graha* because it is drawn in all the *savanas*. So he draws the *Āgrayaṇa*. Then he draws the *Marutvatīya graha*. Then draws the *Ukthya*, for him also there are *ukthyas* (songs of praise). Here some say that *Ukthya* should be drawn before *Marutvatīya*. But *Marutvatīya* is drawn first and then *Ukthya*.

3. There are the five *grahas* he draws; that he draws these five *grahas* is because this midday *Pavamāna* (chant) is a thunderbolt. Therefore it is a fifteen-fold (*stoma*). For thunderbolt is fifteen-fold. He (*Pavamāna*) is so by means of these five *grahas*, for, five are the fingers and with the fingers Indra hurled the thunderbolt at Vṛtra. He hurled and by that killed Vṛtra. With that he conquered. Having won freedom from fear and safety they led forth the sacrifice to happy completion. Therefore here too, when he praises with the midday *Pavamāna* chants, they lead (the sacrifice) to happy completion. Thus conquered, it is taken to completion free from fear and quite safe. That is why he with these five *grahas*, hurls this thunderbolt (of *Pavamāna*), at his hateful enemy. By that he kills the hateful enemy. Thus he conquers. That is why he draws these five *grahas*.

4. Now, as to why he draws the *Marutvatīya grahas*—This midday *savana* is indeed, the special *savana* of Indra. By that he strove to attack Vṛtra. By that he strove to vanquish. Indra is the *kṣatras* (modility) and the Maruts are the *viś* (people). It is with the people, *kṣatra* becomes strong.

5. He, Indra, called on those Maruts who were situated, on an *Aśvattha* tree (to join him in vanquishing Vṛtra), therefore those two *Ṛtu* cups (so they say) may be of *Aśvattha* wood. But they are actually of *Kārṣmarya* wood. (He said) "Do you join me so that with you as my army, I may kill Vṛtra".

6. They (Maruts) asked "What will happen to us then". He (Indra) drew these two *grahas*. They are the two *Marutvatīya* cups.

7. They (Maruts) said "Having put aside this one (cup) for our vigour, we will join thee". "Be it so" (said Indra). Having thus put aside one cup for their vigour, they joined (Indra). But Indra coveted that (cup put aside) realising 'these *Maruts* have joined after putting aside their vigour'.

8. He (Indra) said "Do not put aside that (vigour of yours); join me along with your vigour". They (Maruts) said "For that, you assign another share for us". Hence he assigned this another share (saying) "Thou art taken with a support, for the vigour of the Maruts; to thee (Maruts) with vigour". They joined him along with their vigour. With that strength he struck Vṛtra.; with that he conquered. Indra is indeed, the *kṣatra* and Maruts are the *viś* (people). Kṣatriya becomes strong by the people. Now (the Yajamāna) endows *kṣatra* with that strength.

तान्वा इन्द्रायैव मरुत्वते गृह्णाति न मरुद्भ्यो यद्ध मरुद्भ्य इति गृह्णीयात्प्रत्युद्यामिनीꣳह क्षत्रियाय विशं कुर्यात्तदिन्द्रमेवैतदनु मरुत आभजत्यप्रत्युद्यामिनीमेवैतत्क्षत्रियाय विशं करोत्यनुवर्त्मानमपक्रमादु हैवैषां बिभयांचकार यदिमेमं नापक्रामेयुरिति तानेतदनपक्रमिण एवाकुरुत तस्मादिन्द्रायैव मरुत्वते गृह्णाति न मरुद्भ्यः ॥९॥

ऋतुपात्राभ्यां गृह्णात्यृतवो वै संवत्सरो यज्ञस्तानदः प्रत्यक्षं प्रातः सवनेऽवकल्पयति यदृतुग्रहान् गृह्णात्यथैनानेतत्परोक्षं माध्यन्दिने सवने ऽपक्लृप्यन्ते यदृतुपात्राभ्यां मरुत्वतीयान्गृह्णाति विशो वै मरुतोऽन्नमु वै विश ऋतवो वा इदꣳसर्वमन्नं पचन्ति तस्मादृतुपात्राभ्यां गृह्णाति ॥१०॥

स गृह्णातीन्द्रमरुत्व इह पाहि[१] सोमं मरुत्वन्तं वृषभं वावृधानं मरुतामोजसे त्वेति ॥११॥

अथैतं माहेन्द्रं ग्रहं गृह्णाति स यदेतं माहेन्द्रं ग्रहं गृह्णाति पाप्मना वा इदमिन्द्रः सꣳसृष्टोऽभूत्संयतो यद्विशा मरुद्भिर्यथा समाने पात्रे ऽश्नीयाद्विजयस्य कामाय क्षत्रियो वैश्येनैवमेतद्यदस्मै समानमेभिर्ग्रहमग्रहीषुस्तमेतद्देवा विजितेऽभये ऽनाष्ट्रे यथेषीकां विमुञ्जां कुर्यादेवं पाप्मनो व्यवृहन्यन्माहेन्द्रं ग्रहमगृह्णꣳस्तथो वा एवमेष एतद्विजिते ऽभयेऽनाष्ट्रे यथेषीकां विमुञ्जां कुर्यादेवं पाप्मनो विवृहति यन्माहेन्द्रं ग्रहं गृह्णातीन्द्रो वा एष पुरा वृत्रस्य वधादित्यथ वृत्रं जघ्निवान्यथा महाराजो विजिग्यान एव माहेन्द्र इति तस्मान्माहेन्द्रं गृह्णाति ॥१२॥

शुक्रपात्रेण गृह्णात्येष वाव शुक्रो य एष तपत्येष उ वा इन्द्रस्तस्माच्छुक्रपात्रेण गृह्णाति ॥१३॥

१. एहि TE, My, H , see notes

9. They (*grahas*) are drawn for Indra, the *Marutvat* (Indra accompained by *Maruts*). If they were drawn exclusively for Maruts, (it would amount to) the commoners rising up as equals to Kṣatriya. Here the Maruts only subserve Indra (by drawing for Indra, the *Marutvat*). So there is no rising up as equals on the parts of the commoners with Kṣatriya (nobility). (Actually) Indra feared that these (Maruts) might desert him. (So he thought) "How these (Maruts) will not go out of my control". And made them non-deserters (loyal) so (the *graha*) is drawn only for Indra associated with Maruts and not to the Maruts (exclusively).

10. He draws them with the two vessels of the seasons (the *Ṛtu grahas*). The seasons are the year, the sacrifice. They (the seasons) are directly attended to in the morning *savana*. In so far as he (now) draws in the *Ṛtu grahas* during the midday *savana* he attends to them (seasons) indirectly (covertly). So he draws the two *Marutvatīya grahas* in the two vessels of the seasons. The Maruts are the *viś* (commoners) and food means commoners and the seasons, indeed, cook all this food. So he draws with the *Ṛtu grahas*.

11. He draws (saying) "O Indra, leader of the Maruts, drink thou the *soma* here; to thee accompanied by Maruts; the mightest bull; for the vigour of the Maruts".

12. Then he draws this *Māhendra graha*. Now as to why he draws the *Māhendra graha*. For, Indra was then bound up by sin since he got associated with *viś* (the commoners), namely the Maruts. Because when they drew for both (Indra Marutvat) in the same vessel, it amounted to Kṣatriya eating from the same vessel with the commoners for the sake of victory (as an expediency). After the victory was achieved, at a place free from fear and safe, drew out (from Indra) that sin (of sharing the same vessel with the commoners), by drawing the *Māhendra graha*, just as a reed could be pulled out of the sheeth. In like manner this one by virtue of the *Māhendra graha*, separates him (Yajamāna) from sin after victory (at a place), free from fear and safe in the manner of pulling out a reed from its sheath. He was only Indra before slaying of Vṛtra. Just as one (a king) vanquishing (his enemies) becomes *Mahārāja* (emperor), he (Indra) became *Māhendra* (after killing Vṛtra). So he draws the *Māhendra graha*.

13. He draws it in the *Śukra* vessel. That one who burns yonder (Sun) is *Śukra* (bright). He is indeed, Indra. Therefore he draws in the *Śukra* vessel.

स गृह्णाति महां(३) इन्द्रो नृवदा चर्षणिप्रा उत द्विबर्हा अमिनः सहोभिः। अस्मद्र्यग्वावृधे वीर्यायोरुः पृथुः सुकृतः कर्तृभिर्भूत्। उपयामगृहीतोऽसि माहेन्द्राय त्वैष ते योनिर्माहेन्द्राय त्वेति सादयति सादयित्वा स्तोत्रमुपाकरोति स्तोत्रमुपाकृत्य संप्रेष्यत्यभिषोतारोऽभिषुणुतौलूखलानुद्वादयताग्नीदाशिरं विनय सौम्यस्य वित्तादिति ते यथा संप्रेषितं कुर्वन्ति स यदत्रैतत्संप्रेष्यत्यत्रैतत्कर्म क्रियत एते वै रसवती सवने शुक्रवती यत्प्रातःसवनं च माध्यन्दिनञ्च सवनमथैतन्निर्धीतशुक्रं यत्तृतीयसवनं तन्माध्यन्दिनादेवैतत्सवनात्तृतीयसवनं निर्मिमीत एतेनो हैतत्सवनꣳ शुक्रवद्रसवद्भवति तस्मादत्रैतत्संप्रेष्यत्यत्रैतत्कर्म क्रियते॥ ॥ १४ ॥ इति चतुर्थं ब्राह्मणम् ॥

॥ तृतीयोऽध्यायः समाप्तः ॥

14. He draws (saying "Great is Indra and hero-like, gladdening the people, of double stature and unimpaired in power. For our sake, he waxed strong for herioc deed—great and broad was he, and well-shapen by the makers:— Thou art taken with a support; thee to *Māhendra*". "This is thy womb; thee to *Māhendra*"-(so saying) he deposits. After depositing he offers praise. Having offered praise, he gives directions—"*Soma* pressers, press on and make the mortars resound; Agnīdh, stir the sour milk (*āśira*); be mindful of *soma's* (pap)". They do as they are directed. As to why he gives these directions now and get them done now (at the midday *savana*)—These two *savanas*, the morning and midday *savanas*, are indeed, rich in juice, that is rich in pure *soma*. That which is the third *savana* is the one where the pure *soma* is dried up (emptied). That is, the third *savana* is formed only from the midday *savana*. By these (preparatory directions) the third *savana* becomes one with juice, pure *soma*. That is why here (in the midday *savana*) these directions are given and these (preparatory acts like pressing) are got done. (Fourth Brāhmaṇa Ends)

(Chapter Three Ends)

चतुर्थोऽध्यायः

प्रथमं ब्राह्मणम्

घ्नन्ति ह वा एतद्यज्ञं यदेनं तन्वते यद्राजानमभिषुण्वन्ति तत्तं घ्नन्त्यथ यत्पशुꣳ संज्ञपयन्ति यद्विशासति तत्तं घ्नन्त्युलूखलमुसलेन दृषदुपलेम हविर्यज्ञं घ्नन्ति स एवꣳ हतो यज्ञो न ददक्षे तं देवा दक्षिणाभिर्दक्षयांचक्रुस्तस्माद्दक्षिणा नाम यदाभिरदक्षयꣳस्तस्मादु दक्षिणा दद्यात्स यद्दक्षिणा ददाति यदेव हतस्य यज्ञस्य व्यथते तदेवास्यैतद्दक्षिणाभिर्दक्षयत्यथ समृद्ध एव यज्ञः ॥१॥

ताः षड्वा द्वादशेति हविर्यज्ञे दीयन्ते न ह त्वा अशतदक्षिणः सौम्योऽध्वरः स्यादेष वै प्रत्यक्षं प्रजापति र्यत्सोमः पुरुषो वा अयं नेदिष्ठं प्रजापतेः सोऽयं पुरुषः शतायुः शतदायु[1]स्तꣳशतेनैव दक्षयति नाशतेन तस्मान्नाशतदक्षिणः सौम्योऽध्वरः स्यात्तस्मान्नाशतदक्षिणस्यर्त्विक् चन स्यान्नेदस्याध्यक्षोऽसानीति यमिमꣳ हनिष्यन्त्येव न दक्षयिष्यन्तीति ॥२॥

द्वया उ वाव देवा देवा अहैवान्यद्देवा अथेमे मनुष्यदेवा य इमे ब्राह्मणाः शुश्रुवाꣳसोऽनूचानास्तेषां द्वेधा विभक्तो यज्ञ आहुतय एव देवानां दक्षिणा मनुष्यदेवानां ब्राह्मणानाꣳ शुश्रूषामनूचानानाꣳ स आहुतिभिरेव देवान् प्रीणाति दक्षिणाभिर्मनुष्यदेवान् ब्राह्मणाञ्छुश्रूषो ऽनूचानाꣳस्त एनमुभये देवाः प्रीताः सुधायां दधति ॥३॥

तद्वा ऋत्विजामेव दक्षिणा नानृत्विजामेतन्वा अन्यमेवात्मानꣳ सꣳस्कुर्वन्त्यृत्विजो यजमानः स[2] यमेतद्यज्ञꣳ सꣳस्कुर्वन्त्यृङ्मयं[3] यजुर्मयमाहुतिमयꣳ साममयꣳ सोऽस्यामुष्मिँल्लोक आत्मा भवति तद्ये माजीजनन्तेत्यृत्विज एव दक्षिणाभिः प्रीणाति नानृत्विजस्तस्मादृत्विजामेव दक्षिणा नानृत्विजाम् ॥४॥

१. शतदायस्तꣳ Ca, शतायुस्तदायुस्तꣳ V 1, H, see notes
२. यजमानस्य Ca
३. सꣳस्कुर्वन्त्यृग्मयं C, V 1, सꣳस्कुर्वन्नृग्मयं Pa

Chapter Four

BRĀHMAṆA I

1. In the name of spreading out (performing in detail) this sacrifice, they slay the sacrifice. For, when they press out the king(Soma) they kill him; when they strangle the *paśu* and quieten it, they slay it; with the mortar and pestle and with the upper and lower pounding stones, they kill the oblations (materials for oblations). When thus slain, that sacrifice was no longer vigourous. The gods invigorated him (sacrifice) by means of *dakṣiṇā* (gifts to the priests), so it is called *Dakṣiṇā.* By means of them they invigorated (*adakṣayan*). That is why *dakṣiṇā* is given. By giving *dakṣiṇā,* whatever part of the sacrifice is afflicted while being slain, that part is invigorated by these *dakṣiṇās.* Then the sacrifice, indeed, becomes abundant.

2. Now at the Haviryajña, indeed they give that *dakṣiṇā* in the order of six or twelve (cows). But no *Soma* sacrifice shall be without *dakṣiṇā* of hundred (cows). For, this Soma is the visible Prajāpati and man is nearest to Prajāpati. This man is of hundred years life-span and giver of hundred and so he invigorates him by hundred and not by any the less. Therefore the *Soma* sacrifice shall not be without one hundred as *dakṣiṇā.* Nor should any one officiate as a priest in a sacrifice without one hundred as *dakṣiṇā*; nor should one be an eye-witness to it. (Because those who do so) will be only slaying it and will not invigorate it.

3. There are only two types of gods; the gods (well known) are gods (of one type) and these learned Brāhmaṇas well-versed in Vedic lore are the human gods (gods of the second type). Between them the sacrifice is divided into two. The oblations are only for the gods and *dakṣiṇā* for the human gods; (namely) the learned and well-versed in Vedic lore. He propitiates the gods with oblations and with *dakṣiṇā* the human gods, learned and well-versed in Vedic lore. They, both types of gods, get pleased and immerse him in nectar (give him immortality).

4. This *dakṣiṇā* is only for the officiating priests and not for those who are not officiating. It is they (the officiating priests) who refine him into another self of him (Yajamāna) in the form of (abundance of) *Ṛk*; in the form of (abundance of *Yajus*) and in the form of (abundance of oblations). This (refined) form of his becomes his self in the other world. 'It is they who have generated me (transformed me into the divine form)'. So thinking he shall propitiate with *dakṣiṇās* only the officiating priests and not the non-officiating. Therefore the *dakṣiṇā* is only for the officiating priests and not for the non-officiating.

अथ प्रतिपरेत्य गार्हपत्यं दाक्षिणानि॑ जुहोति चतुर्गृहीतमाज्यं गृहीत्वा दशाहोमीये वाससि हिरण्यं प्रबध्य तत्स्रुच्यवधाय स यद्दाक्षिणानि जुहोत्येतद्वै यज्ञोऽग्रे देवानभिप्रैति यज्ञमन्वारभ्य दक्षिणा यां दक्षिणां ददाति दक्षिणामन्वारभ्य यजमानः ॥५॥

तद्वै चतस्र एव दक्षिणा हिरण्यं गौर्वासोऽश्वः स नाह तदवकल्पते यद्गोः पादꣳ स्रुच्यवदध्यात्किम्वश्वस्य तस्माद्दशाहोमीय एव वाससि हिरण्यं प्रबध्य तदेव स्रुच्यवधाय जुहोति ॥६॥

सौरीभ्यामृग्भ्यां तमसा वा असौ लोकोऽन्तर्हितः सूर्यो वै तमसोऽपहन्ता तदेतेनैव तमोऽपहत्य स्वर्गंल्लोकमुपसङ्क्रामति तस्मात्सौरीभ्यामृग्भ्यामुदुत्यं जातवेदसं देवं वहन्ति केतवः। दृशे विश्वाय सूर्यꣳ स्वाहेत्येतया गायत्र्या गायत्री वा इयं पृथिवी तदस्यां प्रतिष्ठायामेतया प्रतितिष्ठति ॥७॥

अथापरं चतुर्गृहीतमाज्यं गृहीत्वा जुहोति चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः। आप्रा द्यावापृथिवी अन्तरिक्षꣳ सूर्य आत्मा जगतस्तस्थुषश्च स्वाहेत्येतया त्रिष्टुभा स्वर्गंल्लोकमुपप्रैति ॥८॥

अथाग्रय आग्नीध्रे जुहोति द्वे आहुती एकां वा स यदग्नय आग्नीध्रे जुहोत्यग्निर्वै पशूनामीष्टे तमिमे पशवोऽभितः परिनिविष्टास्तमेवैतत्प्रीणाति सोऽस्मै प्रीतः पशूननुमन्यते दानाय तेनानुमतान् ददाति तस्मादग्नय आग्नीध्रे जुहोत्यग्ने नय सुपथा राये अस्मान्विश्वानि देव वयुनानि विद्वान् ।

युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नम उक्तिं विधेम स्वाहेत्यथ यद्यश्वो युक्तो वायुक्तो वा स्यात् ॥९॥

अथ द्वितीयां जुहुयादयं नो अग्निर्वरिवस्कृणोत्वयं मृधः पुर एतु प्रभिन्दन्। अयं वाजाञ्जयतु वाजसाता अयꣳशत्रूञ्जयतु जर्हृषाणः स्वाहेति वाजसा ह्यश्वस्तस्मादाहायं वाजाञ्जयतु वाजसाताविति ॥१०॥

४. दक्षिणानि TE

5. Having gone back to the *Gārhapatya* fire (which is actually the old *Āhavanīya* in the front door of the *sadas*), he offers the gift offerings (*dakṣiṇā*). Taking four ladle full of *ghee* and having tied a gold piece to the fringe of a cloth (usually used in oblations) and placed it on the *sruk*, he offers the oblations pertaining to *dakṣiṇā*. This same sacrifice of his goes to the world of the gods in advance. The *dakṣiṇā* follows suit the sacrifice. Following that *dakṣiṇā* which he gives, the Yajamāna (ascends to the world of gods).

6. Now, there are four kinds of *dakṣiṇā*—gold, cow, clothes and horse. If he were to place the foot of the cow or for that matter the foot of the horse on the laddle, it won't be possible (he cannot ascend to the heaven holding on to them). So he ties a piece of gold to the fringe of the sacrificial cloth and that alone he places on the laddle and offers. (The idea seems to be that he can easily hold on to the fringe of the cloth that is tied to the foremost of the *dakṣiṇā* that is gold, and ascend clinging to the cow's foot or horse's foot).

7. He offers with the chants to the Sun. For, yonder world is shut off by (intervening) darkness, Sun is the dispeller of darkness. Therefore, with this (Sun's light) he dispells the darkness and reaches the heavenly world. So (he offers) with chants meant for Sun. (He says) "The lights bear on high that divine knower of beings, Sūrya, that all may see him—*Svāhā*". Thus with this chant in Gāyatrī metre (he offers). For Gāyatrī is this earth, which is a safe resting place on which he stands firm with her (Gāyatrī's) help.

8. Another four laddle full of *ghee* he takes and offers (saying) "The brilliant front of the gods has risen, the eye of Mitra Varuṇa and Agni; Sūrya the soul of the movable and immovable, hath filled the heaven, the earth and the air—*Svāhā*". With this chant in Triṣṭubh metre, he reaches the heavenly world.

9. He then makes an offering to Agni on the *Āgnīdhra* fire. He offers ten (offerings) or one. As to why he offers in the *Āgnīdhra* for Agni—Agni is ruling over the hearth. They stay surrounding him (Agni) on all sides. Him this offering pleases. He (Agni) pleased with him (Yajamāna) approves the gifting away of cows. He gives that (cow) approved by him (Agni). Therefore he offers to Agni on the *Āgnīdhra* (saying) "O Agni, lead us on a good path unto prosperity; thou O God, that knowest all rites! keep thou from us the sin that leadeth astray and we will offer unto thee plenty of adorations—*Svāhā*"... Now the horse (if he wishes to give) harnessed or unharnessed.

10. He then may make a second offering (saying) "May this Agni make wide room for us (in the heaven). May he march ahead smiting the haters. In giving strength let him excel the strong. Fiercly advancing, let him conquer the enemies-*Svāhā*". Horse is that which is endowed with strength. Therefore he says 'let him in giving strength, excel the strong'.

अथ दक्षिणतो दक्षिणा उपरुद्धा उपतिष्ठन्ते ता अभ्यैति ता अभिमन्त्रयते रूपेण वो रूपमभ्यागामिति न ह वा अग्रे पशवस्तस्मै चक्षमिरे यदेनानदास्यन्नथैनानुतेदं ददति तेऽपनिधाय स्वानि रूपाणि शरीरैव[५] दक्षिणतो यज्ञस्यार्धादुपातिष्ठन्त ॥११॥

तदु वै देवा अस्पृण्वत ताꣳस्तैरेव रूपैर्दक्षिणतो यज्ञस्यार्धादुपायꣳस्ते स्वानि रूपाणि जनाना अभ्यवायꣳस्ते रातमनसो दानायाभवꣳस्तथो वा एनानेष एतत्स्वैरेव रूपैर्दक्षिणतो यज्ञस्यार्धादुपैति ते स्वानि रूपाणि जनाना अभ्यवयन्ति ते रातमनसो दानाय भवन्ति तस्मादाह[६] रूपेण वो रूपमभ्यागामिति तुथो वो विश्ववेदा विभजत्विति ब्रह्म वै तुथो विश्ववेदा ब्रह्म वै वेद यश्च दक्षिणीयो यश्चादक्षिणीयस्तथो हास्य नादक्षिणीयाय का चन दक्षिणा दत्ता भवति ॥१२॥

ऋतस्य पथा प्रेतेति यो वै देवानां पथैति स ऋतस्य पथैति तस्मादाहर्तस्य पथा प्रेतेति चन्द्रदक्षिणा इत्येतेन हि चन्द्रेण ज्योतिषा हिरण्येन यन्ति ॥१३॥

अथ सदः प्रेक्षते वि स्वः पश्य व्यन्तरिक्षमिति लोकं त्वया विख्येषमित्येवैतदाह यदाह वि स्वः पश्यव्यन्तरिक्षमिति यतस्व सदस्यैरिति मा त्वा सदस्यानां कश्चनातिरेचीत्येवैतदाह तथास्यैते सर्वे प्रीता भवन्ति ॥१४॥

अथाग्नीधमभ्यैति ब्राह्मणमद्य विदेय पितृमन्तं पैतृमत्यमिति या वै ज्ञातायापि कतिपयीरेव दक्षिणा ददाति ताभिरेव महज्जयति तस्मादाह ब्राह्मणमद्य विदेय पितृमन्तं पैतृमत्यमित्यृषिमार्षेयमिति यो वै ज्ञातोऽनूचानः स ऋषिरार्षेयः सुधा तु दक्षिणमिति स उ[७] एव[८] सुधातुदक्षिणस्तस्मा उपसद्य हिरण्यं ददात्यस्मद्राता देवत्रा गच्छ प्रदातारमाविशेति यां वै रातमना अविचिकित्सन्दक्षिणां[९] ददाति तया वै महज्जयति तस्मादाहास्मद्रातेति देवत्रा गच्छेति देवलोके मेऽपि स्यादिति वै यजते यो यजते तदेनं देवलोकेऽपि त्विनं

५. शरीरैरेव Ca, C, all others शरीरैव , see notes
६. तस्माद्रूपेण V 1, Pa, H
७. स एव V 1, H
८. एवैष सुधातु C
९. अविचिकित्सं दक्षिणं C

11. The *dakṣiṇās* (cows) stand confined to the southern side of the altar. He approaches them and addresses (thus) "Your form is also my form". Now in the beginning, the cows did not yield to them being gifted away. They having concealed their original forms stood on the southern side (of the altar) with their bear bodies; lest he should give them away as gifts.

12. Them the gods liked. They brought them from the southern side with those very forms (which they had concealed). They recognising their own forms came and in their minds agreed to be given as gifts. That is why this one (Yajamāna) brings them in their own forms from the southern side. They recognise their own forms and agree in their minds for being gifted. That is why he says "Your form is also my form". (He says) "May the all-knowing Tutha distribute you"—Now, Tutha is the Brahman, the all-knower. Brahman, is the one who knows who is fit to be given *dakṣiṇā* and who is unfit. Therefore no part of this *dakṣiṇā* happens to be given to one unfit to be offered *dakṣiṇā*.

13. "Go ye forward in the path of truth" for, whosoever walks in the way of the gods, treads the path of truth; so he says, 'Go ye forward in the path of truth'. "Ye of shining (*candra*) gifts" whereby they walk with that lustre of *candra*, namely, gold.

14. He then looks at the *sadas* (saying) "Behold them the heaven, behold the aerial region". He only says 'let me, by means of you, (*dakṣiṇā*) see the world (of heaven)'. When he says 'Behold them the heaven, behold the aerial region'. (Then he says) "Unite with those in the *sadas*". By this he only means 'let not anyone in the *sadas* by-pass you". Then all those there of (in the *sadas*) become pleased.

15. He then approaches the Agnīdh (saying): "Let me this day get a Brāhmaṇa who has father and fore-fathers (of repute)". Those who are from well-known ancestry, even if they are few in number, to them he offers the *dakṣiṇā*. Only, by means of them (*dakṣiṇās* given to Brāhmaṇas of good ancestry) he gains great (heaven). Therefore he says "Let me this day get a Brāhmaṇa who has a father and fore-fathers (of repute)". "(Let me get) a Ṛṣi, a scion of Ṛṣis" (he says). He who is well-known and learned in Vedic lore is a Ṛṣi a scion of Ṛṣis. "Of well-bestowed gifts" (he says) for, he (a Ṛṣi, a scion of Ṛṣis) alone happens to be one of well-bestowed gifts. So he gets seated near (the Agnīdh) and gives gold (as *dakṣiṇā*). (He says) "Given by us, proceed to the Gods". "Enter ye into the Giver". For, whatever *dakṣiṇā* he gives unhesitatingly with a large heart, it is with that he gains the great (heaven). Therefore he says "Given by us, proceed to the Gods". "May there be (room) for me too in the world of gods"—so thinking indeed, he performs sacrifice. So, that (*dakṣiṇā*) makes him a sharer in that heavenly world. (When he says) "Enter ye into the giver" he says 'enter Ye into me', so that those (cows) do not go astray. Then (to the Agnīdh), whatever his mite, he gives as *dakṣiṇā*. As to why he gives first to the

करोति प्रदातारमाविशेति मामाविशेत्येवैतदाह तथास्मादेषा न पराची भवति तत्र यच्छक्नोति तदुपदधाति स यदग्नीधे प्रथमाय ददात्युतो[१०] हि देवाः पाप्मानमपाघ्नत ॥१५॥

अथात्रेयमभ्यैति क आत्रेयं क आत्रेयं क आत्रेयमिति तस्मा उपसद्य हिरण्यं ददात्यस्मद्राता देवत्रा गच्छ प्रदातारमाविशेत्युक्तो यजुषो बन्धुः स यदात्रेयाय हिरण्यं ददात्यत्रिर्हि वा[११] ऋषीणाꣳ होतास यत्रो ह वा अद आसीनः प्रातरनुवाकमन्वाह तद्ध स्मै तत्पुरासीनो होता शꣳसत्यथ पश्चात्तमः सदोऽभिपुप्लुवे ॥१६॥

ते होचुस्तमो वा इदꣳ सदो भ्यः[१२] प्रोष्ठेति प्रत्यङ् प्रेहीति स प्रत्यङ् प्रैत्स तत्तमोऽपाहन्त्स ज्योतिर्वा अयं य इदं तमोऽपावधीदिति तस्मा एतज्ज्योतिर्हिरण्यं दक्षिणामनयꣳ स्तद्वीर्येण तेजसा तदृषिस्तमोऽपाहन्नथैष[१३] आत्रेय एतेनैव हिरण्येन ज्योतिषैतत्तमोऽपहन्ति तस्मादात्रेयाय हिरण्यं ददाति ॥१७॥

अथ ब्रह्मणे ददाति ब्रह्मा हि दक्षिणतो यज्ञस्या[१४]भिगोप्ताऽथोद्गात्रेऽथ होत्रेऽथाध्वर्युभ्याꣳ हविर्धान आसीनाभ्यामथ प्रस्तोत्रेऽथ मैत्रावरुणायाथ ब्राह्मणाच्छꣳसिनेऽथ पोत्रेऽथ नेष्ट्रेऽथाच्छावाकायोन्नेत्रे ग्रावस्तुते सुब्रह्मण्याया अपि ये प्रसृप्तास्तेभ्यो दत्वा प्रतिहर्त्र एवोत्तमाय ददाति प्रतिहर्ता वा एष सोऽस्मिन्नेतत्पुनः प्रतिहरति तथास्मादेतन्न पराङ् भवति ॥१८॥

अथाहेन्द्राय मरुत्वते ऽनुब्रूहीति ततो न दद्यात्स यदतो न ददाति यत्र ह वा अग्रे प्रजापतिरयजत यत्राग्रे प्रजापतिरददात्तद्धेन्द्र ईक्षांचक्रेऽयमु हेदꣳ सर्वमेव निदध्यादिति तस्मा एतं वज्रमुदयच्छन्न दास्यतीति ततो नाददात्स एष वज्र एवोद्यमानो[१५] यदिन्द्राय मरुत्वतेऽनूवाच आह तस्मादतो न दद्यात् ॥१९॥

१०. ददात्यतो Ca
११. वा missing in V 1
१२. सदोऽभ्यः Ca , see notes
१३. ऽपाहन्नथैष TE
१४. यज्ञस्य गोप्ता V 1, Pa
१५. एवोद्यम्यते Ca , see notes

Agnīdh is because it was from thence (*Āgnīdhra*) the gods destroyed the sin.

16. He then approaches the Ātreya (priest born of Atri *gotra*) calling out "Who (knows) Ātreya; who (knows) Ātreya; who (knows) Ātreya". Approaching him, he gives gold (as *dakṣiṇā*). (Saying) "Given by us, you proceed to the gods; enter into the giver". The import of these *mantras* has been explained. As to his giving gold to Ātreya— Atri was the Hotṛ of the Ṛṣis. When the morning prayers were being chanted sitting in front, at that time the Hotṛ (Atri) sitting in front recited the *śāstra*. Then darkness enveloped the *sadas* from behind.

17. They (Ṛṣis) said "Darkness has, enveloped this *sadas*, so you (Atri) come back here". He came back and dispelled that darkness. (They thought) "This (Atri) is light (splendour) indeed and hence it could drive away darkness". Therefore they made him this splendour, gold, a sacrificial *dakṣiṇā*. That sage (Atri) destroyed darkness, with the power and splendour of that (gold). In like manner, this Ātreya (scion of that Atri's *gotra*) by means of this gold which is splendour, dispels this darkness. Therefore then gold is given to Ātreya.

18. Then he gives (*dakṣiṇā*) to Brahman, for Brahman is the protector of the sacrifice on the southern side. Then to Udgātā, then to the two Adhvaryus seated in the *Havirdhāna*; then to the Prastota, afterwards to Maitrā-Varuṇa and then to Brāhmaṇacchamsin; then to Potā, and then to Neṣṭā; then to the Acchāvāka; then to Unnetā, then to the Grāvastat and then to the Subrahmaṇya. Then after giving (*dakṣiṇā*) to others there about, lastly he gives to Pratihartā. Pratihartā is the one to whom this (*dakṣiṇā*) ultimately reaches and does not become left over and from him it does not return (to the Yajamāna) undistributed.

19. Then he says "Recite (the invitatory prayer) to Indra the *Marutvat*". Thereafter he should not give (*dakṣiṇā*). As to why he should not give thereafter. Now, in the beginning, when Prajāpati gave (*dakṣiṇā*). Indra thought 'This one will gives away everything (without leaving anything for me)'. Hence he raised this thunderbolt (of *Indra-Marutvat* chant), thinking 'he won't give any more'. Thereafter (Prajāpati) did not distribute (*dakṣiṇā*). That same thunderbolt is now being raised when he addresses the invitatory prayer to *Indra-Marutvat*. So he should not give any more (*dakṣiṇā*).

तद्वै चतस्र एव दक्षिणा हिरण्यमायुर्ह तेनात्मनस्त्रायत आयुर्हिरण्यं तदग्नय आग्नीध्रं कुर्वतेऽददात् ॥२०॥

अथ: गौ: प्राणꣳ ह तेनात्मनस्त्रायतेऽन्नꣳ हि गौरन्नꣳ हि प्राणस्ताꣳरुद्राय होत्रेऽददात् ॥२१॥

अथ वासस्त्वचꣳ ह तेनात्मनस्त्रायते त्वग्घि वासस्तद्बृहस्पतय उद्गायतेऽददात् ॥२२॥

अथाश्वो वज्र एव स पुरोगास्तं यमाय ब्रह्मणे ऽददाद्यमलोकमु वा अभिप्रार्थो भवति यम उ वै ब्रह्मा तस्माद्ब्रह्मणेऽश्वं ददात्यथ यदन्यद्ददाति कामेनैव तद्दीयत इदं मेऽप्यमुत्रासदिति तेनैव कामेन ॥२३॥

स यद्यस्मै हिरण्यं दद्यात्तत्प्रतीयादग्नये त्वा मह्यं वरुणो ददात्वित्यग्नये हि तददात्सोऽमृतत्वमश्यात्। आयुर्दात्र एधि मयो मह्यं प्रतिग्रहीत्र इति ॥२४॥

अथ यद्यस्मै गां दद्यात्तां प्रतीयाद्रुद्राय त्वा मह्यं वरुणो ददात्विति रुद्राय हि तामददात्सोऽमृतत्वमश्यात्। प्राणो दात्र एधि मयो मह्यं प्रतिग्रहीत्र इति ॥२५॥

अथ यद्यस्मै वासो दद्यात्तत्प्रतीयाद्बृहस्पये त्वा मह्यं वरुणो ददात्विति बृहस्पतये हि तददात्सो ऽमृतत्वमश्यात् । त्वग्दात्र एधि मयो मह्यं प्रतिग्रहीत्र इति ॥२६॥

अथ यद्यस्मा अश्वं दद्यात्तं प्रतीयाद्यमाय त्वा मह्यं वरुणो ददात्विति यमाय हि तमददात्सोऽमृतत्वमश्यात्। वयो दात्र एधि मयो मह्यं प्रतिग्रहीत्र इति ॥२७॥

अथ यद्यस्मा अन्यद्दद्यात्तत्प्रतीयात्कोऽदात्कस्मा अदात्कामोऽदात्कामायादात्। कामो दाता कामः प्रतिग्रहीता कामैतत्त इति कामेन वै तददात्तदु कामेनैव प्रत्येति तद्देवताभ्योऽतिदिशति यद्वै किञ्च देवतायामभ्या दधति भूयो भूयो वै सा तेनोद्दीप्यति यद्धि किञ्चाग्नावभ्यादधति भूयो भूय एव स तेनोद्दीप्यति स ह श्वः श्व एव श्रेयान्भवति य एवं विद्वान्प्रत्येति तदु होवाचासुरिरप्येतदधीयन्नाद्रियेतेति होवाच यथा वै समिद्धेऽभ्यादध्यात्समिद्धे जुहुयादित्येवं तद्यदधीयते ददातीति ॥२८॥ इति प्रथमं ब्राह्मणम् ॥

20. There are only four types of *dakṣiṇā*. Gold is *āyus*, life—span. By (giving) it he preserves himself—life-span is gold. That he gave to Agni, the one who officiates as Agnīdh.

21. Then (by giving) cow, he saves his life-breath. Cow is food and food is *prāṇā* (life-breath). So he gave her (cow) to Rudra, the Hotṛ.

22. Then (by giving) cloth, he saves his skin; for skin is cloth. That he gave to Bṛhaspati, the Udgātṛ.

23. Then (by giving) the horse, which is a thunderbolt, the leader. He gave it to Yama, the Brahman. Thereby he registers his wish to reach the world of Yama. Yama, indeed is Brahman. So he gives the horse (as *dakṣiṇā*) to Brahman. Other *dakṣiṇās* he gives, with the hope "May these stand me in good stead in the other world". Only with this wish he gives.

24. When gold is offered (to Adhvaryu), he should approach it (receive it) (saying) "Let Varuṇa give thee to me who are Agni". He indeed, gave it to Agni so that he could attain immortality. "To the giver you be (the giver of) *āyus* or life-span and to me the recipient you be (the giver of) joy (*maya*)".

25. When cow is offered (as *dakṣiṇā* to the Hotṛ) he should approach it (receive it) (saying) "Let Varuṇa give thee to me who are Rudra". He indeed gave it to Rudra, so that he could attain immortality". "To the giver, you be (the giver) of *prāṇa* (life-span) and to me, the recepient, you be (the bestower of) joy (*maya*).

26. When cloth is offered (as *dakṣiṇā* to Udgātṛ), he should approach it (receive it) (saying) "Let Varuṇa give thee to me who am Bṛhaspati". He indeed gave it to Bṛhaspati so that he could attain immortality. "To the giver you be (the bestower of) slain and to me, the recepient, you be (the giver of) joy (*maya*).

27. When horse is offfered (as *dakṣiṇā* to Brahman) he should approach it (receive it) (saying) "Let Varuṇa give thee to me who am Yama". He indeed gave it to Yama so that he could attain immortality. "To the giver you be (the bestower of) strength and to me, the recepient you be, (the giver of) joy (*maya*).

28. And whatever other (*dakṣiṇās*) he gives, let it be accepted (saying). "Who hath given it? To whom hath it been given? Wish (Kāma) hath given it. To Kāma it hath been given. Kāma is the giver and Kāma the recepient. Kāma, to thee this". He indeed gave it to (achieve) a wish and it is received only by desire (on the part of the recepient). That he assigns to (various) deities. Whatever is assigned to a deity, that deity flourshies (gets enthused) more and more. Whatever is put into the fire, more and more the fire glows with that. Whosoever knowing this, accepts (*dakṣiṇā*) becomes day by day more glorious. This is what Āsuri also said; "Learning this (the efficacy of *dakṣiṇā* giving), one should bear it in mind". So he said. Just as one offers in kindled fire, so one gives (*dakṣiṇā*) in a recepient who is effulgent (deserving) "Thus he who understands, gives in that manner". (First Brāhmaṇa Ends)

द्वितीयं ब्राह्मणम्

त्रया वै देवा वसवो रुद्रा आदित्या एते वै त्रया देवास्तेषाꣳ सवनानि विभक्तानि वसूनां प्रातःसवनꣳरुद्राणां माध्यन्दिनꣳ सवनमादित्यानां तृतीयसवनं तदिदममिश्रमेव वसूनां प्रातःसवनममिश्रꣳ रुद्राणां माध्यन्दिनꣳसवनमथ मिश्रमादित्यानां तृतीयसवनम् ॥१॥

ते होम[1] आदित्या ऊचुर्यथेदममिश्रं वसूनां प्रातःसवनमित्यमिश्रꣳरुद्राणां माध्यन्दिनꣳ सवनमेवं न इमं पुरा मिश्राद्ग्रहं जुहुतेति[2] तथेति ह देवा ऊचुस्तमेभ्यः सꣳस्थिते माध्यन्दिने सवने पुरा तृतीयसवनादजुहवुस्तस्मादप्येष एतर्हि ग्रहस्तथैव हूयते यथैव[3] देवा अजुहवुः ॥२॥

ते हेम आदित्या ईक्षांचक्रिरे नेव वा इतरस्मिन्त्सवने स्मो नेवेतरस्मिन्निति यद्वै नो नाष्ट्रा रक्षाꣳसि न हन्युरिति ते होचुर्द्विदेवत्यान् रक्षोभ्यो वै बिभिम[4] इति युष्मान्प्रविशामेति त उ होचुर्द्विदेवत्याः किमस्माकं ततः स्यादिति ते होचुरस्माभिरेवानुवषट्कृता असथेति[5] तथेति तान् प्राविशन्त्स यत्रादो द्विदेवत्यैः प्रातः प्रचरत्यध्वर्युस्तत्प्रतिप्रस्थातादित्यपात्रेण प्रतिनिगृह्णीत उपयामगृहीतोऽसीत्येतावतैव स इतरस्यैवानुहोमं जुहोत्यादित्येभ्यस्त्वेति सꣳस्रवमवनयत्येवमेव सर्वेषु स यदत्र प्रतिप्रस्थातादित्यपात्रेण प्रतिनिगृह्णीते द्विदेवत्यान्वै प्राविशन्न वै द्विदेवत्यानामनुवषट्करोत्यस्माभिरनुवषट्कृता असथेत्यु वा एनानादित्या अब्रुवन्त्स्विष्टकृत उ वा अनुवषट्करोति तद्यामेतां द्वितीयामाहुतिं जुहोति ताꣳस्विष्टकृते जुहोत्येतेनो हैतेऽनुवषट्कृता इष्टस्विष्टकृतो भवन्ति तस्मादेतामाहुतिमुत्तरतो जुहोत्येषा हि तस्य देवस्य दिगथ यद्वेवात्र प्रतिनिगृह्णीते द्विदेवत्यान्वै प्राविशन्त्स यानेव प्राविशꣳस्तेभ्य एवैनानेतन्निर्मिमीते ऽथापिदधाति रक्षोभ्यो ह्यबिभयुः ॥३॥

१. हेम Ca, V 2
२. जुहुथेति Ca, जुहुथेदि TE
३. यथैनं Ca, यथेव V 1, H
४. बिभीम Ca
५. See notes

BRĀHMAṆA II

1. Now, there are three kinds of gods—the Vasus, the Rudras and the Ādityas and between them the (three) *savanas* are divided. The morning *savana* for the Vasus; the midday *savana* for the Rudras and the third *savana* for the Ādityas. But then the morning *savana* was exclusively for the Vasus, the midday *savana* was exclusively for Rudras and the third *savana* was exclusively for Ādityas.

2. Those Ādityas said "As that morning *savana* belongs exclusively to Vasus (because only Gāyatrī metre is used; it is unmixed) and that midday *savana* belongs exclusively to Rudras (because though there are other metres used, the deity is only Indra; and hence unmixed), so offer Ye now to us a libation before the mixed *savana* (the evening *savana* is a mixed one where different metres are used and belong to different deities and so Ādityas do not exclusively have it". 'Be it so' said the gods. When the midday *soma* pressing is completed, they offered to them (the Ādityas) that (special) offering (of *Āditya graha*) before the starting of the third *savana* (proper). Therefore this *graha* is even now offered in that manner, as the gods did (then).

3. The Ādityas realised "Neither in the one *savana* have we a share nor in the other; what is to be done lest the terrible Rakṣasas might attack us". They said to the *grahas* meant for twin-deities "We are afraid of Rakṣasas. May we enter into you". Those *grahas* of twin-deities asked "What will be our reward then?" They (Ādityas) said, "By us you shall be supplied with the *Anuvaṣaṭ* (secondary exclamation of a *Vaṣaṭ*)". 'So be it' (said the *grahas*) and they entered into the cups meant for twin deities. Hence when at the morning *savana*, he the Adhvaryu proceeds with the twin-deity-cups, the Pratiprasthātā draws (*soma* juice) into the *Āditya* vessel. "Thou art taken with a support"—this much he utters (at that time) and pours (his juice into the fire) after the other (i.e. after the Ādhvaryu's libation). "Thou to the Ādityas", this much he utters and pours the residue (into the vessel of Āditya). Thus it is done with all (*grahas* of twin deities). Now, they (the Ādityas) entered into the *grahas* of twin deities but there is no *Anuvaṣaṭkāraṇa* (secondary *Vaṣaṭkāra*). But Ādityas had assured "Ye shall be supplied with secondary *Vaṣaṭkāra* by us". (Here) it is for the *Sviṣṭakṛt*, the secondary *Vaṣaṭkāra* is done; when this second oblation is offered, it is offered to *Sviṣṭakṛt* and by this they become *Anuvaṣaṭkāraṇa* (supplied with secondary *Vaṣaṭkāra*) having the oblation to Sviṣṭakṛt (i.e. Agni and not Ādityas). Therefore they offer this oblation on the northern part (of the fire) for that is the region of that god (Agni, the Sviṣṭakṛt). Now, why the Pratiprasthātā draws the *soma* juice). They entered into the *Dvidevatyas* and from those which they entered, he thereby draws them out. He then covers it (the *Āditya* cup) (with the *Āditya sthāli*) for were they not afraid of Rakṣasas?

सोऽपिदधाति विष्ण उरुगायैष ते सोमपीथस्तꣳरक्षस्व मा त्वा दभन्निति[6] यज्ञो वै विष्णुस्तस्मा एवैतद्गुप्तये परिददाति सुगुप्तमसदिति ॥४॥

अथ खलु सꣳस्थिते माध्यन्दिने सवने पुरा तृतीयसवनादाहाध्वर्युरेहि यजमानेति ते संप्रपद्यन्तेऽध्वर्युर्यजमानः प्रतिप्रस्थातोन्नेताथ योऽन्यः परिचरो भवति स संप्रपद्योभे द्वारावपिधायादित्यग्रहं गृह्णाति रक्षोभ्यो ह्यबिभयुस्तस्मादुभे द्वारावपि धायादित्यग्रहं गृह्णात्युपर्युपरि पूतभृतं नेद्व्यवश्चोता[7] दिति ॥५॥

स गृह्णाति कदाचन स्तरीरसि नेन्द्र सश्चसि दाशुषे । उपोपेन्नु मघवन्भूय इन्नु ते दानं देवस्य पृच्यत आदित्येभ्यस्त्वेति तं नोपयामेन गृह्णात्यग्रे ह्येव तथासन्नो भवति जामि हि कुर्याद्यदत्राप्युपयामेन गृह्णीयात्कदा चन प्रयुच्छस्युभे निपासि जन्मनी। तुरीयादित्य सवनं त इन्द्रियमातस्था अमृतं दिव्यादित्येभ्यस्त्वेति ॥६॥

अथ दधि गृह्णात्यादित्यान्वा अनु पशवः पय उ वा एतद्यद्दधि पशुष्वेवैतत्पयो दधाति तदिदं पशुषु पयो हितं तन्मध्ये गृह्णीयान्मध्यमिव हीदं पशूनां पयोऽथो पश्चादिवैव गृह्णीयात्पश्चादिव हीदं पशूनां पयो हुतोच्छिष्टा वा एते सꣳस्रवास्ते नालमाहुतये भवन्ति तानेवैतत्पुनराप्याययति तथो अलमाहुतये भवन्ति तस्माद्दधि गृह्णाति ॥७॥

स गृह्णाति यज्ञो देवानां प्रत्येति सुम्नमादित्यासो भवता मृळयन्तः। आ वो ऽर्वाची सुमतिर्ववृत्यादꣳहोश्चिद्या वरिवोवित्तरासदादित्येभ्यस्त्वेति ॥८॥

अथोपाꣳशुसवनेन मेक्षयत्यादित्यग्रहो वा एष विवस्वान्वा एष आदित्यो निदानेन यदुपाꣳशुसवनः स्व एवैनं तद्भागे प्रीणात्येते उ वै रसवती सवने शुक्रवती यत्प्रातःसवनं च माध्यन्दिनं च सवनमथैतं निर्धीतशुक्रं यत्तृतीयसवनं नो वा एतं दशाभिरुपस्पृशति न पवित्रेण यथा प्रणिक्त एवꣳ हि तत्स्याद्यदेनं दशाभिर्वोपस्पृशेत्पवित्रेण वैतेनो हैतत्सवनꣳ शुक्रवद्रसवद्भवति तस्मादुपाꣳशुसवनेन मेक्षयति ॥९॥

६. दभ इति TE
७. श्च्योतादिति Pa

4. He covers (the *Āditya* cup with *Āditya sthālī*) (saying) "O Viṣṇu Far-strider, here is thy *soma*, protect it lest they should injure it". For Viṣṇu is the sacrifice. To the sacrifice he entrusts it for protection so that it will be well protected.

5. Now, after the completion of the midday *savana* and before the third *savana* he (Adhvaryu) says "Come hither, Yajamāna". They enter together (the *Havirdhāna*). The Adhvaryu, the Yajamāna, the Pratiprasthātā, the Unnetṛ and whosoever assistant is there (enter together). After entering, they close both doors and draw the *Āditya* cup. Were they not afraid of Rakṣasas, hence he draws the *Āditya graha* after closing both doors (of the *Havirdhāna*). He draws (holding the cup and the *sthālī*) over the *pūtabhṛt* (the large vessel to receive *soma* after it is strained) lest (any *soma* juice) should be spilt.

6. He then draws (*soma* from the *sthālī* into the *graha* cup) (saying) "At no time art thou useless and never failest thou the worshipper, O Indra, but more and even more is thy divine gift increased. O mighty lord—Thee to the *Ādityas*"—He does not draw it with a support (*Upayāma*); for, it was already drawn with a support and if again he takes it with a support, it will be a repitition. "At no time are you indifferent but watches over both the births (here and above of the Yajamāna). O Āditya in the form of the Fourth *savana* (as it is separately drawn before the third *savana* and after the midday *savana*, it is called the fourth *savana*); the nectar is ready for thee in the heavens. Thee to the Ādityas".

7. Thereupon he takes curd, for cattle are after the Ādityas and this curd is milk. So he puts this curd into the cows because this milk is beneficial in the cows. He should pour it in the middle (of the *Āditya graha*) for this milk is said to be in the middle part (of the body) of the cow. But let him pour it in the back part (of the cup) for that milk is in the hind part of the cows. These (*soma* juice) poured are the remains of what has been offered. That is not enough for oblation. So they are again made sufficient. So he takes curd.

8. He takes (curd, saying) "The sacrifice draweth might to the glory of the gods; be you merciful, O Ādityas. Let your favour turn to us, so that it may set us free from all trouble. Thee to the Ādityas".

9. He mixes it by means of the *Upāṁśu savana* (stone). For, indeed, that *Āditya-Vivasvat* (the sun) is really the same as the *Upāṁśu savana* and this being an *Āditya graha*, he makes him delight in his own share. These two *savanas*, the morning *savana* and the midday *savana* are rich in pure *soma* and rich in juice, while this third *savana* is emptied of pure Soma. Neither he touches it with the fingers (of the straining cloth) nor with the *pavitra* (strainer). It will be as it is drawn. If he were to touch it with the fringes or the strainer, therewith this *savana* will become one with pure *soma* and juice. So he (only) mixes it with the *Upāṁśu savana.*

स मेक्षयति विवस्वां(३) आदित्यैष ते सोमपीथस्तस्मिन्मत्स्वेत्यथ ग्राव्ण आसृजत्याधवनीये वा सम्भरिण्यां वै वोद्धृत्यादित्या वै ग्रावाण एतद्वा आदित्यानाꣳसवनं यत्तृतीयसवनꣳ स्व एवैनाꣳस्तद्भागे प्रीणाति ॥१०॥

अथ पाणिना ग्रहमपिदधाति रक्षोभ्यो ह्यबिभयुरुपोर्णन्त्युभे[८] द्वारा उपनिष्क्रम्याहादित्येभ्यो ऽनुब्रूहीति प्रियेभ्यः प्रियधामभ्य इति संपश्येद्यदि कामयेताश्राव्य त्वेवाहादित्येभ्यः प्रेष्येति प्रियेभ्यः प्रियधामभ्यः प्रियप्रियव्रतेभ्यो महस्वसरस्य पतिभ्य उरोरन्तरिक्षस्याध्यक्षेभ्य इति वषट्कृते जुहोति नानुयजति ॥११॥

आदित्यान्वा अनु पशवो नेत्पशूनग्रौ प्रवृणजानीति प्रयच्छति प्रतिप्रस्थात्र आदित्यपात्रमथ पुनः संप्रपद्यन्त आग्रयणमध्वर्युरादत्त उपर्युपरि पूतभृतं पवित्रं वितन्वन्ति प्रस्कन्दयत्येवाध्वर्युराग्रयणात्संप्रस्कन्दयति प्रतिप्रस्थातादित्यपात्रयोः सꣳस्रवमानयत्याधवनीयादुन्नेतोदञ्चनेन[९] ताभ्यश्चतसृभ्यो धाराभ्य आग्रयणं गृह्णाति ॥१२॥

आदित्यान्वा अनुगावस्तस्माद्विदं गवां चतुर्धा विहितं पयो यच्चतसृभ्यो धाराभ्य आग्रयणं गृह्णात्यथ यदप्यत्रादित्यग्रहस्य सꣳस्रवं गृह्णाति न वा आदित्यग्रहस्यानुवषट्करोत्येतस्माद्वा आग्रयणात्सावित्रं गृह्णाति स एतेन सावित्रेणानुवषट्कृतो भवति पुरो वै मिश्रादेभ्य इमे ग्रहमहौषुरेतद्वा आदित्यानाꣳ सवनं यत्तृतीयसवनं तृतीयसवनायो वा एतं ग्रहं गृह्णात्येतेनो हेतत्सवनं पुनःप्रविशन्ति तथैतस्मात्सवनात्र बहिर्धा भवन्ति तस्मादप्यत्रादित्यग्रहस्य सꣳस्रवं गृह्णाति ॥१३॥ इति द्वितीयं ब्राह्मणम् ॥

तृतीयं ब्राह्मणम्

मनो ह वा अस्य सविता तस्माद्ध्राव सावित्रं गृह्णाति प्राणो ह वा अस्य सविता स यदुपाꣳशुं[१] गृह्णाति तत्पुरस्तात्प्राणं दधाति प्राणो ह्युपाꣳशुरथ पश्चात्प्राणं दधाति यदेतं गृह्णाति ताविमा उभयतः प्राणौ हितौ यश्चायमुपरिष्टाद्यश्चाधस्तात्तस्माद्वा एतꣳसावित्रं ग्रहं गृह्णाति ॥१॥

८. अवोर्णन्त्युभे Ca, see notes

९. उदवनेन C, H

१. उपाꣳशु C,

10. He mixes it (saying) "O Āditya-Vivasvat, this is thy draught of *soma*; feast thou upon it". Thereupon he drops in the pressing stones. He drops them either into the *Ādhavanīya* or into the *Sambharaṇī* (*soma*-storing vessel). For the stones are Ādityas and this third *savana* is of Ādityas, he thus makes them delight in their own share.

11. Then he closes the *Graha* cup with his palm, for, they the Ādityas were afraid of Rakṣasas. Then he opens both the doors (of the *Havirdhāna*) and walks out saying (to Maitrā-Varuṇa) "Recite (the invitatory prayer) to the Ādityas". (Then he says) "To the pleasing one; to those with pleasing abodes etc.". He may, if he wishes, look into the *graha*. (It implies that he should not look into the *graha* before uttering invitatory prayer of *Āśrāvaṇa*). After he has called for the *Śrauṣaṭ*, the offering prayer to the Ādityas (he says)- "To the beloved, to these of pleasing abodes; to those who like the rites (*vratas*); to the lords of the seat of glory; to the rulers of the wide aerial region". He offers as the *Vaṣaṭ* is pronounced. He (the Hotṛ) does not utter the secondary *Vaṣaṭkāra*.

12. The cattle are after Ādityas. Lest he should consign the cattle to the fire (he does not utter *Anuvaṣaṭkāra*). Then he hands over the *Āditya* vessel to the Pratiprasthātā. Again they enter (the *Havirdhāna*). The Adhvaryu draws the *Āgrayaṇa graha*. They spread a straining cloth over the *pūtabhṛt*. The Adhvaryu pours out of the *Āgrayaṇa* and the Pratiprasthāta brings the residue of the two *Āditya grahas*. The Unnetṛ adds thereto (*soma* Juice) from the *Ādhavanīya* by means of the *Udañjana* (a *camasa* meant for drawing *soma*). From these four streams, he draws the *Āgrayaṇa*.

13. The cattle are after the Ādityas, whence this milk of cows is of a fourfold nature. Hence he draws the *Āgrayaṇa* from four streams. As to (the Pratiprasthātā) drawing the residue of the *Āditya graha* and as to his not uttering the secondary *Vaṣaṭkāra* to the *Āditya graha*, it is because he draws the *Sāvitragraha* from out of the *Āditya graha*. By that *Sāvitra graha*, it becomes one for which secondary *Vaṣaṭkāra* is uttered. Before that mixed *savana* (third one) they offered this *graha* to them. This is the *savana* of Ādityas. It is also (apart of the third *savana*) because this *graha* is drawn (for being utilised) in the third *savana* (evening *savana*). Through this the Ādityas again enter the *savana*. So it is not excluded from the third *savana*. Therefore here, he (Pratiprasthātā) holds out the residues of the *Āditya graha*. (Second Brāhmaṇa Ends)

BRĀHMAṆA III

1. Savitṛ, forsooth, is his mind. Therefore, he draws the *Sāvitra graha*. *Savitṛ* is indeed his life-breath. When he draws the *Upāṁśu graha*, then he puts into him that life-breath in front, because life-breath is *Upāṁśu*. Subsequently he puts into him that life-breath (while drawing the *Sāvitra graha*). So it has *prāṇa* (life-breath) on either side as beneficiaries; that is, above as well as below. Hence the *Sāvitra graha* is drawn.

अथ यद्वेवैतꣳ सावित्रं ग्रहं गृह्णात्यृतवो वै संवत्सरो यज्ञस्तानदः प्रत्यक्षं प्रातःसवनेऽवकल्पयति यदृतुग्रहान् गृह्णात्यथ परोक्ष माध्यन्दिने सवनेऽवक्लृप्यन्ते यदृतु-पात्राभ्यां मरुत्वतीयान्गृह्णात्यथात्र नर्तुग्रहान्गृह्णाति नर्तुपात्राभ्यां कंचन ग्रहं गृह्णाति ॥२॥

एष वै सविता य एष तपत्येष उ वै सर्व ऋतव एतेनो ह तृतीयसवन ऋतवः संवत्सरोऽवक्लृप्यन्ते तस्माद्वा एतꣳ सावित्रं ग्रहं गृह्णाति ॥३॥

तदुपाꣳपात्रेण गृह्णीयात्प्राणो हि सविता प्राणो ह्युपाꣳशुरथो अन्तर्यामपात्रेण समानꣳ हि तद्यदुपाꣳश्वन्तर्यामौ तस्मादुपाꣳशु पात्रेण वैनं गृह्णात्यन्तर्यामपात्रेण वा ॥४॥

आग्रयणाद्गृह्णाति मनो वै सवितात्माग्रयण आत्मन्येवैतन्मनो दधाति प्राणो वै सवितात्माग्रयण आत्मन्येवैतत्प्राणं दधाति ॥५॥

स गृह्णाति वाममद्य सवित र्वाममु श्वो दिवे दिवे वाममस्मभ्यꣳ सावीः। वामस्य हि क्षयस्य देव भूरेरया धियावामभाजः स्याम॥ उपयामगृहीतोऽसि सावित्रोऽसि चनोधाश्चनो मयि धेहि जिन्व यज्ञं जिन्व यज्ञपतिमिति ॥६॥

तं न सादयति मनो वै सविता तस्माद्विदमसन्नं मनः सञ्चरति प्राणो वै सविता तस्माद्वयमसन्नः प्राणः सञ्चरत्याश्राव्याह देवाय सवित्रे प्रेष्येति वषट्कृते जुहोति ॥७॥

नानुयजति मनो वै सविता नेदग्नौ मनः प्रवृणजानीति प्राणो वै सविता नेदग्नौ प्राणं प्रवृणजानीति तेन तथैवाभक्षितेनैतं वैश्वदेवं ग्रहं गृह्णाति स यदभक्षितेन वैश्वदेवं ग्रहं गृह्णाति न वै सावित्रस्यानुवषट्करोति स एतेन वैश्वदेवेनानुवट्कृतो भवति तस्मादभक्षितेन गृह्णाति ॥८॥

अथ यद्वेवाभक्षितेन गृह्णाति मनो वै सविता सर्वं विश्वे देवाः सर्वमेवैतन्मने[२] सोऽनुवर्त्म करोति तदिदꣳ सर्वं मनसोऽनुवर्त्म प्राणो वै सविता सर्वं विश्वे देवाः सर्वस्मिन्नेवैतदस्मिन्प्राणं दधाति सोऽयमस्मिन्त्सर्वस्मिन् प्राणो हितस्तस्मादभक्षितेन गृह्णाति ॥९॥

अथ यद्वेवैतं वैश्वदेवं ग्रहं गृह्णाति वैश्वदेवं वा एतत्सवनं यत्तृतीयसवनं तदुच्यते सामतो यथा वैश्वदेवं तथर्क्तोऽथैतेनैव ग्रहेण यजुष्टः पुरश्चरणतस्तस्माद्वा एतं महावैश्वदेवं ग्रहं गृह्णाति ॥१०॥

२. तन्मनोऽनुवर्त्म V 1

2. As to his drawing this *Sāvitra graha*—the seasons constitute the year, the sacrifice. They are directly attended to in the morning *savana*, when he draws the *grahas* for seasons. At the midday *savana*, he covertly attends to them (seasons), because it is from the *Ṛtu grahas* he draws the *Marutvatiyas*. Here (in the third *savana*), he neither draws the *Ṛtu grahas* nor any other *graha* is drawn from the *Ṛtupatras* (vessels of the seasons).

3. Savitṛ, forsooth, is the yonder one that burns (the Sun) and he indeed, is all the seasons. By this (*Sāvitra graha*) it is that the seasons, the year are attended to in the third *savana*. Therefore also he draws the *Sāvitra graha*.

4. It should be drawn with the *Upāṁśu*. Or (he may draw) with the *Antaryāma* vessel, because both *Upāṁśu* and *Antaryāma* are one and the same. So he may draw it either with *Upāṁśu* vessel or with *Antaryāma* vessel.

5. He draws it from the *Āgrayaṇa graha*, for, *Savitṛ* is his mind and *Āgrayaṇa* is his body. So he puts this mind into the body. *Savitṛ* is *prāṇa* (life-breath) and *Āgrayaṇa* is his body. So he puts this *prāṇa* into the body.

6. He draws (saying) "Bring thou forth boons for us this day, O Savitṛ, boons tomorrow, boons day by day. O God, through this our prayer, may we be sharers of boons of a good and plenteous abode. Thou art taken with a support. Thou art of Savitṛ, the joy-giver; give me joy; enthuse the sacrifice, enthuse the Yajamāna".

7. He does not deposit it (the *Sāvitra graha*) for, *Savitṛ* is the mind. So this mind restlessly goes about. The *Savitṛ* is *prāṇa*. Therefore this *prāṇa* restlessly goes about. He then says (to Maitrā-Varuṇa) "Recite (the invitatory prayer) to the god Savitṛ". When *Vaṣaṭ* is pronounced, he offers.

8. There is no secondary oblation. For, *Savitṛ* is mind and lest he should consign his mind to the fire (he does not do the secondary oblation). *Savitṛ* is life-breath and lest he should consign his *prāṇa* to the fire (he does not do the secondary oblation). Then with the same vessel, undrunk, he draws this *Vaiśvadeva graha*. As to why he draws the *Vaiśvadeva graha* with that undrunk vessel is because he does not do the secondary *Vaṣaṭkāra* and by this *Vaiśvadeva graha*, it becomes one for which secondary *Vaṣaṭkāra* is uttered. So he draws with undrunk (vessel)

9. Again why he draws with an undrunk vessel—*Savitṛ* is the mind. *Viśvedevas* are the All. All these he makes subordinate to mind. All these are subordinate to the mind. *Savitṛ* is *prāṇa* and *Viśvedevas* are the All. Into all these here, he puts *prāṇa*. So this *prāṇa* is deposited (or becomes beneficial) in everything here. So he draws with the undrunk vessel.

10. As to why he draws the *Vaiśvadeva graha*—This *savana* which is the third, belongs to the *Viśvedevas*. In the third *savana*, the (*śāstras*) are from *Sāman*, the gods (addressed) are from the *Ṛks* and those by way of preparatory rites are from the *Yajus*. That is why he draws the *Mahāvaiśvadeva graha*.

पूतभृतो गृह्णाति वैश्वदेवो हि पूतभृदतो हि देवेभ्य उन्नन्त्यतः पितृभ्योऽतो मनुष्येभ्यस्तस्मात्पूतभृतो गृह्णाति ॥११॥

तं वा अपुरोरुक्कं गृह्णाति सर्वं वा एतद्विश्वे देवा यदृचो यद्यजूꣳषि यत्सामानि स एतेन सर्वेण पुरोरुङ्मान्भवति तस्मादपुरोरुक्कं गृह्णाति ॥१२॥

स गृह्णात्युपयामगृहीतोऽसि सुशर्मासि सुप्रतिष्ठान इति प्राणो वा एष ग्रहस्तस्मादाह सुशर्मासि सुप्रतिष्ठान इति बृहदुक्षाय नम इति प्रजापतिर्वै बृहदुक्षः प्रजापतय एवैनं नमस्करोति विश्वेभ्यस्त्वा देवेभ्य एष ते योनिर्विश्वेभ्यस्त्वा देवेभ्य इति सादयति सादयित्वा प्राङ्ङुपविशत्यभ्याह्वयति शꣳसति स यत्र शꣳसत्येकया च दशभिश्च स्वभूते द्वाभ्यामिष्टये विꣳशती च तिसृभिश्च वहसे त्रिꣳशता च नियुद्भिर्वाय इह ता विमुञ्चेत्येतस्यां वायव्यायामृचि पात्राणि विमुञ्चति स यदेतस्यां वायव्यायामृचि पात्राणि विमुञ्चति वायुर्वै पशूनामीष्टे वायुप्रणेत्रा हि पशवः प्राणो हि वायुः प्राणेन हीमे पशवश्चरन्ति सह पशुभिर्देवेभ्योऽध्यपचक्राम ॥१३॥

तं देवाः प्रातःसवन उपमन्त्रयांचक्रिरे स ह नोपाववर्त तं माध्यन्दिने सवन उपमन्त्रयांचक्रिरे स ह नैवोपाववर्त तं तृतीयसवन उपमन्त्रयांचक्रिरे ॥१४॥

स होवाचोपावर्त्स्यन् किं[३] ततो मम भविष्यतीति यद्युष्मानुपावर्त्स्यामीति ते होचुस्त्वयैव पात्राणि युज्यान्तै त्वया विमुच्यान्ता इति यदैन्द्रवायवं ग्रहं गृह्णाति तदेनेन पात्राणि युज्यन्तेऽथ यदेतस्यां वायव्यायामृचि पात्राणि विमुच्यन्ते तदेनेन विमुच्यन्ते स यत्राह नियुद्भिर्वाय[४] इह ता विमुञ्चेति पशवो वै नियुतः पशुभिरित्येवैतदाह ॥१५॥

स यद्ध प्रातःसवन उपावर्त्स्यद्गायत्रं वै प्रातःसवनं गायत्रमग्नेश्छन्दो ब्रह्म वा अग्निर्ब्राह्मणेषु हैव पशवोऽभविष्यन्नथ यद्ध माध्यन्दिने सवन उपावर्त्स्यदैन्द्रं वै माध्यन्दिनꣳ

३. हि TE

४. वायविह C, M, H, My and Taittirīya; वाय इह in Kāṇva Saṁhitā

11. He draws it from the *pūtabhṛt* for the *pūtabhṛt* belongs to *Viśvedevas*, because therefrom they draw (*soma*) for the gods, for the *Pitṛs* and for men. Therefore he draws it from the *pūtabhṛt*.

12. He draws it without a *Puroruk* (*mantras* preceding *Upayāma Gṛhītosi*); for, he draws it for *Viśvedevas* and *Viśvedevas* are everything (all-inclusive), the *Ṛk*, the *Yajus* and the *Saman*. With all these, that *graha* becomes one having *Puroruk*. Therefore he draws it without a *Puroruk*.

13. He draws (saying) "Thou art taken with a support; thou art well-gaurded, well-established. Homage to the great bull". The great bull is Prajāpati. So pays homage to Prajāpati. "Thee to the *Viśvedevas*.(All-gods). This is thy womb—thee to the *Viśvedevas*". (Thus saying) he deposits it. After depositing it, he sits facing the east (in the *sadas*). He calls for the Hotṛ (to praise). The Hotṛ praises. Whereupon he praises "With one and ten for thine own sake, with two and twenty for the offering; with three and thirty for carrying up (the sacrifice to the gods); with they team, O Vāyu, do thou here release them"—during the recitation of this prayer to Vāyu, the drinking vessels are released. As to why he releases the vessels on the chanting of this *Ṛk* to Vāyu—the beasts have Vāyu as their leader; the beasts move about due to Vāyu. He (Vāyu) once went away from the gods along with the beasts.

14. The gods invited him (Vāyu) at the morning *savana*. He did not return. They invited him at the midday *savana*; he again did not return. They invited him at the third *savana*.

15. He (Vāyu) said "By returning, what will I gain, so that I may return to you". They (gods) said "By thee these vessels would be yoked and by thee they would be released". When he draws the *Aindra-vāyava graha*, these vessels are yoked by him (Vāyu) and here now on (the chanting) of the prayer to Vāyu, if the vessels are released, they are released by him (Vāyu). As to why he said 'with thy teams, O Vāyu, do thou, here release them'—teams means cattle and he only says '(release) by means of cattle'.

16. Now, had he (Vāyu) returned at the morning *savana*, the morning *savana* being one belonging to Gāyatrī and Gāyatrī being the metre of Agni and Agni being the Brāhmaṇa (priesthood), the cattle would have come to be with Brāhmaṇas only. Had he returned at the midday *savana*, the midday *savana* being one belonging to Indra, Indra being Kṣatra (nobility) the cattle would have come

सवनं क्षत्रमु वा इन्द्रः क्षत्रियेषु हैव पशवोऽभविष्यन्नथ यत्तृतीयसवन उपावर्तत वैश्वदेवं वै तृतीयसवनꣳ सर्वमु वै विश्वे देवास्तस्माद्विमे सर्वत्रैव पशव उपतिष्ठन्ते ॥१६॥ इति तृतीयं ब्राह्मणम् ॥

अथ चतुर्थं ब्राह्मणम्

स वा एतेन सौम्येन चरुणा प्रचरति स यदेतेन सौम्येन चरुणा प्रचरति सोमो वै देवानाꣳ हविरथैतत्सोमाय हविष्करोति तथातोऽनिर्भक्तः सोमो भवति स यच्चरुर्भवत्यन्नं वै सोम एतद्वै प्रत्यक्षमन्नं यच्चरुरोदनो ह्येष ओदनो हि प्रत्यक्षमन्नं तस्माच्चरुर्भवति ॥१॥

तेन तृतीयसवने प्रचरन्ति पितृदेवत्यो वै सोम एते वै निष्केवल्ये देवानाꣳ सवने यत्प्रातःसवनं च माध्यन्दिनं च सवनꣳ स यद्धैनेन प्रातःसवने वा प्रचरेयुर्माध्यन्दिने वा सवने समदꣳह कुर्याद्देवेभ्यश्च पितृभ्यश्चाथैतन्मिश्रं यत्तृतीयसवनं तथा समृद्धवति तस्मादेनेन तृतीयसवने प्रचरन्ति ॥२॥

तस्य सानुवाक्यामन्वाह सकृद्ध्येव पराञ्चः पितरः स चतुर्गृहीतमाज्यं गृहीत्वाश्राव्याह घृतस्य यजेति वषट्कृते जुहोति तद्वा अतः प्राचीराहुतीर्जुहोति ताभ्योऽन्तर्दधाति तथासमद्भवत्यथैतेन सौम्येन चरुणा प्रचरत्यथापरं चतुर्गृहीतमाज्यं गृहीत्वाश्राव्याह घृतस्य यजेति वषट्कृते जुहोति तद्वा अत ऊर्ध्वा आहुतीर्होष्यन्भवति ताभ्योऽन्तर्दधाति तथा समद्भवत्येवमुभयतो घृतस्य परियजति ॥३॥

तद्वा आहुरन्यतरत एव परियजेत्पुरस्तादेवेत्यथ प्रचरणीति स्रुग्भवति तस्यां चतुर्गृहीतमाज्यं गृहीत्वा शालाकैर्धिष्ण्यान्व्याघारयति स यच्छालाकैर्धिष्ण्यान् व्याघारयति यदेवैनानदो देवा अब्रुवꣳस्तृतीयसवन एव वो घृत्याहुतिः प्राप्स्यति न सौम्यापहतो हि युष्मत्सोमपीथ इति सैनानेषा तृतीयसवने घृत्याहुतिः प्राप्नोति न सौम्यापहतो ह्येतेभ्यः सोमपीथस्तान्यैरेव यजुर्भिरुपकिरति तैरेव व्याघारयति यथापूर्वꣳ स्वाहाकारम् ॥४॥

to be with the Kṣatriyas. Since he (Vāyu) returned at the third *savana*, the third *savana* being one that belongs to *Viśvedevas, Viśvedevas* being everything (all encompassing), these cattle come to stay everywhere (in all castes). (Third Brāhmaṇa Ends)

BRĀHMAṆA IV

1. He proceeds with (the offering of) the *cāru* (rice-pap) for Soma. As to why he proceeds with the *cāru* to Soma is this—*soma* is the *havis* (food) for the gods and here he prepares *havis* for that Soma (himself). Thereby, Soma is not left unfed since that *cāru* is *havis* for Soma. It is evidently the food, since *cāru* is cooked rice. Cooked rice is direct food. Therefore it is a rice-pap.

2. Therefore they proceed with this (*Saumya cāru*) in the third *savana*, for Soma has *Pitṛs* as his deity. The other two *savanas*, are exclusively for gods; the morning *savana* and the midday *savana*. If he were to proceed with this (*Saumya cāru*) in the morning *savana* or the midday *savana*, he will cause discord between gods and *Pitṛs*. Since the third *savana* is mixed one, there is no conflict. Therefore they proceed (with the *Saumya cāru*) in the third *savana*.

3. He recites no invitatory prayer (in offering *Saumya cāru*) for, the Pitṛs have passed away once for all. Having taken four ladlings of *ghee* and having called (on the Agnīdh), or the *Śrauṣat*, he says "Recite the offering chant of the *ghee*" and then offers as the *Vaṣaṭ* is uttered. Whatever oblations have been offered prior to this, therefrom he separates this one (to Soma) and thus he avoids any conflict (between the gods and *Pitṛs*). Again he continues (after the offering of *cāru*). Another four ladle full of *ghee* he takes and having called for the *Śrauṣaṭ*, he says "Recite the offering chant of the *ghee*". Whatever offerings he makes after that, therefrom he separates this one (to Soma) and thereby avoids any conflict (between gods and *Pitṛs*). Thus he offers *ghee* either time (once before and once after the offering of *cāru*).

4. Some say that the *ghee* offering should be only once; that is before (the *cāru*). There is a *sruk* called *Pracaraṇī*. Having taken four ladlings of *ghee* in that (*Pracaraṇī*), (the Adhvaryu) sprinkles (*ghee*) on the *Dhiṣṇya* hearths by means of *śalākas* (brushes made of grass). Now why he sprinkles on the *Dhiṣṇya* hearths with *śalākas* is this—Once the gods told (the Gandharvas, the guardians of Soma)—"At the third *savana*, you should receive only an offering of *ghee*; but not *soma* offering; because the *soma*—draught has been taken from you, wherefore you are not worthy of a *soma*-offering". Therefore that *ghee* offering reaches them in the third *savana* since they do not deserve *soma*-offering, since *soma*-draught has been taken away from them. With those same *Yajus* formulas with which they were thrown up, with the same ones he sprinkles them with *ghee*. The uttering of *Svāhā* too as before.

तदाहुस्तूष्णीमुत्तममाग्नीध्र आघारयेदित्युदग्नः[1] कर्मानुसन्तिष्ठाता इति तदु पराङेवाघारयेन्मार्जालीयमेवान्तमः स यावदेष एतच्छालाकैर्धिष्ण्यान्व्याघारयति तावत्प्रतिप्रस्थातैतं पात्नीवतं ग्रहं गृह्णाति स यदेतं पात्नीवतं ग्रहं गृह्णाति यज्ञाद्वै प्रजाः प्रजायन्ते यज्ञात्प्रजायमाना मिथुनात्प्रजायन्ते मिथुनात्प्रजायमाना अन्ततो यज्ञस्य मिथुनात्प्रजायन्ते तदेतदन्ततो यज्ञस्य मिथुनं प्रजननं क्रियते तस्मान्मिथुनात्प्रजननादन्ततो यज्ञस्येमाः प्रजाः प्रजायन्ते ॥५॥

स यदि सावित्रमुपांशुपात्रेण गृह्णीयादन्तर्यामपात्रेणैतं यदि तमन्तर्याम-पात्रेणोपांशुपात्रेणैतं समानंहि तद्यदुपांश्वन्तर्यामौ प्राणोदानौ ह्येतौ प्राण उ ह्येवैष योषा वै पत्नी वृषा प्राणो मिथुनमेवैतत्प्रजननं क्रियते तस्मादुपांशुपात्रेण वैनं गृह्णात्यन्तर्यामपात्रेण वा ॥६॥

तं वा अपुरोरुक्कं गृह्णाति वीर्यं वै पुरोरुङ्नेत्स्त्रीषु[2] वीर्यं दधानीति तस्मादपुरोरुक्कं गृह्णाति ॥७॥

स गृह्णात्युपयामगृहीतोऽसि बृहस्पति सुतस्य ते देव सोमेति ब्रह्म प्रसूतस्येत्येवैतदाह यदाह बृहस्पतिसुतस्य ते देवसोमेतीन्द इन्द्रियावत इति वीर्यवत इत्येवैतदाह यदाहेन्द इन्द्रियावत इति पत्नीवतो ग्रहां(३) ऋध्यासमिति न प्रत्यक्षं पत्नीभ्यो गृह्णाति नेत्स्त्रीषु वीर्यं दधानीति तस्मान्न प्रत्यक्षं पत्नीभ्यो गृह्णाति ॥८॥

अथ यः प्रचरण्यांसंस्रवः परिशिष्टो भवति तेनैनं श्रीणाति यान्वा अन्यान्ग्रहाञ्छ्रीणाति समर्धयति वै तानथैतं व्यर्धयति वज्र आज्यं तद्वज्रेणाज्येनैतद्देवा अघ्नन्नेव स्त्रीर्निराक्ष्णुवंस्ता हता निरष्टा न दायस्य च नैशत नात्मनश्च नैशत तथो वा एष एतेन वज्रेणाज्येन हन्त्येव स्त्रीर्निरक्ष्णोति ता हता निरष्टा न दायस्य च नेशते नात्मनश्च नेशते तस्मादेतेन संस्रवेण श्रीणाति ॥९॥

१. उदग्रः TE
२. पुरोरुक्रेत्स्त्रीषु C, Pa

5. Some say "the final sprinkling should be on the Āgnīdhra hearth, for, in the north shall this sacred work of ours be accomplished". (No); the sprinkling (of Āgnīdhra hearth) should be earlier and the final (sprinkling) shall be only at *Mārjālīya* hearth. While he thus sprinkles (the hearths); with *śalakas*, Pratiprasthātā draws the *Pātnīvata graha*. The creatures are born from sacrifice. Those that originate from sacrifice are born of productive pair. Those born of productive pairs finally originate from the productive union of sacrifice. Thus ultimately, the productive union of sacrifice is made the (point) of origin. Therefore from the productive nature of the union of sacrifice, ultimately, these creatures are born. Therefore from the pair that is the source of production which is ultimately the sacrifice, these creatures are born.

6. If he draws the *Sāvitra graha* with the *Upāṁśu* vessel, this (*Pātnīvata graha*) should be drawn with the *Antaryāma graha* and if he draws the *Sāvitra* with the *Antaryāma graha*, this (*Pātnīvata*) should be from the *Upāṁśu graha*. These two are the same; the *Upāṁśu* and *Antaryāma*. They are the *prāṇa* and *udāna*, forsooth.

7. He draws it without chanting a *Puroruk*. Because the *Puroruk* is indeed Manliness-lest he should bestow manliness on women—therefore he draws it without a *Puroruk*.

8. He draws it (saying) "Thou art taken with a support; of thee, divine Soma, begotten by Bṛhaspati". (By this) he only says 'born of Bṛhaspati'. When he says 'Begotten by Bṛhaspati O divine Soma, 'Soma, thee the one with verility'—'of the powerful' is what he means when he says "Soma thee the one with verility". "May I prosper the draughts of thee, the one with the mate". Thereby he does not directly draw it for the wives. Lest he should bestow manliness on women, he does not directly draw it for the wives.

9. What (*ghee*) is left over, smeared on the *pracaraṇī* (spoon), he (Adhvaryu) mixes it. When he mixes the other libations he augments them, but in this case, he diminishes (reduces its potency). For, *ghee* is a thunderbolt. By that thunderbolt i.e. *ghee*, the gods struck the wives and impoverished them. They (the wives) thus struck and impoverished, became ineligible for a share in the paternal property and ceased to have right over their own bodies (ceased to be independent). And in like manner does he now by that thunderbolt, the *ghee*, smites the wives and impoverish them. Thus struck and improverished, they have no right over heritage nor are owners of themselves. That is why he (now) mixes with the residual *ghee* (of the *pracaraṇī*).

स श्रीणात्यहं परस्तादहमवस्ताद्यदन्तरिक्षं तदु मे पितास अहꣳ सूर्यमुभयतो ददर्शाहं देवानां परमं गुहा यदिति स यदहमहमिति श्रीणाति पुꣳस्वे[३]वैतद्वीर्यं दधाति तदिदं पुꣳसु[४] वीर्यꣳ हितमाश्राव्याहाग्नीत्पात्नीवतस्य यजेत्यग्निर्वा एष निदानेन यदग्नीद्योषा वै पत्नी वृषाग्निर्मिथुनमेवैतत्प्रजननं क्रियते तस्मादग्नीत्पात्नीवतस्य यजेति ॥१०॥

स जुहोत्यग्ने वाक्पत्नीति योषा वै पत्नी वृषाग्निर्मिथुनमेवैतत्प्रजननं क्रियते सजूर्देवेन त्वष्ट्रेति त्वष्टा वै रेतःसिक्तं विकरोति तदेतद्रेतःसिक्तं तत्त्वष्टा विकरोति सोमं पिब स्वाहेति वषट्कृत उत्तरार्धे जुहोति या वा अन्या आहुतीर्जुहोति ते देवा अथैताः पत्न्य एवꣳ हि मिथुनं क्लृप्तमुत्तरतो हि स्त्री पुमाꣳसमुपशेते तस्मादुत्तरार्धे जुहोति ॥११॥

अथाग्नीधे भक्षमाहरति वषट्कर्तुर्हि भक्षः स आहाध्वर्य उपह्वयस्वेति तं न प्रत्युपह्वयेत नेदस्य हतस्य निरष्टस्य प्रत्युपह्वया इति तदु प्रत्येवोपह्वयेत किं तस्य[५] न प्रत्युपह्वयेत यस्याग्नौ जुह्वति यस्य वषट्कुर्वन्ति तस्मात्प्रत्येवोपह्वयेत स यदा भक्षयति ॥१२॥

अथाहाग्नीन्नेष्टुरुपस्थमासीद नेष्टः पत्नीमुदानयोद्गात्रा सङ्ख्यापयोन्नेतर्होतुश्चमसमनून्नय सोमं मातिरीरिच इति ब्रूयाद्यद्यग्निष्टोमः स्याद्यद्युक्थ्यो वा षोळशी वातिरात्रो वा वाजपेयो वा स्यात्सोमं प्रभावयेत्येव ब्रूयात्सोऽग्नीद्बिभ्रदेव तत्पात्रं नेष्टुरुपस्थमासीदत्यग्निर्वा एष निदानेन यदग्नीन्नेष्टो वै पत्नी निदानेन योषा वै पत्नी वृषाग्निर्मिथुनमेवैतत्प्रजननं क्रियतेऽथ नेष्टा पत्नीमुदानयति तामुद्गात्रा संख्यापयति प्रजापतिर्वा उद्गाता योषा पत्नी मिथुनमेवैतत्प्रजननं क्रियते स संख्यापयति प्रजापतिर्वृषासि रेतोधा रेतो मयि धेहीति ॥१३॥ इति चतुर्थं ब्राह्मणम् ॥

॥ चतुर्थोऽध्यायः समाप्तः ॥

३. पुꣳसुवैत V 1
४. पुꣳसो TE, V 2
५. See notes

10. He mixes (saying) "I am above, I am below; and what space there is between, that was my father; —I saw the Sun on both sides; I am what is highest to the gods in secret". Thus he mixes with (repeating) *"aham', 'aham'* ('I', 'I'), and he bestows manliness on men. Thus having bestowed verility in men, he calls 'Agnīdh'; pronounce the offering prayer of the *Pātnīvata*'. Agnīdh is the same as Agni. The wife is a female and Agni is male. This forms a productive couple. So he says "O Agnīdh, pronounce the offering prayer of *Pātnīvata.*

11. He offers (saying) "O Agni! speech (thy) wife". Wife is a female and Agni is male. They form a productive couple. "Together, with the divine Tvaṣṭṛ", for Tvaṣṭṛ transforms the seed that is implanted, thus thereby he transforms the seed that is cast, "Drink *soma—Svāhā*" therewith he offers on the north part of the fire when the *Vaṣaṭ* is pronounced. What other offerings there are, they are the gods and these are the wives; thence it is a pair well-formed. It is in the north (left) side that a woman lies with the man. So he offers in the northern side (of the fire).

12. Then the (Adhvaryu) takes (a draught of *soma*) to be served to Agnīdh; because it is indeed the drink of one who pronounces *Vaṣaṭ.* He (Agnīdh) says "O Adhvaryu, invite me". He should not invite him because, how he who is smitten and impoverished be invited?" No; he should, nevertheless, invite him. Should he not be invited, when offering is made in the fire, for him and *Vaṣaṭ* is pronounced for him. Therefore he should be invited so that he can partake (in the *Soma*).

13. He then gives directions. "O Agnīdh, sit on the lap of Neṣṭṛ. Neṣṭṛ! make the wife go to and exchange look with the Udgātā. O Unneṭṛ, fill up the Hotās' cup and let no *soma* juice be left". Thus he should direct, if it is *Agniṣṭoma* sacrifice. If it were *Ukthya, Ṣoḍasī, Atirātra* or *Vājapeya,* he should only say "Enlarge the Soma". That Agnīdh, even while holding that vessel, sits on the lap of Neṣṭṛ—for he, the Agnīdh is in reality Agni and the Neṣṭṛ is indeed the wife. A wife is a female and Agni is male. This forms a productive couple. The Neṣṭṛ takes the lady and makes her exchange looks with the Udgātā (saying) "Thou art Prajāpati, the male, the implanter of seed; cast (your) seed in me". (Fourth Brāhmaṇa Ends)

(Chapter Four Ends)

पञ्चमोऽध्यायः

प्रथमं ब्राह्मणम्

स वै हारियोजनं[1] गृह्णाति स यद्धारियोजनं[2] गृह्णाति पशवो वै देवानां छन्दाꣳसि तद्यथाहेदं पशवो युक्ता मनुष्येभ्यो वहन्त्येवꣳह छन्दाꣳसि युक्तानि देवेभ्यो यज्ञं वहन्ति स यदैतच्छन्दाꣳसि देवान्त्समतर्पयन्नथैतच्छन्दाꣳसि देवाः समतर्पयन्नेतस्मिन्ग्रहे तदतः प्राक्तदभूद्यच्छन्दाꣳसि देवेभ्यो यज्ञमवाक्षुर्यदेनान्त्समतीनृपन्नथैतच्छन्दाꣳस्येव सन्तर्पयति यदेतं ग्रहं गृह्णाति तस्माद्वाव हारियोजनं गृह्णाति ॥१॥

तं वा एतमतिरिक्तं ग्रहं गृह्णाति यदा हि शंयोराहाथैतं गृह्णाति स यदेतमतिरिक्तं ग्रहं गृह्णातीदं वै देवा अथच्छन्दाꣳस्यतिरिक्तानि मनुष्या अथ पशवोऽतिरिक्ता स्तस्मादेभ्य एतमतिरिक्तं ग्रहं गृह्णाति ॥२॥

द्रोणकलशे वृत्रो वै सोम आसीत्तं यत्र देवाः पात्रेषु व्यगृह्णत तस्य मूर्धो व्यवर्त स द्रोणकलशोऽभवत्तत्र यावान्वा यावान्वा रसः सꣳसुस्रावातिरिक्तो[3] वै स आसीदतिरिक्त एवैतदतिरिक्तं दधाति ॥३॥

तं वा अपुरोरुक्कं गृह्णाति छन्दोभ्यो वा एतं गृह्णाति तेनैवैष पुरोरु[4]ग्मान्यदेनं छन्दोभ्यो गृह्णाति तस्मादपुरोरुक्कं गृह्णाति ॥४॥

स गृह्णात्युपयामगृहीतोऽसि हरिरपि हारियोजनो हरिभ्यां त्वेत्यृक्सामनी वै हरी तदेनमृक्सामभ्यामेव गृह्णाति ॥५॥

अथ धाना आवपति हर्योर्धाना स्थ स ह सोमा इन्द्रायेति यदेवेदं मितं चामितं च छन्दस्तदेवैतद्भक्षयति ॥६॥

अथोन्नेता श्रावयत्यतिरिक्तो वा एष ग्रहोऽतिरिक्त उ वा उन्नेता न ह्येषोऽन्यत्र क्व च नाश्रावयत्यतिरिक्त एवैतदतिरिक्तं दधाति मूर्धन्यधि निधत्ते मूर्धा ह्यस्यैषः ॥७॥

१. हार्योजनं C, M, My, T
२. Same as above
३. सुश्रावा most Mss, TE has सुस्राव
४. पुरोरुङ्मा Ca

Chapter Five

BRĀHMAṆA I

1. He now draws the *Hāriyojana graha*. As to why he draws the *Hāriyojana* is this—The metres, forsooth, are the cattle of the gods. Just as the cattle, when harnessed, carry (draw) for men, so do the metres harnessed, draw the sacrifice for the gods. As the metres gratified the gods, the gods gratified the metres through this (*Hāriyojana graha*). Previously the metres conveyed the sacrifice to the gods and thereby gratified them. Now he (Yajamāna) gratifies the metres when he draws this *graha*. Therefore he draws the *Hāriyojana graha*.

2. He draws it as an additional *graha*, because he draws it when the Hotṛ pronounces the chant "*śamyo* etc." (which marks the completion of the offering proper). As to why he draws it as an additional *graha* is because, here are the gods and the metres are in addition to them, and there are men and beasts in addition to them. So he draws it in addition to these.

3. (He draws it) in the *droṇa kalaśa*. Soma was *Vṛtra*; him the gods, contained in vessels. His head flew-up and it became to *droṇa-kalaśa*. In that (head) what little of, (what little of the juice) got stuck, that much was in excess and that excess juice was collected in the excess (additional) part (which is *droṇa-kalaśa*).

4. He draws it without a *Puroruk* chant. This (*graha*) is indeed being drawn for the metres. Since this is for the metres, it is one endowed with a *Puroruk* (by virtue of that). Therefore he draws it without a *Puroruk* chant.

5. He draws (saying) "Thou art taken with a support; thou art green (in colour); harnessed are Ye two green steads—thee to the pair of steads"—for, *Ṛk* and *Sāman* are the pair of steeds. So he draws it only with the *Ṛk* and the *Sāman*.

6. He then throws some parched grain into it (saying) "Ye art the steeds' grains, mixed with Soma for Indra". Whatever metres are there, both measured and unmeasured, they all thereby drink (of the Soma).

7. Then the Unnetṛ calls for the *Śrauṣat*. For, this *graha* is an additional one and the Unnetṛ is also additional; because he does not call for *Śrauṣat* anywhere else. So this extra libation is born by the extra (Unnetṛ). He (calls for *Śrauṣat*) placing the *graha* on his head; or, this vessel (*Droṇa kalaśa*) is the head of Soma (i.e. *Vṛtra*).

अथाह धानासोमेभ्योऽनुब्रूहीत्याश्राव्याह धानासोमान्प्रस्थितान्प्रेष्येति वषट्कृते जुहोत्यनु वषट्कृते जुहोति ॥८॥

अथ धाना विलिप्सन्ते भक्षाय यथाचमसं वा अन्यान्भक्षान्भक्षयत्यथैषोऽतिरिक्तो ग्रहस्तत्र सर्वेषां भक्षस्तस्माद्धाना विलिप्सन्ते ॥९॥

तदुत होता द्रोणकलशं याचति तमवजिघ्रति वषट्कर्तुर्हि भक्ष इति तदु नाद्रियेत धानानामेव लिप्सेत ताः प्राणैरेव भक्षयन्ति न दद्भिः खादन्ति पशवो वा एते नेत्पशून्प्रम्रदी करवामहा इति तस्मात्प्राणैरेव भक्षयन्ति न दद्भिः खादन्ति ॥१०॥

सोऽवजिघ्रति यस्ते देव सोमाश्वसनिर्भक्षो यो गोसनिरिति पशवो वा एते तस्मादाह यस्ते देव सोमाश्वसनिर्भक्षो यो गोसनिरिति तस्य तं इष्टयजुषस्तुतस्तोमस्येतीष्टानि हि यजूꣳषि भवन्ति स्तुताः स्तोमाः शस्तोक्थस्येति शस्तानि ह्युक्थानि भवन्त्युपहूत उपहूतस्य भक्षयामीति तदुपहूत एवैतं भक्षं भक्षयति ता नाग्नौ प्रास्येदग्नौ हैके प्रास्यन्ति यथा वा उच्छिष्टा एवं वा एता भवन्ति या भक्षिताः स यथोच्छिष्टमग्नौ प्रास्येदेवꣳ ह[५] तत्तस्मादुत्तरवेदावेव निवपेत् ॥११॥

अथ पूर्णपात्रान्त्समवमृशन्ति यानप्सुषोमा इत्यन्य आचक्षते यथा वै युक्ता वहेयुरेवं वा एते वहन्ति य आर्त्विज्यं कुर्वन्त्युतो[६] वै युक्तो विलिशत आपो वै भेषजꣳ शान्तिस्तदद्भिः शान्त्या शमयति तदद्भिः सन्दधाति ॥१२॥

ते समवमृशन्ति सं वर्चसा पयसा सं तनूभिरगमन्महि मनसा सꣳशिवेन त्वष्टा सुदत्रो विदधातु रायोऽनुमार्ष्टु तन्वो यद्विलिष्टमिति तद्यद्विलिष्टं तत्सन्दधात्यथ मुखमुपस्पृशति ॥१३॥ इति प्रथमं ब्राह्मणम् ॥

५. हि V 1, My
६. कुर्वन्त्युत V 1

8. (He says to Maitrā-Varuṇa) "Recite the invitatory prayer for Soma draughts with parched grains". Having called for the *Śrauṣat*, he says "prompt (the Hotṛ) to pronounce the offering chant for the Soma draughts with parched grains". Then he offers as the *Vaṣaṭ* is pronounced; offers when the *Anuvaṣaṭ* (secondary *Vaṣaṭ*) is uttered.

9. Then they divide the grains (between them) for consuming. In the case of other draughts, they are consumed according to the *camasa* cups (by the respective priests). But this *graha* being an additional one, there are the grains for all (the priests). So they divide the grains.

10. Or sometimes, the Hotṛ, asks for the *droṇa kalaśa* and smells it saying "This is the draught for the one (me) who has done the *Vaṣaṭkāra*. That is not permissible. Only the grains are to be divided. These grains are to be consumed with the breath (only swallowed) and not with the teeth (not to be bitten and eaten). For, these (grains) are cattle; 'Let us not bite the cattle'—so thinking they gulp it with their breath and do not bite with their teeth.

11. He inhales (smells) it (the grains) (saying) "O divine Soma, this draught of yours is winner of horses and winner of cows". For, these (grains) are cattle and hence he says "O' Divine Soma, this draught of yours is winner of horses, winner of cows". "Of that draught offered with *Yajus* formulas, praised with *Stoma* chants"—(This means) the *Yajus* formulas have indeed been chanted already and the *Stoma* hymns have been uttered. "Thou sung by hymns of *Ukthas*" for the *Ukthas* have already been sung. "Of the invited, do I drink invited" — because it is the one invited who drinks this draught. They (the grains after being drunk by the process of smelling) should not be thrown into the fire. Soma throw it into the fire. These which are drunk become as it were *ucciṣṭa* (remainings after being eaten and hence stale). So if he were to throw it into the fire, it would amount to throwing the stale (*ucciṣṭa*). Therefore it should be kept only on the high altar.

12. Thereupon they touch the vessels filled (with water) which some others call *Apsuṣoma* (Soma draughts in the form of water). Just as harnessed (cattle) would carry, in the same way those who perform the priestly duties are carrying. The cattle that carry get broken (tired). Waters are soothing medicine. So with the soothing waters, he cures them and make them healed by water.

13. They touch them (water vessels) (saying) "With lustre, with sap, with bodies have we united; with happy mind. May Tvaṣṭā, the giver of boons, grant us riches and may he smoothen the injured (parts of our) body". Thus they get healed and then they touch their (own) faces. (First Brāhamṇa Ends)

द्वितीयं ब्राह्मणम्

तानि वा एतानि नव समिष्टयजूꣳषि जुहोति स यदेतानि नव समिष्टयजूꣳषि जुहोति नव वा अमूर्बहिष्पवमाने स्तोत्रिया भवन्ति नवैतानि तदुभयत एवैतद्विराजन्न्यूनां करोति प्रजननाय न्यूनाद्धीमाः प्रजाः प्रजायन्त उभयतो ह वै न्यूनात्प्रजापतिः प्रजाः ससृज इतश्चोर्ध्वा इतश्चावाचीस्तथो वा एष एतदुभयतो न्यूनात्प्रजाः सृजत इतश्चोर्ध्वा इतश्चावाचीस्तस्मादेतानि नव समिष्टयजूꣳषि जुहोति ॥१॥

तद्धिंकारो दशमस्तोत्रियाणाꣳस्वाहाकार एतेषां दशमस्तदन्यूना विराड्दशदशिनी भवति या उ वा एतेन यज्ञेन देवता ह्वयति याभ्य एष यज्ञस्तायते सर्वा वै ता एतत्समिष्टा भवन्ति स यत्तासु सर्वासु समिष्टास्वथ जुहोति तस्मात्समिष्टयजूꣳषीत्याख्यायन्ते ॥२॥

अथ यद्वेव समिष्टयजूꣳषि जुहोति रिरिचान इव वा एष एतद्भवति यदीजानो यद्ध्यस्य स्वं भवति ततो हि ददाति[1] स यानि त्रीणि प्रथमानि जुहोति यजमानमेवैतै रिरिचानं पुनराप्याययत्यथ यान्युत्तराणि त्रीणि जुहोति या वा एतेन यज्ञेन देवता ह्वयति याभ्य एष यज्ञस्तायत उपासते ह न्वै ता इमानि न्वै नः समिष्टयजूꣳषि न जुह्वतीमानि नो होष्यन्तीति ता एवैतैर्व्यवर्जति यत्रासां चरणं तदन्वथ यान्युत्तराणि त्रीणि जुहोति यमेवैतद्यज्ञ[2]मतत यमजीजनत्तमेवैतैः[3] प्रतिष्ठापयति यत्रास्य तत्तस्माद्वाव समिष्टयजूꣳषि जुहोति ॥३॥

स जुहोति समिन्द्र णो मनसा नेषि गोभिरिति तन्मनसा रिरिचानमाप्याययति यदाह समिन्द्र णो मनसा नेषीति गोभिरिति तद्गोभी रिरिचानमाप्याययति सꣳसूरिभि-र्मघवन्त्सꣳस्वस्त्या। सं ब्रह्मणा देवकृतं यदस्तीति तद्ब्रह्मणा रिरिचानमाप्याययति सं देवानाꣳसुमतौ यज्ञियानाम् ॥४॥

सं वर्चसा पयसा सं तनूभिरिति तद्वर्चसा रिरिचानमाप्याययति पयसेति रसो वै पयस्तद्रसेन रिरिचानमाप्याययत्यगन्महि मनसा सꣳशिवेन त्वष्टा सुदत्रो विदधातु रायोऽनुमार्ष्टु तन्वो यद्विलिष्टम् ॥५॥

१. ददति V 1
२. यज्ञमतन्वत V 1, W
३. यमजीजनतं तमे Ca

BRĀHMAṆA II

1. Now he offers these nine *Samiṣṭayajus*. As to why he offers nine *Samiṣṭayajus* is that those *stotra* verses at the *Bahiṣpavamāna* chant are nine (in number). Thus there at both ends are incomplete *Virāj* for the sake of production; it was from that same incomplete source of production on both sides that Prajāpati produced the creatures—from the one (he created) those that grow upwards and from the other those tending to the ground. And in like manner, does he (Adhvaryu) now create creature from that lower source of production on both sides—from the one the upward-growing and from the other those tending to the ground.

2. That *hiṁkāra* (the chanting of '*him*') is the tenth of the *stotras* and the *Svāhā* (chanting) is (the tenth) of these *Samiṣṭayajus* and thus this *Virāj* becomes non-deficient, consisting of tens and tens. Whatever deities he invites by this sacrifice and for whatever deities this sacrifice is performed, they all are thereby collectively sacrificed to (*saṁ-iṣṭa*). Since offering is made when all of them are collected together, these are called *Samiṣṭayajus*.

3. And as to why he offers the *Samiṣṭayajus*— The one who has sacrificed, has, as it were become emptied (exhausted) since he gives away his own self. The first three offerings (of the *Samiṣṭayajuṣ*) fills up the exhausted Yajamāna. And as to the three offerings which he makes next, whichever deities he invites at this sacrifice and for whichever deities this sacrifice is performed, they keep on waiting thinking 'these *Samiṣṭayajus*, they will offer to us, they will (definitely) offer us'. These (same deities) he thereby duly disposes off (after offering) to their respective ways. Thereafter the three last offerings which he makes (by them) he establishes that very sacrifice which he performed, that very one which he created. This is that abode (resting place) for it. Therefore too he offers the *Samiṣṭayajus.*

4. He offers (saying) "With thought lead us, O Indra, to meet with kine"—(By saying) 'With thought' he thereby fills with thought, him who was exhausted. 'With kine'—he thereby fills with cattle, him who was exhausted. "With benefactors, O mighty Lord, with well-being; with Vedic hymns divinely inspired"—(by saying so) he fills with hymns, him who was exhausted. "With the favour of the gods adorable by sacrifices".

5. "With lustre, with sap, with bodies" (so saying)—he fills the exhausted one with lustre. 'With sap' (he says), for, sap is vigour—him who was exhausted, he fills with sap. "We have united with happy thought (mind). May Tvaṣṭā, the giver of boons, grant us riches and may he smoothen our bodies which are injured".

धाता रातिः सवितेदं जुषन्तां प्रजापतिर्निधिपा देवो अग्निः। त्वष्टा विष्णुः प्रजया सꣳरराणो यजमानाय द्रविणं दधात्वित्येतदाप्याययति यदाह यजमानाय द्रविणं दधात्विति ॥६॥

सुगा वो देवाः सदना अकर्म य आजग्मेदꣳ सवनं जुषाणा इति सुगानि वः सदनान्यकर्म य आगन्तेदꣳसवनं जुषाणा इत्येवैतदाह यदाह य आजग्मेदꣳ सवनं जुषाणा इति भरमाणा वहमाना हवीꣳषीति भरमाणा अह ते यन्ति येऽवाहना वहमानास्ते ये वाहनवन्त इत्येवैतदाह यदाह भरमाणा वहमाना हवीꣳषीत्यस्मे दत्त वसवो वसूनीति तदेना व्यवर्जति यत्रासां चरणं तदनु ॥७॥

याँ(३) आवह उशतो देव देवाꣳस्तान्प्रेरय स्वे अग्ने सधस्थ इत्यग्निं वा आहामूं देवतामावहामूमावहेति ता व्यवर्ज स्वां प्रतिष्ठामन्वित्येवैतदाह यदाह तान्प्रेरय स्वे अग्ने सधस्थ इति जक्षिवाꣳसः पपिवाꣳसश्च विश्व इति जक्षिवाꣳसो हि पशुं त्वत्पुरोळाशं त्वद्भवति पपिवाꣳसः सोमं तस्मादाह जक्षिवाꣳसः पपिवाꣳसश्च विश्व इत्यसुं घर्मꣳ स्वरातिष्ठतान्विति तदेना व्यवर्जति यत्रासां चरणं तदनु ॥८॥

वयꣳ हि त्वा प्रयति यज्ञे अस्मिन्नग्ने होतारमवृणीमहीह। ऋधगया ऋधगुताशमिष्ठाः। प्रजानन्यज्ञमुपयाहि विद्वानित्यग्निमेवैतेन व्यवर्जति यत्रास्य चरणं तदनु ॥९॥

देवा गातुविदो गातुमित्वा गातुमितेति व्यवर्जत्येवैतेनार्तेन मनसस्पत इमं देवयज्ञꣳस्वाहा वातेधा इत्यवरꣳ स्वाहाकारं करोति परां देवतामयं वाव यज्ञो योऽयं पवते तदेतं यज्ञꣳ संभृत्यैतस्मिन्यज्ञे प्रतिष्ठापयति तस्मादवरꣳ स्वाहाकारं करोति परां देवताम् ॥१०॥

अथ यज्ञ यज्ञं गच्छ यज्ञपतिं गच्छेति यजमानो वै यज्ञपतिस्तदेनं यजमाने प्रतिष्ठापयति स्वां योनिं गच्छ स्वाहेति तदेनꣳ स्वायां योनौ प्रतिष्ठापयत्येष ते यज्ञो यज्ञपते सहसूक्तवाकः सर्ववीरस्तं जुषस्व स्वाहेति तदेनं प्रतिष्ठितमेव सन्तꣳ सर्ववीर्यमन्ततो यजमाने प्रतिष्ठापयति ॥११॥ इति द्वितीयं ब्राह्मणम् ॥

6. "May the gracious Dhātā, Savitā, Prajāpati, the guardian of treasures and the divine Agni accept this offering. May Tvaṣṭā and Viṣṇu, bestowers of children, grant wealth to the Yajamāna. (By saying) 'May Ye grant wealth to the Yajamāna'—he fills (the exhausted)—

7. "Welcoming homes have we readied for you O Gods, who have kindly presented yourselves for this Soma *savana*". He means 'We have prepared conjenial abodes for you who have graced this sacrifice", when he says 'Welcoming homes have we readied for you O Gods, who have kindly presented yourselves for this *Soma Savana.* Carrying and taking forward the offerings' (so saying he means) they are going ahead carrying on their vehicles. (So he says) "Being drawn and carrying the *havis*". They indeed are carrying and moving forward and are having vehicles. This is what he says 'driven forward with their *havis* being carried". "Bestow rich gifts on him" (so saying) he sends them off in their own ways.

8. "The willing gods whom thou broughtest hither, speed them each to his own abode O Agni!", Thus he addressed Agni (earlier)— "Bring hither such and such gods; bring hither such and such gods" so he said to Agni (in the beginning) and to him he now says "See them off; to their respective abodes". That is what he means by saying "Speed them each to his own abode O Agni". "They have eaten and drunk all". (He means) they have eaten the animal and the *puroḍāśa* and have drunk *soma.* So he says "They have eaten and drunk all". "Draw Ye nigh to the air, to the heat, to the light". Thus he sends them off to where they have abodes.

9. "Thee, O Agni, have we chosen here for our Hotṛ at the opening of this sacrifice; severally hast thou offered to them and severally hast thou toiled; well-knowing the sacrifice, draw thou neigh, thou the wise"! (By saying so) he sends off Agni himself to whichever is his abode.

10. "Ye, knower of the path (sacrifice), having found the path (sacrifice), go Ye in the path (enter into the sacrifice)" thus saying he dismisses them. "By that righteous (path) O Lord of mind! enter this divine sacrifice— *Svāhā*". "Give this to the wind"—so saying he utters another *Svāhā.*

11. "O Sacrifice, go to the sacrifice; to the lord of the sacrifice". The Yajamāna is indeed *Yajñapati* (lord of the sacrifice). He thereby establishes it (the sacrifice) in the Yajamāna. "Go to thine own womb-*Svāhā*"—Thus he establishes it in its own womb. "This is thy sacrifice; O Lord of the sacrifice, along with the songs of praise and with all heroes, do thou accept it;—*Svāhā*". Thus the already established sacrifice, he ultimately establishes with all vigour in the Yajamāna. (Second Brāhmaṇa Ends)

अथ तृतीयं ब्राह्मणम्

स वा अवभृथमभ्यवैति स यदवभृथमभ्यवैति यो वा अस्य रसोऽभूदाहुतिभ्यो वा अस्य तमजीजनदथैतच्छरीरमेवास्य तत्र न रसोऽस्ति तदनु परास्यं तदपोऽभ्यवहरत्यापो वा अस्य रसस्तदेनमेतेन रसेन सङ्गमयति[1] तदेनमतो जनयति स उ जात एनं जनयति तस्माद्वा अवभृथमभ्यवैति स यदपोऽभ्यवैति तस्मादवभृथो नाम ॥१॥

तद्यदा समिष्टयजूꣳषि जुह्वति समिष्टयजूꣳषि वा अन्तो यज्ञस्याथ यदेतमभितो भवति तत्सꣳसादयन्ति तत्समादाय चात्वालमुपसमायन्ति स मेखले च कृष्णविषाणे च चात्वाले प्रास्यति माहिर्भूर्मा पृदाकुरित्यसावहर्जीषस्य स्वगाकारो यदेनदपोऽभ्यवहरत्यथैष एतासाꣳस्वगाकारो यदेनाश्चात्वाले प्रास्यति रज्जुरिव हि सर्पः कूपो हि सर्पाणां ग्रहा अथ यदाह माहिर्भूर्मा पृदाकुरित्यस्ति वै विभ्रातृव्यं मनुष्याणां च सर्पाणां च नेदितस्तत्सम्भवादिति ॥२॥

अथ वाचयत्युरुꣳ हि राजा वरुणश्चकार सूर्याय पन्थामन्वेत वा उ इति यथा सा उरुरभयोऽनाष्ट्रः सूर्याय पन्था एवमयमस्मा उरुरभयोऽनाष्ट्रः पन्था अस्त्वित्येवैतदाहापदे पादा प्रति धातवेऽकरिति तथा यद्यप्यपाद्भवति प्रति हैव ददाति तदेनꣳ सर्वस्मादेनसो वरुण्यात्प्रमुञ्चत्युतापवक्ता हृदयाविधश्चिदिति तद्यदपि हृदयस्थमेनस्तस्मादेनꣳ सर्वस्मात्प्रमुञ्चति ॥३॥

अथाह साम गायेति साम ब्रूहीति वा गायेति त्वेव ब्रूयाद्गायन्ति हि साम स यत्साम गायति नेदस्येदꣳ शरीरं बहिर्धा यज्ञान्नाष्ट्रा रक्षाꣳसि हिनसन्निति तत्साम्ना नाष्ट्रा रक्षाꣳस्यपसेधति तस्मादाग्नेय्यां गायत्यग्निर्हि रक्षसामपहन्तातिच्छन्दसि गायन्त्येषा वै सर्वमति यदतिच्छन्दास्तस्मादतिच्छन्दसि गायत्यहावो हाव इति गायति नाष्ट्रा एवैतद्रक्षाꣳस्यपसेधति तेऽग्रेणाग्नीध्रं जघनेन चात्वालमेतेनोदञ्चो यन्त्येषा हि यज्ञस्य द्वाः ॥४॥

१. संगमयन्ति TE

BRĀHMAṆA III

1. He enters (the water) for *Avabhṛtha* (final ablution). The reason why he enters for *Avabhṛtha* is this—what vital sap was (used) in the offerings, that he produced (extracted from Soma plant). So it (Soma) has only the body and no sap in it. It is fit to be thrown away. But that he takes down to the waters. Waters are indeed his sap. So he unites him with his *rasa* (by taking to the waters). Then he (again) produces him. He (Soma) even when produced, produces him (the Yajamāna). Therefore he enters for the *Avabhṛtha*. Since he takes him (Soma) down to the waters, (*avahṛ*) it is called *Avabhṛtha*.

2. This (*Avabhṛtha*) he does when the *Samiṣṭayajus* are offered, for, *Samiṣṭayajus* are the end of the sacrifice. Now these (*soma* husks) are lying all around and so he collects them and having collected them he approaches the *cātvāla* pit. The grass girdle (worn by the Yajamāna) and the black-deer's horn (used by him for scratching the body when needed), he throws into it (*cātvāla* pit) (saying) "Do not become a serpent, nor assume the appearance of a serpent". The disposal (returning to its abode) of the squeezed *soma* stalks is by taking them (husk) into the water. For these two (the girdle and the dark-deer's horn) throwing into the *cātvāla* is the disposal (returning to their abodes). The girdle is like a serpent. The well is the abode of serpents. So he says 'Do not become a serpent nor assume the appearance of a serpent. There is enmity between men and serpents. 'Lest that should spring therefrom (as a serpent)' he thinks (and says do not become a serpent etc.).

3. He makes (the Yajamāna) says "Wide forsooth, is the path which king Varuṇa hath made for the Sun to tread on"—whereby he means to say 'even as there is for the Sun that wide path-way, free from danger and risk, so may there be for me here a wide pathway free from danger and risk'. "For the lame hath he made foot to put down"- Even though the Sun is footless, he puts down (his foot, and walks); and him (Yajamāna) it frees from all the offence done to Varuṇa. "He who forbids all that woundeth the heart" (so saying) he frees him from all the sins including those sins in the heart.

4. He then says "Sing the *Sāman* or say the *Sāman*" or let him say 'sing (the *Sāman*)' because the *Sāmans* are only sung. As to why he sings the *Sāman* is that the evil Rākṣasas may not injure that body of his (now that it is) outside the sacrifice. For, with the *Sāmans*, the evil Rākṣasas are repelled. So he (Prastotṛ) sings (a *Sāman*) dedicated to Agni; for, Agni is a repeller of Rākṣasas. He sings in—Aticchandas (a metre having more than forty-eight syllables). So he sings—By this he vanquishes the terrible Rākṣasas. They then (walk out) northwards in front of the Āgnīdhra, by the back-side of the *cātvāla* pit. That is the door of the sacrifice.

ते यां दिशमापो भवन्ति तद्यन्ति स यः स्यन्दमानानाꣳ स्थावरो ह्रदस्तमभ्यवेयादेता वै वरुणगृहीता आपो याः स्यन्दमानानां न स्यन्दन्ते वरुण्यो वा अवभृथस्तस्मात्ता अभ्यवेयाद्यद्यु ता न विन्देदपि या एव काश्चापो ऽभ्यवेयात्तमपो ऽभ्यवक्रमयति नमो वरुणायाभिष्ठितो वरुणस्य पाश इति तथैनं वरुणपाशो न गृह्णाति ॥५॥

अथ खलु समिधं प्रास्य चतुर्गृहीतमाज्यं गृहीत्वा जुहोत्यग्नेरनीकमप आविवेशा-पान्नपात्प्रतिरक्षन्नसुर्यं दमे दमे समिधं यक्ष्यग्ने प्रति ते जिह्वा घृतमुच्चरण्यत्स्वाहेत्यग्ने ह वै यावद्वा यावद्वा देवा अप्सु प्रवेशयांचक्रुर्नेदितो नाष्ट्रा रक्षाꣳस्युपोत्तिष्ठानिति तदेवैतया च समिधा यामेतां प्रास्यत्येतया चाहुत्या समिन्धे समिद्धे देवेभ्यो जुहवामेति ॥६॥

अथापरं चतुर्गृहीतमाज्यं गृहीत्वाश्राव्याह समिधो यजेति सोऽपबर्हिषश्चतुरः प्रयाजान्यजति प्रजा वै बर्हिर्वरुण्यो ऽवभृथो नेत्प्रजा वरुणो ऽगृह्णादिति तस्मादपबर्हिषश्चतुरः प्रयाजान्यजति ॥७॥

अथाह वरुणायानुब्रूहीति स एष वारुण एककपालः पुरोळाशो भवति स यदेष वारुण एककपालः पुरोळाशो भवति यो वा अस्य रसोऽभूदाहुतिभ्यो वा अस्य तमजी-जनदथैतच्छरीरमेवास्य तत्र न रसोऽस्ति रस उ वा एष यत्पुरोळाशस्तदस्मिन्नेतꣳ रसं दधाति तदेनमतो जनयति स उ जात एनं जनयति तस्मादेष वारुण एककपालः पुरोळाशो भवति ॥८॥

उपस्तृणीत आज्यमथास्य पुरोळाशस्य द्विरवद्यति तत्र हाप्येक ऋजीषस्य द्विरवद्यन्ति तदु तथा न कुर्यान्न वा एतदलमाहुतये न ह्यत्र रसोऽस्ति तस्मादृजीषस्य नावद्येदभिघार्य प्रत्यनक्त्यवदाने[२] आश्राव्याह वरुणं यजेति वषट्कृते जुहोति ॥९॥

अथाहाग्नीवरुणाभ्यामनुब्रूहीति तत्स्विष्टकृद्भाजनꣳ स यदग्नय इत्येव नाह वरुण्यो वा अवभृथो नेदग्निं वरुणो गृह्णादिति तस्मादग्नय इत्येव नाह ॥१०॥

उपस्तृणीत आज्यमथेमꣳ सकृदेव सर्वमवदधाति स यदीतरत्रर्जीषस्य द्विरवद्येत्सकृ-दत्रावद्येद्यद्यु न किम्वाद्रियेत द्विराभिघार्याश्राव्याहाग्नीवरुणौ यजेति वषट्कृते जुहोति[३] ॥११॥

२. Absence of *sandhis* is archaic

३. See notes

5. They go in whatever direction the water is. He (the Yajamāna) descends at a place where the flowing waters are collected as a pool. There waters are holden by Varuṇa and that is why though flowing, they are stagnant. For, *Avabhṛtha* belongs to Varuṇa. Therefore he should enter them. If such (collected pool) waters are not available, he may enter into any water. He then makes himself engulfed by water (saying or making him say) "Homage be to Varuṇa, the noose of Varuṇa, has been trampled upon. Thereby the noose of Varuṇa does not bind him.

6. Thereupon, throwing down a *samidha*, he takes four ladle-full of *ghee* and offers (into the water saying). "The face of Agni entering the waters. The face of Agni entered the waters. O Sun of waters. You escaped from the demons. In every household consume the fire-wood O Agni! Let thy tongue dart forth towards the *ghee—Svāhā*". Once, the gods made so much of, so much of Agni enter into the waters so that the terrible Rākṣasas could not rise up from there. That is what this one (Yajamāna) does now with this *samidha* which he—throws (into the waters) and with this *ghee* offering, (thinking) "On the kindled fire, I will offer to the gods".

7. Then, having taken four ladle-full of *ghee* for the second time, and having called for the *Śrauṣat*, he says "pronounce the offering chant for the *samidha*". He offers four fore-offerings, omitting the one for the *Barhis*. The *Barhis* being offspring, and the *Avabhṛtha* belonging to Varuṇa, he offers four fore-offerings omitting the one to *Barhis*, lest Varuṇa should seize upon his off-spring.

8. Then he says "Recite to Varuṇa". Here the one potsherd of *puroḍāśa* is for Varuṇa. That one pot-sherd of *puroḍāśa* is for Varuṇa because whatever sap there had been in him (Soma) that sap he has produced (extracted) for the offerings. Now it is only the body of the Soma that is here; there is no sap in it. This *puroḍāśa* is verily the sap. So he invests him (Soma) with sap and thereby produces him (in proper form with sap). He (Soma) thus produced, produces him (Yajamāna). Therefore this *puroḍāśa* on one potsherd for Varuṇa.

9. Having smeared the bottom (of the offering *sruk*) with *ghee*, he cuts the *puroḍāśa* into two. Here some make two cuttings of the *soma* husk. But that is not to be done. For that (*soma* husk) is not fit for offering. There is no sap in it. So the *soma* husk should not be cut. He sprinkles *ghee* (on the *puroḍāśa* cuttings) and annoints the cut ends (of the *puroḍāśa*) and having called for the *Śrauṣat*, he says "Recite the offering chant to Varuṇa" and offers as the *Vaṣat* is uttered.

10. Then he says "Recite the invitatory prayer to Agni and Varuṇa". It is the share of the Agni-*Sviṣṭakṛt* and so he does not say 'To Agni'. *Avabhṛtha* is of Varuṇa. Lest Varuṇa might seize upon Agni, he does not say merely 'To Agni'.

11. He spreads the *ghee* on the upper side. Only once he applies (*ghee*) on everything. If he has (already) cut two times the *soma* husk, he should cut it once now. If he did not, he need not mind it. He then sprinkles *ghee* twice and having called for the *Śrauṣat*, he says "Recite the offering prayer to Agni and Varuṇa" and offers it when *Vaṣat* is uttered.

ता वा एताः षळाहुतीर्जुहोति षळ्वा ऋतवः संवत्सरस्य संवत्सरो वै वरुणस्तस्मादेताः षळाहुतीर्जुहोति तदेकमेव जुहुयाद्यावदस्य वशः स्यादादित्यानाꣳ ह्येतदयनमादित्यानीमानि यजूꣳषीति ह्याहुर्यदि त्वेनं यजमानो ब्रूयादथे तरथा जुहुयादेतानेवापबर्हिषश्चतुरः प्रयाजानथाज्यभागावथ वरुणायाथाग्नीवरुणाभ्यामथापबर्हिषौ द्वावनुयाजौ तदु दश दशाक्षरा वै विराड्विराळु वै यज्ञो विराजमेवैतद्यज्ञमभि सम्पादयत्येतद्वङ्गिरसामयनम् ॥१२॥

अथोऽन्यतरथा हुत्वा यस्मिन्कलश ऋजीषं भवति तदादाय तदभिपद्योपहारयति समुद्रे ते हृदयमप्स्वन्तरित्यापो वै समुद्र आपो वा अस्य रसस्तस्मादाह समुद्रे ते हृदयमप्स्वन्तरिति सं त्वा विशन्त्योषधीरुताप इति तदेनमद्भ्यश्चौषधीभ्यश्च सꣳसृजत्येतेनोभयेन रसेन यज्ञस्य त्वा यज्ञपते सूक्तोक्तौ नमोवाके विधेम यत्स्वाहेति तद्यदेव यज्ञस्य साधु तेनैनꣳ सङ्गमयति ॥१३॥

अथानुसृज्योपतिष्ठते देवीराप एष वो गर्भस्तꣳसुप्रीतꣳ सुभृतं बिभृतेत्यद्भ्य एवैनमेतत्परिददाति देव सोमैष ते लोक इत्यापो वा अस्य रसस्तस्मादाह देव सोमैष ते लोक इति परि च वक्षि शं च वक्षीति परि च नो गोपाय शं च न एधीत्येवैतदाह ॥१४॥

अथ पुनरभिमृश्य जपत्यवभृथ निचुम्पुण निचेरुरसि निचुम्पुण अव देवै-र्देवकृतमेनोऽयासिषमित्यव ह्येतद्देवैर्देवकृतमेनो याति सोमेन राज्ञावमर्त्यैर्मर्त्यकृतमित्यव ह्येतन्मर्त्यैर्मर्त्यकृतमेनो याति पशुना त्वत्पुरोळाशेन त्वत्पुरुराव्णो देव रिषस्पाहीति सर्वाभ्यो मार्तिभ्यो गोपायेत्येवैतदाह स्नात्वान्ये वाससी परिधायोदेतः स यथाहिस्त्वचो निर्मुच्येतैवं वरुण्यात्सर्वस्मात्पाप्मनो निर्मुच्योदैति तस्मिन्ह नैनः परिशिष्यते यावच्चन कुमारेऽदति[४] तस्मिन्वै नः किञ्चनैनो यः कुमारो ऽदन्नथ गृहानेत्य समिधमभ्यादधाति देवानाꣳ समिदसीति यजमानमेवैतया समिन्धे स उ यजमानो देवानामनु समिद्धिꣳ समिध्यते ॥१५॥ इति तृतीयं ब्राह्मणम् ॥

४. कुमारेऽदति TE , see notes

12. Now thus he offers six oblations. There are six seasons for a year and year is indeed Varuṇa. Therefore he offers these six oblations. If he so desires he can offer one only. This (*Avabhṛtha* rite) is the observance of Ādityas because these *Yajus*, they say, belong to the Ādityas. If the Yajamāna tells (to do otherwise) he should do otherwise. He may perform those four fore-offerings (*Prayājas*) barring the one to *Barhis*, two *Ājya* portions; (two *puroḍāśa* oblations) one to Varuṇa and one to Agni-Varuṇa and two after-offerings (*Anuyājas*) barring the one to *Barhis*. This comes to ten. Now the Virāḍ is of ten syllables and the sacrifice is indeed Virāḍ; thus he makes the sacrifice a Virāḍ. This is the observence (practice) of *Aṅgiras* (which is told hereafter).

13. Having made the offerings either way (the Adhvaryu) having brought that pot in which the husks are, holds it and throws it (saying)— "In the ocean, in the waters is thy heart (O Soma)"—for, the ocean is the waters and waters are his (Soma's) sap. Therefore he says 'in the ocean, in the waters is thy heart'. "May the plants and the waters enter into you"—thereby he unites him with waters and plants and (endows him) with the sap of both (water and plants). "Let us, O Lord of the sacrifice, engage in singing of praises and in uttering of obeisance-*Svāhā*". Thus whatever is good in the sacrifice, with that he unites him.

14. Thereupon, letting it go, he stands in reverence by it (saying) "Ye divine waters, this is your child, bear him, well-loved, well-protected"—(thus saying) he entrusts him to the waters. "This, O Divine Soma, is thine abode"— for, waters are his sap and so he says 'O Divine Soma, this is thine abode' by which he says 'be thou there for our safety and for out happiness'.

15. He caresses it and chants "O Avabhṛtha, flood, thou glidest along as flood, May I, with the help of gods, be saved out of the sins committed against the gods". That (sin) is gone with the help of King Soma. "Save me with the help of mortals, for the sins committed against men". For, the sin against mortals is washed off by the sacrificial *paśu* and by the *puroḍāśa*. "Preserve me O God from injury from the fiercely—howling (demon)". Where by he means 'let me be protected from all injuries'. Having bathed and worn fresh pair of garments, even as a snake casts off its slough, he emerges from that *Avabhṛtha* pertaining to Varuṇa freed from all sins. In him there is no sin remaining, not even that much as in a child yet to develop teeth. Returning home, he puts a *samidha* (in the *Āhavanīya*) saying "Thou art the *samidha* of the gods". He thereby kindles the Yajamāna himself for that *Yajña* has gained glory along with the glorification of the gods. (Third Brāhmaṇa Ends)

अथ चतुर्थं ब्राह्मणम्

स वा एतेनोदयनीयेनादित्येन चरुणा प्रचरति स यदेतेनोदयनीयेनादित्येन चरुणा प्रचरति यदेवैनामदो देवा अब्रुवंस्तवैव प्रायणीयं तवोदयनीयमिति तमेवास्या एतद्भागं कल्पयति स यत्तत्रोपप्रैष्यन्राजानं क्रेष्यन्नेनेन यजते तस्मात्तत्र प्रायणीयो नामाथ यदत्रावभृथादुदेत्यैनेन[१] यजते तस्मादत्रोदयनीयो नाम तदेतत्समानमेव ॥१॥

स पथ्यांस्वस्तिं तत्र प्रथमां यजति वाग्वै पथ्या स्वस्तिस्तदप्रज्ञायमाने वाचा प्रत्यपद्यन्ताथात्र प्रज्ञायते[२] यथापूर्वं करोत्यग्निमेव प्रथमं यजत्यग्निर्हि देवतानां मुखमथ सोममथ सवितारमथ पथ्यांस्वस्तिमथादितिं वाग्वै पथ्या स्वस्तिरियमदितिरस्यामेवैनमेतत्प्रतिष्ठायां वाचं प्रतिष्ठापयति सेयमस्यां प्रतिष्ठिता वाग्वदति ॥२॥

अथैतामनूबन्ध्यां[३] मैत्रावरुणीं वशामालभते स एषो ऽन्य एव यज्ञस्तायते पशुबन्धः समिष्टयजूंषि ह्येवान्तो यज्ञस्य स यदेतां मैत्रावरुणीं वशामालभते यद्ध वै स्विष्टमीजानस्य मित्रो हास्य तद्गृह्णात्यथ यद्दुरिष्टं तद्वरुणो ऽथ क्वे जांनोऽभूदित्याहुः स यदस्य स्विष्टं मित्रो गृह्णाति तदस्मा एतेन प्रीतः पुनः प्रत्यवर्जत्यथ यद्दुरिष्टं वरुणस्तदेतेन च स्विष्टं[४] कुरुते प्रीतश्चास्मै प्रत्यवर्जति तथास्यैष स्व एव यज्ञः समृद्धो भवति स्वंसुकृतम् ॥३॥

स यदत्र वशैवावक्लृप्ततमा यत्र वा अदो देवा रेतः सिक्तं प्राजनयंस्तद्यदङ्गारा[५] अभवंस्ततोऽङ्गिरसः समभवंस्तदनु पशवः प्राजायन्त तद्यदासाः पांसवो ऽभवंस्ततो गर्दभः समभवत्तस्माद्यत्रासाः[६] पांसवो गर्दभस्थानमिति तदाचक्षतेऽथ यदा नैव कश्चन रसः पर्यशिष्यत ततो वशा समभवत्तस्माद्वशासु प्रजायन्ते रसाद्धि रेतः सम्भवति रेतसो हीमाः प्रजाः प्रजायन्ते सा यदन्ततः समभवत्तस्मादन्तं यज्ञस्यानुवर्तते तस्मादत्र वशैवावक्लृप्ततमा यदि वशां न विन्देदप्युक्षवशमालभेत तदु विश्वे देवा मरीमृशांचक्रिरे ततो द्वितीया वैश्वदेवी समभवदथ बार्हस्पत्या सोऽन्तो ऽन्तो हि बृहस्पतिः ॥४॥

१. See notes
२. प्रज्ञाते Ca
३. अनुबन्ध्यां Ca, see notes
४. स्विष्टः TE
५. यदाङ्गारा TE
६. See notes

BRĀHMAṆA IV

1. He proceeds with the *caru* to Aditi called *Udayanīya* as the concluding oblation. Why this (*Āditya caru*) now—Because once, the gods said "Yours, forsooth, shall be the opening oblation and yours should be the concluding oblation". That share of hers, he now prepares. He (in the beginning) while going about to buy the king (Soma), offers with this (*Āditya caru*) and hence it is called *Prāyaṇīya* (oblation while going forth). Now after emerging from the *Avabhṛtha*, he offers with this and hence it is called *Udayanīya* (oblation while emerging). They both are the same (meant for Aditi).

2. He at first (in the *Prāyaṇīya*) offers to Pathyā, the benefactor (the goddess Pathyā for well-being on the way). Pathyā is speech. Then (the gods), through speech recognised (that sacrifice) which was then otherwise unknown. Now it is well-known and he does it as before (in the *Udayanīya*). He first offers to Agni, for, Agni is the mouth of the gods; then to Soma, then to Savitṛ and then to Pathyā, the benefactor; then to Aditi. Pathyā, the benefactor is indeed speech. This earth is Aditi. On this, the firmly settled one (earth), he establishes speech. Thus established on her, the speech speaks (reveals itself).

3. Then he slaughters a barren *Anubandhyā* (fit to be tied for the occasion) cow for Mitrā-Varuṇas. This indeed is a separate sacrifice that is performed, called *Paśubandha*. Because, *Samiṣṭayajus* marks the completion of (Soma) sacrifice. Why this barren cow is slaughtered for Mitrā-Varuṇa is this—Whatever part of the sacrifice is well-offered by the sacrificer, is taken by Mitra, and whatever ill-offered Varuṇa takes. So they ask "What has become of the Yajamāna?" Whatever well-offered part, Mitra took, he now returns to him (the sacrificer), pleased by this (*Paśubandha*) and whatever ill-offered part of the sacrifice, Varuṇa took, Varuṇa makes into a well-offered one by this (*Paśubandha*) and being pleased restores it to him (the sacrificer). Thus this is his own sacrifice and it becomes his merit.

4. Now why the barren cow is prescribed here—when once, the gods caused the cast sermon to the born, coal (*aṅgāra*) came to be produced and from there the Aṅgiras came into being and following them the cattle were born. Whence, particles of ashes came out and from them the ass was born. That is why, whenever there are ashes strewn, people call it a place for asses. When no sap whatever was left over, then come into being the barren cows. Therefore barren cows do not bear calves. It is from sap that the seed is produced, and from seeds these creatures are born. Because she (barren cow) came into being at the very end, it follows the end of the sacrifice. So the barren cow is most appropriate here (after the *Samiṣṭayajus* and after completion of the Soma sacrifice). If a barren cow is not available, it may also be a bullock (castrated bull). (Whatever was left behind after the barren cow) that the *Viśvedevas* pressed (into a pulp by their hands) and from that the second *Vaiśvadevī* cow was produced and then the *Bārhaspatyā* (which is as good as not produced). That is the end, for Bṛhaspati is the end.

स यः सहस्रं वा दद्याद्भूयो वा स एताः सर्वा आलभेत सर्वं वै तस्याप्तं भवति यो बहु ददाति सहस्रं वा भूयो वा तस्मादेताः सर्वाः स आलभेत ॥ ५॥

अथो ये दीर्घसत्रमासीरन्त्संवत्सरं वा भूयो वा त एताः सर्वा आलभेरन्त्सर्वं वै तेषामाप्तं भवति ये दीर्घसत्रमासते संवत्सरं वा भूयो वा तस्मादेताः सर्वास्त आलभेरन् ॥६॥

अथैतयोदवसानीययाग्नेय्येष्ट्या यजते तत्पञ्चकपालं पुरोळाशं निर्वपति तस्य पञ्चपदाः पङ्क्त्यो याज्यानुवाक्या भवन्ति ॥ ७॥

स यदेतयोदवसानीययाग्नेय्येष्ट्या यजते यातयामेव वा एतस्य यज्ञो भवति यदीजानस्य सोऽस्मात्पराङिव भवत्यग्निरु वै यज्ञोऽग्नौ हि सर्वान्यज्ञांस्तन्वते तत्पुनर्यज्ञमारभते तथास्यायातयामा यज्ञो भवति तथास्मान्न पराङ्भवत्यथ यत्पञ्चकपालः पुरोळाशः पञ्चपदाः पङ्क्त्यो याज्यानुवाक्याः पाङ्क्तो हि यज्ञस्तद्वेव यज्ञमारभते तथास्यायातयामा यज्ञो भवति तथास्मान्न पराङ्भवति तस्य हिरण्यं दक्षिणाग्नेयो ह्येष यज्ञोऽग्नेर्हि रेतो हिरण्यमनड्वान्वानड्वान्हि वहसाग्नेयो ऽग्न्यवदग्धमिव ह्यनलुहो वहो भवत्यथो अप्याहुतिमेव जुहुयाच्चतुर्गृहीतमाज्यं गृहीत्वा वैष्णव्यर्चोरु विष्णो विक्रमस्वोरु क्षयाय नस्कृधि। घृतं घृतयोने पिब प्र प्र यज्ञपतिं तिर स्वाहेति यज्ञो वै विष्णुस्तत्पुनर्यज्ञमारभते तथास्यायातयामा यज्ञो भवति तथास्मान्न पराङ्भवति तत्र यच्छक्नुयात्तद्दद्यादथ यावद्रात्र एव कियद्रात्रे चोदवस्येत्तर्ह्येवाग्निहोत्रं जुहुयात्स सायंहोमः काल उ एव प्रातर्होमः ॥८॥ इति चतुर्थं ब्राह्मणम् ॥

॥ पञ्चमोऽध्यायः समाप्तः ॥

5. One may give a thousand or more (cows as *dakṣiṇā*), he can slaughter all these (*paśus* mentioned above) —for, everything is obtained by him who gives many (thousand or more cows). So one who gives thousand or more, he can slaughter all these (*paśus*).

6. Those who perform *Dīrghasatra* (a sacrifice extending to a long period), for a year or more, they slaughter all these (*paśus*). Because everything is obtained by them, who perform the *Dīrghasatra* for a year or more. Therefore they can slaughter all these (*paśus*).

7. Then he performs the *Udavaśanīya Iṣti* (completing oblation) which is to Agni. He prepares a *puroḍāśa* in five potsherds for Agni. Its invitatory prayer and offering chants are five-footed Paṅktis.

8. By this time, the sacrifice of the one who performed it (*Soma Yāga*) has become as if exhausted (stale) in vigour and as it were, turns away, from him. For, sacrifice is Agni because it is in the Agni that all the sacrifices have been performed. Now he starts a sacrifice again. Lest the sacrifice of his does not become exhausted in vigour and does not turn away from him, (he performs this *Udavasanīya Iṣti*). Why the *puroḍāśa* is in five potsherds is because the Paṅkti metre is five-footed in which the invitatory prayers and offering chants are (uttered). The sacrifice is indeed, five-fold. He thus again starts the sacrifice. Thus his sacrifice becomes one not exhausted and it does not turn away from him. Gold is the *dakṣiṇā* for it, for, this sacrifice belongs to Agni and Agni is seed, gold. Alternatively an ox (may be the *dakṣiṇā*) because an ox (is also a carrier) like Agni, in so far as its shoulder is considered. The shoulder of the ox is as if charred by Agni. Then he should make the offering taking four ladle-full of *ghee* with the *Ṛks* praising Viṣṇu. "Stride thou widely O Viṣṇu, make wide room for our stay. Thou born of *ghee*, drink the *ghee* and prompt the lord of the sacrifice (Yajamāna) ever onwards—*Svāhā*". For, Viṣṇu is the sacrifice. He thus starts again the sacrifice. Thus his sacrifice becomes one not exhausted of vigour. Here, on this occasion, let him give (as *dakṣiṇā*) whatever he can.

Whatever be the duration of night, by that very night he should complete and offer *Agnihotra* and even though it (*Agnihotra*) is in the afternoon, it is virtually a morning offering. (Fourth Brāhmaṇa Ends)

(Chapter Five Ends)

षष्ठोऽध्यायः

प्रथमं ब्राह्मणम्

इन्द्रो ह वाव षोळशी तं नु सकृदिन्द्रं भूतान्यत्यरिच्यन्तेत्याहुः प्रजा वै भूतानि तानि हैनेन सदृग्भावमिवासुः[१] ॥१॥

स हेन्द्र ईक्षांचक्रे कथं न्वहमिदꣳ सर्वमतितिष्ठेयमित्यर्वागेव मदन्यत्सर्वꣳ स्यामिति स एतं ग्रहमपश्यत्तमगृह्णीत[२] तत इदꣳसर्वमत्यतिष्ठदर्वागेवास्मादन्यत्सर्वमभवन्न हास्मा अन्यत्सिफगं[३] द्यौः परिबभूव तथेन्नूनं तदास ॥२॥

अथाप्येतदृषिणाभ्यनूक्तं न ते महित्वमनुभूदथ द्यौर्यदन्यया स्फिग्या क्षांमवस्था इत्येवꣳ ह वा इदꣳ सर्वमतितिष्ठत्यर्वागेवास्मादन्यत्सर्वं भवति यस्यैवं विदुष एतं गृह्णन्ति[४] ॥३॥

तं वै हरिवत्या गृह्णाति हरिवतीषु स्तुवते हरिवत्योऽनुशस्यन्ते वीर्यं वै हर एतेनेष्ट्वैन्द्रः सपत्नानां समवृङ्क्त तथो वा एष एतद्वीर्यꣳ हर एतेनेष्ट्वा सपत्नानाꣳ संवृङ्क्ते तस्मादेनꣳ हरिवत्या गृह्णाति हरिवतीषु स्तुवते हरिवत्यो ऽनुशस्यन्ते ॥४॥

अनुष्टुभा गृह्णाति गायत्रं वै प्रातःसवनं त्रैष्टुभं माध्यन्दिनꣳ सवनं जागतं तृतीयसवनमथातिरिक्तानुष्टुबतिरेचयत्येवैनं तया ॥५॥

चतुः स्रक्तिना पात्रेण गृह्णाति त्रयो वा इमे लोकास्ताꣳस्तिसृभिः स्रक्तिभिराप्नोत्यथ या चतुर्थ्यतिरेचयत्येवैनं तया ॥६॥

स प्रातः सवने गृहीत एतस्मात्कालादुपशेते तत्सर्वाणि सवनान्यतिरिच्यतेऽतिरेचयत्येवैनं तेनाथो अप्याहुस्तृतीयसवन एवैनं गृह्णीयादित्याग्रयणमेव गृहीत्वाऽथैनमथोक्थ्यमित्युक्थान्यु तर्ह्यभ्यतिरिच्यत इत्युपाकरिष्यन्नेव पूतभृतो गृह्णीयादित्यप्याहुः सैषा मीमाꣳसैव प्रातः सवने त्वेवैनं गृह्णाति ॥७॥

१. See notes
२. अंगृह्णत Ca, My etc., see notes
३. See notes
४. गृह्णाति Ca,

Chapter Six

BRĀHMAṆA I

1. The *Ṣoḍaśī graha* is Indra. At one time, so they say, other beings surpassed him (Indra). The creatures are the other beings. They assumed as it were, equal status with him.

2. Then Indra be-thought himself "How can I excel all these (creatures claiming equality), so that all others shall be below me". He saw this *Soma graha*. He drew it and with that he excelled all other creatures and all others became submissive to him. The heaven did not suffer from the ignominy of (bearing) the buttacks of any other than that of his (Indra) and he prevailed over (no other being than Indra had a sway over the heavens).

3. Accordingly it was said by a Ṛṣi. "The heaven did not experience any infamy to your greatness, caused by any affronts by another's buttocks. (O Indra! your greatness is not affected by anybody else claiming equality in status with you)" —Knowing this, he who draws the *Ṣoḍaśī graha*, excels all others and all others become submissive to him.

4. He draws it with a *Harivat verse* (a verse addressed to Indra—*Harivat*). They (the Udgātṛs) sing the praise of Indra—*Harivat* and the Hotṛs follow with their recital of verses to Indra—*Harivat*. Hara means fury. Indra seized upon the fury of his enemies and in like manner does he (Yajamāna) now seize upon the Hara, fury, of his enemies by offering with this (*Harivat* chant). So he draws it with a verse addressed to Indra—*Harivat*.; they (Udgātṛs) sing the praise of Indra—*Harivat* and (the Hotṛs) follow with recitals for Indra—*Harivat*.

5. He draws it with an Anuṣṭubh verse, for the morning *savana* belongs to Gāyatrī; the midday *savana* to Triṣṭubh and the third *savana* to Jagatī metre. The Anuṣṭubh is over and above those and he exceeds them by her (by using the Anuṣṭubh metre).

6. He draws it in a square vessel, for, these worlds are three (in number) and these three he gains by three corners and by that fourth corner he makes it (Soma) excess.

7. That *graha* drawn at the morning *savana*, it lies aside since then. It out-lasts all the *savanas*. So he makes it excess (overflow). Some, therefore, say that one should draw it only at the third *savana*, after drawing the *Āgrayaṇa graha*, draw this. (Some say) after the drawal of the *Ukthyā graha*, following *Ukthyā*, then it will out-last; bringing it near the *Pūtabhṛt*". So they say. This is only a speculation. It should be drawn only in the morning *savana*.

स गृह्णाति युक्ष्वा हि केशिना हरी इति वा तिष्ठ वृत्रहन्रथमिति वोपयामगृहीतोऽसीन्द्राय त्वा षोळशिन एष ते योनिरिन्द्राय त्वा षोळशिन इति सादयति सादयित्वा स्तोत्रमुपाकरोत्युपावर्तध्वꣳ सोमोऽत्यरेचीत्यतिरेचयत्येवैनं तेन ॥८॥ इति प्रथमं ब्राह्मणम् ॥

द्वितीयं ब्राह्मणम्

सर्वे ह वा अग्रे सदृशा एव देवा आसुस्तेषाꣳ सर्वेषाꣳ सदृशानाꣳ स[1] तामिमेऽकामयन्ताग्निरिन्द्रो योऽसौ तपत्यतिष्ठावान इव स्यामेति त एतान्ग्रहानपश्यꣳस्तानत्यगृह्णत तद्यदेतानत्यगृह्णत तस्मादतिग्राह्या नाम ते सर्वेषाꣳ सदृशानां पुण्यानाꣳ सतां देवानामतिष्ठावान इवाभवन्नतिष्ठावेव[2] ह वै भवति यस्यैवं विदुष एतान्गृह्णन्ति ॥१॥

नो ह वा इदमग्नावासाग्रे वर्चो यदस्मिन्निदं वर्चः सो ऽकामयतेदं मयि वर्चः स्यादिति स एतं ग्रहमपश्यत्तमत्यगृह्णीत ततोऽस्मिन्नेतद्वर्चोऽभवत् ॥२॥

नो हैवैतदिन्द्र ओज आस यदस्मिन्नेतदोजः सोऽकामयतेदं मय्योजः स्यादिति स एतं ग्रहमपश्यत्तमत्यगृह्णीत ततोऽस्मिन्नेतदोजो ऽभवत् ॥३॥

नो हैवैतत्सूर्ये भ्राज आस यदस्मिन्नेतद्भ्राजो येनैतत्तपति सोऽकामयतेदं मयि भ्राजः स्यादिति स एतं ग्रहमपश्यत्तमत्यगृह्णीत ततोऽस्मिन्नेतद्भ्राजोऽभवदेतानि हैव वीर्याण्यात्मनि धत्ते यस्यैवं विदुष एतान्गृह्णन्ति ॥४॥

तान्वा आग्रयणमेव गृहीत्वाथैतान्गृह्णात्यात्मा वा आग्रयण आत्मनि वा इदं बह्वतिरिक्तं क्लोमहृदयं त्वद्यत्वक्त[3]स्मादाग्रयणमेव गृहीत्वाथैतान्गृह्णात्यथो अप्युक्थ्यमेव गृहीत्वाथैतान्गृह्णीयादित्याहुरयꣳ ह्यनिरुक्तः प्राणः उक्थ्य इत्यात्मा ह्ययमनिरुक्तः प्राण इति तस्मादुक्थ्यमेव गृहीत्वाथैतान्गृह्णीयादित्याग्रयणं त्वेव गृहीत्वाथैतान्गृह्णाति ॥५॥

१. स तानिमे TE
२. अतिष्ठावा+इव
३. त्वद्यत्त्वत्तस्मात् Ca, see notes

8. He draws it (saying) "The bay steads have been harnessed by prayer". "Mount thy chariot O slayer of *Vṛtra-ṣoḍaśin* (Indra the sixteen fold)". This is thy womb—To Indra—the *ṣoḍaśin*". (So saying) he deposits it. After depositing he offers the prayer "Turn back. Soma has been left over". (First Brāhmaṇa Ends)

BRĀHMAṆA II

1. At the beginning all the gods were alike. When all were alike, these three Agni, Indra and the one who burns (Sun) desired "Let us be above (others)". They saw these *Soma grahas.* They drew them. So they are called *Atigrāhyās* (those to be drawn in excess). They (all gods) though equal and meritorious, these three became superior, as it were. He who knows this and draws them becomes superior.

2. And in the beginning, this (much of) lustre was not in Agni, which, is there now. This lustre he desired for (thinking) 'let me have this lustre' and saw this *(Atigrāha) graha.* He drew it and then this lustre came into him.

3. And (in the beginning) this (much of) vigour was not there in Indra, which is there now. He desired 'let me have this vigour' and he saw this *graha* and drew it. Then this vigour came into him.

4. And (in the beginning) this (much of) splendour was not there in Sun, which is there now and by which he burns. He desired 'let me have this splendour' and he saw this *graha* and drew it. Then this splendour came into him. One who knows thus and draws these *grahas,* comes to possess those powers.

5. He draws these (*grahas*) only after drawing the *Āgrayaṇa graha,* for, the *Āgrayaṇa* is the self (body), because it is in the body that these many parts like lung, heart and skin are. So only after drawing *Āgrayaṇa,* he draws these (*grahas*). Some say that these should be drawn only after drawing the *Ukthya graha,* because this *Ukthya* is the undefined vital air. This body (self) is the undefined vital air. So only after drawing *Ukthya,* these (*grahas*) are to be drawn". Nevertheless, let him draw these after drawing *Āgrayaṇa.*

ते माहेन्द्रस्यैवानु होमः हूयन्त एष वा इन्द्रस्य निष्केवल्यो ग्रहो यन्माहेन्द्रोऽप्यस्यैतन्निष्केवल्यमेव स्तोत्रं निष्केवल्यः शस्त्रमिन्द्रो वै यजमानो यजमानस्य वा एते कामाय गृह्यन्ते तस्मान्माहेन्द्रस्यैवानु होमः हूयन्ते ॥६॥

स गृह्णात्यग्न आयूंषि पवस आसुवोर्जमिषं च नः। आरे बाधस्व दुच्छुनाम्॥ उपयामगृहीतोऽस्यग्नये त्वा वर्चस एष ते योनिरग्नये त्वा वर्चस इति सादयति ॥७॥

उत्तिष्ठन्नोजसा सह पीत्वी शिप्रे अवेपयः। सोममिन्द्र चमू सुतम् ॥ उपयामगृहीतोऽसीन्द्राय त्वौजसा एष ते योनिरिन्द्राय त्वौजस इति सादयति ॥८॥

अदृश्रमस्य केतवो वि रश्मयो जनां (३) अनु भ्राजन्तो अग्नयो यथा । उपयामगृहीतोऽसि सूर्याय त्वा भ्राज एष ते योनिः सूर्याय त्वा भ्राज इति सादयति ॥९॥

तान्भक्षयत्यग्ने वर्चस्वन्निति वर्चस्वांस्त्वं देवेष्वसि वर्चस्वानहं मनुष्येषु भूयासमिति ॥१०॥

अथैन्द्रमिन्द्रौजस्वन्नित्योजस्वांस्त्वं देवेष्वसि । ओजस्वानहं मनुष्येषु भूयासमिति ॥११॥

अथ सौर्यंसूर्य भ्राजस्वन्निति भ्राजस्वांस्त्वं देवेष्वसि। भ्राजस्वानहं मनुष्येषु भूयासमिति ॥१२॥

ते वा एते पृष्ठ्ये षळहे गृह्यन्ते तान्पूर्वस्मिंस्त्र्यहे गृह्णीयादाग्नेयमेव प्रथमेऽहन्यैन्द्रं द्वितीयेऽहनि सौर्यं तृतीयेऽहन्येवं त्र्यहमन्वहं तानु ह चरका उत्तरे त्र्यहे गृह्णन्ति पूर्वस्मिंस्त्वेव त्र्यहे गृह्णीयाद्यद्यु कामयेताप्युत्तरे त्र्यहे गृह्णीयाद्विश्वजित्यु सर्वपृष्ठे सर्व एकाहे गृह्यन्ते ॥१३॥ इति द्वितीयं ब्राह्मणम् ॥

तृतीयं ब्राह्मणम्

स वै यदैतं[1] माश्विनं ग्रहं गृह्णात्यथावकाशान्वाचयति[2] प्राणा वा अवकाशाः प्राणानेवास्मिन्नेतद्दधात्येष वाव प्रजापतिर्यज्ञो य एष तायत एतस्मादेवेमाः प्रजाः प्रजाता

१. यदेतं V 1, C
२. See notes

6. They (*Atigrāhya grahas*) are to be offered following the offering of the *Māhendra graha*. For, that (*Māhendra*) is Indra's special *graha* and hence it has special *stotra* and special *śāstra*. The Yajamāna is Indra and these (*Atigrāhyās*) are drawn for (fulfilling) the wish of the Yajamāna. Therefore they are offered after the *Māhendra graha*.

7. He draws (saying) "O Agni, becoming pure, bestow upon us long-life, vigour and health; afflict our enemies. Thou art taken with a support—thee to Agni, for lustre. "This is thy womb; then to Agni for lustre" (so saying) he deposits it.

8. "Uprising by thy power amidst thou move thy jaws. O Indra, drinking the juice drawn in the cup—Thou art taken with a support—Thee to Indra, for vigour;—this is thy womb—Thee to Indra for vigour" (so saying) he deposits it.

9. His beacons have appeared, his beams, wide and far over the people, shining splendidly like fires—Thou art taken with a support; thee to Sūrya for splendour—this is thy womb. Thee to Sūrya for splendour" (So saying) he deposits it.

10. Then he (Yajamāna) drinks these (*grahas*) (saying) "O Agni the lustrous, lustrous art thou among the gods, let me become lustrous among men".

11. Then (he drinks) the one for Indra (saying) "O Indra, the vigorous, those art vigorous among gods; let me become one with vigour among men".

12. Then (he drinks) the one for Sūrya (saying) "O Sūrya, the splendid; thou art splendid among gods; let me become splendid among men.

13. These (*Atigrāhya grahas*) are drawn on the first three days of the *pṛṣṭhya ṣaḍaha*. The one to Agni is drawn in the first day; the one to Indra on the second day and the one to Sūrya on the third day. Thus for three days one each day. But *Carakas*, however draw them on the last three days. But he should draw them only on the first three days. If he so desires he may draw in the last three days. In *Viśvajit-sarvapṛṣṭha* all are drawn in one and the same day. (Second Brāhmaṇa Ends).

BRĀHMAṆA III

1. He now draws the *Āśvin graha*. Then makes the (Yajamāna) (look at the *Avakāśās* (*upāṁśu* etc.) and chant the *Avakāśa Mantras*. For, the *Avakāśās* are the vital air. So he infused *prāṇa* etc. in them by this. Prajāpati, forsooth, is that sacrifice, which is here performed. Only from this, these creatures were produced and in like

एतमेवानु प्रजायन्तेऽप्येतर्हि तदेतं प्रजापतिं यज्ञं कृत्स्नꣳ सꣳस्कृत्य तं परिगृह्य तमात्मनि कुरुते तमात्मनि धत्ते तस्माद्वा अवकाशान्वाचयति ॥१॥

स वाचयति प्राणाय मे वर्चोदा वर्चसे पवस्वेत्युपाꣳशुं व्यानाय मे वर्चोदा वर्चसे पवस्वेत्युपाꣳशु सवनमुदानाय मे वर्चोदा वर्चसे पवस्वेत्यन्तर्यामं वाचे मे वर्चोदा वर्चसे पवस्वेत्यैन्द्रवायवं क्रतूदक्षाभ्यां मे वर्चोदा वर्चसे पवस्वेति मैत्रावरुणꣳ श्रोत्राय मे वर्चोदा वर्चसे पवस्वेत्याश्विनं चक्षुर्भ्यां मे वर्चोदसौ वर्चसे पवेथामिति शुक्रामन्थिनावात्मने मे वर्चोदा वर्चसे पवस्वेत्याग्रयणमोजसे मे वर्चोदा वर्चसे पवस्वेत्युक्थ्यमायुषे मे वर्चोदा वर्चसे पवस्वेति ध्रुवं विश्वाभ्यो मे प्रजाभ्यो वर्चोदसौ वर्चसे पवेथामित्याधवनीयं च पूतभृतं च ॥२॥

अथ द्रोणकलशमुपतिष्ठते कोऽसि कतमोऽसीति प्रजापतिर्वै कः प्रजापतिर्वै द्रोणकलशस्तस्मादाह कोऽसि कतमोऽसीति कस्यासि को नामासीति प्रजापतिर्वै कः प्रजापतिर्वै द्रोणकलशस्तस्मादाह कस्यासि को नामासीति यस्य ते नामामन्महि यं त्वा सोमेनातीतृपामेति नाम ह्यस्य मनुते सोमेन ह्येनं तर्पयति सुप्रजाः प्रजया भूयासमिति तत्प्रजामाशास्ते सुवीरो वीरैरिति तद्वीरानाशास्ते सुपोषः पोषैरिति तत्पुष्टिमाशास्त एवमेतं प्रजापतिं यज्ञं कृत्स्नꣳ सꣳस्कृत्य तं परिगृह्य तमात्मनि कुरुते तमात्मनि धत्ते तान्वा एतान्न सर्वमिव वाचयेत्सर्वꣳह्येत आशिषो नेत्सर्वस्येव सर्वं करवाणीति यो न्वेव ज्ञातस्तं वाचयेदथ योऽनूचानः स्यादथो योऽस्य प्रियः स्यान्नेत्त्वेव[3] सर्वमिव ॥३॥ इति तृतीयं ब्राह्मणम् ॥

३. स्यान्न त्वेव Ca

manner are they produced here now. He fashions this entire sacrifice i.e. Prajāpati and collects it and takes into him. He holds it in his self. Therefore he makes the Yajamāna chant the *Avakāśa mantras.*

2. He makes him chant thus—"Thou art the giver of lustre to my *prāṇa*; be pure for my lustre" (so saying he makes him look at) the *Upāṁśu graha*. "Thou art the giver of lustre to my *vyāna*, be pure for my lustre" (so saying he makes him look at) the *Antaryāma graha*—"Thou art the giver of lustre to my speech, be pure for my lustre" (so saying he makes him look at the *Aindra-vāyva graha*. "Thou art the giver of lustre to my intelligence and will; be purified for my lustre" (so saying he makes him look at) the *Maitrā-Varuṇa graha*. "Thou art the giver of lustre to my ear; be purified for my lustre" (so saying he makes him look at) *Āśvina graha*)— "Ye two are the givers of lustre to my eyes, be purified for my lustre (so saying he makes him look at *Śukra-Manthis grahas*. "Thou art the giver of lustre to my self be purified for my lustre". "Thou art the giver of lustre to my self be purified for my lustre" (so saying he makes him look at) the *Āgrayaṇa graha*. "Thou art the giver of lustre to my vigour, be purified for my lustre" (so saying he makes him look at the *Ukthya graha*. "Thou art giver of lustre to my life-span, be purified for my lustre" (so saying he makes him look at) the *Dhruva graha*. "Ye two are givers of lustre to all my progeny, be purified for my lustre" (so saying he makes him look at) the *Adhavanīya* and the *Pūtabhṛt* vessels.

3. He then approaches the *droṇa kalaśa*. "Thou art '*kaḥ*' (who), thou art '*katama*' (which are)—Here 'Kaḥ' means Prajāpati—and *droṇa kalaśa* is Prajāpati. So he says '*kosi katamosi*' (who are you? whose art thou). Prajāpati is '*kaḥ*' and Prajāpati is the *Droṇa kalaśa*. Therefore he says, "Whose art you? Of what name art thou?" Thou upon whose name we have thought and thou whom we have gladdened with Soma". For, indeed he thinks upon his name and gladdens him with Soma. "May I be bestowed with good offsprings"—thus he wishes for offspring. "May I be bestowed with good heroes"—thus he wishes for heroes. "May I be endowed with good food"—by this he wishes for nourishment. Thus having fashioned the Prajāpati, i.e. the sacrifice in entirety, he collects him and takes into his self. Holds him in him. He should not of course, chant for everybody. For, all these are blessings (it would amount to) 'everything from everyone, I shall do', only for him who is known, he should wish (all these). He should be one well-versed in Vedic lore or who is very dear to him (to him he may wish everything) and not to every one. (Third Brāhmaṇa Ends)

चतुर्थं ब्राह्मणम्

स वै यदैतां वपामुत्खिदन्त्यथ शमितारमाह योनिं प्रतिमृश्येक्षस्वेति सा यद्यष्टापदी भवत्यथैतत्कर्म क्रियत एषा प्रायश्चित्तिः स परिवृत्य[1] सक्थिनी अवच्छाय जनयत्येजतु दशमास्यो गर्भो जरायुणा सहेत्यनाप्तमास्यो वा एष भवति योऽविज्ञातो गर्भो दशमास्यो वै गर्भो जायते तदेनमेतद्दशमास्यमेव कृत्वा जनयति यदाहैजतु दशमास्य इति गर्भो जरायुणा सहेति गर्भो हि जरायुणा सहेति[2] यथायं वायुरेजति यथा समुद्र एजत्येवायं दशमास्यो अस्रज्जरायुणा सहेति तदेनमेतद्दशमास्यमेव कृत्वा जनयति ॥१॥

तस्य शिरश्छित्त्वा रसं प्रस्राव्य प्रतिवेशमवदानानाꣳ श्रपयति स यत्र हविषा प्रचरन्ति तदुपस्तीर्याज्यं द्विरस्य रसस्यावदायाभिघार्य प्रत्यनक्त्यवदाने ॥२॥

स हविषोऽनुहोमं जुहोति यस्यास्ते यज्ञियो गर्भो यस्या योनिर्हिरण्ययीत्ययज्ञियो वै गर्भो न हि गर्भेण कश्चन यजते तदस्या एतं यज्ञियं करोति यस्या योनिर्हिरण्ययीति तदस्या अप्येतमाशयꣳ समर्धयत्यङ्गान्यह्रुता यस्येति ह्रुताङ्ग इव वा एष भवति योऽनाप्तमास्यो ऽविज्ञातो गर्भस्तदेनमेतदह्रुताङ्गमेव करोति तं मात्रा समजीगमꣳ स्वाहेति यावद्वै माता च वत्सश्च नाना भवतो नानेवैवाख्यायेते अथ यदा सम्पद्येते एकैवैवाख्यायते धेनुरिति वैव तथास्यैषोऽतिरिक्तः सन्ननतिरिक्तो भवति ॥३॥

अथ यत्र वनस्पतिं यजति तदुपस्तीर्याज्यꣳ सकृदस्य रसस्यावदाय द्विरभिघार्य[3] प्रत्यनक्त्यवदानम् ॥४॥

स स्विष्टकृतोऽनु होमं जुहोति पुरुदस्मो विषुरूप इन्दुरन्तर्महिमानमानञ्ज धीरः। एकपदीं द्विपदीं त्रिपदीं चतुष्पदीमष्टापदीं भुवनानु प्रथन्ताꣳस्वाहेति ॥५॥

स यदेवमेतेन प्रचरन्त्येकां वा इदं मन्यमाना आप्रीणन्ति ते द्वे भवतः स नाह तदवकल्पते यदाप्रीतमपास्येदेष उ वै सर्वेषामङ्गानाꣳ रसः संप्रसृतो भवति तथास्याप्ये-

१. वृह्य V 1
२. सहैति Ca
३. द्विरनभिघार्य My, C

BRĀHMAṆA IV

1. Now he extracts the omentum (*vapā*). Then he tells the slaughterer "Search and find out the womb. If the *vapā* is eight-feet (long) then he performs this rite. This is an atonement". He keeps apart the thighs and skinning it, produces it (saying) "Let the embryo, ten-months old, move along with the placenta". If it is not ten-months old, then the embryo will be unknown, for, it is only the ten-months old, embryo is born. So he makes it fully ten months old and causes it to be born, when he says 'let the ten-months old embryo move along with the placenta', the embryo indeed, moves with the placenta. So he makes it ten months old and then only causes it to be born.

2. Having cut it below the neck and allowing the fat juice flow, he cooks (that juice) near the cut pieces. He spreads that (cooked) juice where they proceed with the *havis* and spreads it (cooked juice). He divides it into two and sprinkles it with *ghee* and smears *ghee* on the cut sides.

3. After (the Adhvaryu) offers *havis*, he (Pratiprasthātā) makes the offering (saying) "Thou whose embryo is fit for sacrifice; thou whose womb is golden". The embryo is unfit for sacrifice and no one offers embryo as a sacrificial offering. Now he renders it fit for sacrifice. "Whose womb is golden"— so saying he furthers that idea (of making it fit for sacrifice). "Him whose limbs are unbroken" (he says). For, he was as if with broken limbs, not yet grown full (ten) months and whose embryonic existence is unknown". Him, thereby, he makes one with unbroken limbs. "I have brought together with its mother— *Svāhā*". Till the mother and child remain separated they are referred to as separate. When they are together they are referred to as one (entity). Just like the word *dhenu* (the cow with calf).

4. Now when he offers to the lord of trees, he smears it with *ghee* once, pours the juice on it. Twice sprinkles *ghee* and smears the embryo with *ghee*.

5. He offers the oblation to Sviṣṭakṛt (saying) "Thou (the embryo) of great exploits and multiformed, the courageous, thy interior hath been invested with greatness by (*soma*) drops. May the worlds spread along the one-footed, two-footed, three-footed, four-footed and eight-footed—*Svāhā*".

6. Now when they proceed with this, they (do so) as if it is one and gratify it. But they are (already) two. If it is not two, that which is gratified cannot be thrown away. It is the essence of all the limbs and so it happens to be done with all the limbs.

तैरवदानैः प्रचरितं भवत्येतावानु वै यज्ञो यावद्धविश्च स्विष्टकृच्च तत्सर्वमेवैनमेतद्यज्ञमन्वायातयति तथास्यैषोऽतिरिक्तः सन्ननतिरिक्तो भवति ॥६॥

अष्टापदीं भुवनानु प्रथन्ताꣳ स्वाहेति व्यथते वा एतद्यज्ञो यदतिरिच्यते यज्ञस्य व्यथामनु यजमानो यजमानमनु प्रजा तद्यजमानायैवैतामाशिष माशास्ते तथा न व्यथते तदाहाष्टापदीं भुवनानु प्रथन्ताꣳ स्वाहेत्यथास्योष्णीषेण वा वल्कलेन वा शिरः प्रतिनह्य व्युह्य पशुश्रपणं तदेनमुपसमादधाति मरुतो यस्य हि क्षये पाथा दिवो विमहसः। स सुगोपातमो जन इत्यामादो वै विशो विशो वै मरुतस्तदेनं मरुत्स्वेव प्रतिष्ठापयत्युतो द्यावापृथिव्यया मही द्यौः पृथिवी च न इमं यज्ञं मिमिक्षताम्। पिपृतान्नो भरीमभिरित्यतिरिक्तो वा एष न वा इमे द्यावापृथिव्यौ किञ्चनातिरिच्यते तदेनमनयोर्द्यावापृथिव्योः प्रतिष्ठापयति तथास्यैषोऽतिरिक्तः सन्ननतिरिक्तो भवति ॥७॥ इति चतुर्थं ब्राह्मणम् ॥

पञ्चमं ब्राह्मणम्

स वै यत्र त्रिरात्रे सहस्रेण यजते तदप्येताꣳ साहस्रीं कुर्वन्ति तत्प्रथमेऽहनि त्रीणि च शतानि दक्षिणानां नयन्ति त्रयस्त्रिꣳशतं च तथा द्वितीयेऽहनि तथा तृतीये ऽहन्यथैकातिशिष्यते सा या सैकातिशिष्यते ताꣳसाहस्रीं कुर्वन्ति ॥१॥

सा त्रिरूपा स्यात्तिरात्रो हि भवति तदु यैव रोहिण्युपध्वस्ता सा स्यात्साप्रवीता स्याद्वाग्वा एषा निदानेन यत्साहस्त्र्ययातयामा वै वागयातयामो वा एषा भवति याप्रवीतानुपार्ष्टकर्णा काणा कूटा वण्डा श्रोणा सप्तशफा सा ह्ययातयामा भवति ॥२॥

तां प्रथमेऽहनि नयेदेतस्या वा एतद्वाचः प्रजातः सहस्रं यैषा साहस्री तत्पूर्वाहैषैत्यन्वगस्याः प्रजातमथोत्तमेऽहनि तत्पूर्वमहास्याः प्रजातमेत्यनूच्यैषा यदि त्वेनामपि प्रथमे ऽहनि नयेदथास्या उत्तम एवाहनि कर्म ॥३॥

तां द्रोणकलशमवघ्रापयत्यग्रेणाग्नीध्रं जघनेन चात्वालमुत्तरेण हविर्धानं यज्ञो वै द्रोणकलशो यज्ञमेवैनां तद्दर्शयत्यथो रिरिचान इव वा एष एतद्भवति यत्सहस्रं ददिवान्यजमानमेवैतद्रिरिचानं पुनराप्याययति ॥४॥

तां नाभिदधति वरुण्या हि रज्जुर्वरुणो हैनां गृह्णीयाद्यदभिहिता स्यात्पाणिनैवाभिपद्यानीयावघ्रापयत्याजिघ्र कलशं मह्या त्वा विशन्त्विन्दवः। पुनरूर्जा निवर्तस्वेत्येतदाप्याययति

The sacrifice is of that extent as the extend of the *havis* and of the Sviṣṭakṛt. This thus spreads over to entire sacrifice. So being in excess, it is not in excess.

7. "May the eight-footed spread along the worlds—*Svāhā*"—This sacrifice is afflicted because it is exceeding. The affliction of the sacrifice is followed by the affliction of the Yajamāna and following Yajamāna, the creatures (become afflicted). So this blessing is sought for the Yajamāna only. He does not get afflicted when he says "May the eight-footed spread along the worlds". Now he covers the head with a cloth (turban) or a tree-bark. After doing the cooking of the *paśu*, he keeps (the head) by its side. 'Verily, O Maruts, in whose so ever house you drink, the heroes of the sky, he is the best-protected man'. Those who eat in houses are people (common folk) and Maruts are people. So he establishes it in Maruts themselves, or between the heaven and earth (saying) "The great Heaven and Earth may mix this our sacrifice and enrich us with nourishments". This is one extra (rite) and nothing exceeds the heaven and earth. So he establishes between these Heaven and Earth. Thus, even though it is an extra, it does not become one in excess. (Fourth Brāhmaṇa Ends)

BRĀHMAṆA V

1. When at that *Trirātra* sacrifice, he gives those thousand (cows as *dakṣiṇā*) this one becomes the thousandth (i.e. the thousandth will be extra after equally dividing between three). On the first day he gives three hundred and thirty-three as *dakṣiṇā*. On the second day the same (number), same on the third day. So one remains (out of one thousand). That which remains is made the thousandth.

2. She (the thousandth) shall be three-coloured because it belongs to *Trirātra*. She should be a red one and spotted and unmated (with a bull). For, she, the thousandth, is in reality the *Vāk* (speech) and *Vāk* is also of unimpaired vigour, she is also of unimpaired vigour since she is unmated. She should have unpierced ears, should be one eyed and without horns, short-statured; lame and having seven hoofs. She is the one with unimpaired vigour.

3. He may lead her up (to the *Yāgaśālā*) on the first day, because it is from her, the speech, these thousand are born. And on the last day, she walks at the head (of the 333 meant for that day) and her progeny follow her. Even if he leads her on the first day, its purpose is only on the last day.

4. He makes her smell the *droṇa kalaśa*, (stationing her) in front of the Āgnīdhra, behind the *cātvāla* pit, north of the *Havirdhāna*. *Droṇa kalaśa*, is indeed, sacrifice. Thus he makes her see the sacrifice itself. This one (Yajamāna) becomes as it were emptied by giving away one thousand (cows). She (the thousandth cow) (by smelling the *droṇa kalaśa*) replenishes, as it were, the Yajamāna himself.

5. He does not bind her (with a rope to lead her). For, rope belongs to Varuṇa and if bound (with a rope) Varuṇa will seize upon her. So he goads her with his

यदाह पुनरूर्जा निवर्तस्वेति सा नः सहस्त्रं धुक्ष्वेत्येतदाप्याययति यदाह सा नः सहस्त्रं धुक्ष्वेत्युरुधारा पयस्वती पुनर्माविशताद्रयिरित्येतदाप्याययति यदाह पुनर्माविशता द्रयिरिति ॥५॥

अथास्या दक्षिणं कर्णमाजपति हव्ये काम्य इळे रन्ते चन्द्रे ज्योते ऽदिते सरस्वति महि विश्रुति। एता ते अघ्न्ये नामानि देवेषु मा सुकृतं ब्रूतादित्येतानि वा अस्या देवत्रा नामानि तैरेवैनामेतदाहैतानि ते नामानीति देवेषु मा सुकृतं ब्रूतादिति ॥६॥

अथैनां प्रावर्जन्ति[1] सा यदि स्वयं प्राची भ्रियेत तद्विद्यात्कल्याणं देवलोकं यजमानोऽजैषीदिति यद्युदीची भोग्यो हैवास्मिन्मानुषे लोके भवति यदि प्रतीचीभ्यतिल्विलो ह भवति यदि दक्षिणा क्षिप्रꣳ हामुँल्लोकमेति यजमान एतदु विज्ञानम् ॥७॥

तद्या इमास्तिस्रस्तिस्रो ऽतिशिष्यन्ते तास्वेनामुपसंपाद्य मध्ये दशतं दद्याद्दशाक्षरा वै विराड्वाग्वै विराट्तामेतद्विवृहति विलिशति यदेनां त्रेधा व्यूहति तामेवैतत्सन्दधाति ॥८॥

ताꣳहोत्रे दद्याद्धोता हि साहस्रोऽथो द्वा उन्नेतारौ कुर्वीत स यतरो नाश्रावयेत्तस्मा एनां दद्याद्व्यृद्धा वा एषा विराड्या विच्छिन्ना पुनः सꣳहिता व्यृद्ध उ वा एष ऋत्विग्यमृत्विक् सन्नार्त्विज्यं न करोति व्यृद्ध एवैतद्व्यृद्धिं दधाति ॥९॥

तदु होत्र एव दद्याद्धोता हि साहस्रोऽथेतरासां न दशतं विच्छिनत्ति ददद्येभ्य एकैकां दास्यन्त्स्याद्दशभ्यस्तेभ्यो[2] दश दद्याद्येभ्यो द्वे द्वे पञ्चभ्यस्तेभ्यो दशैवमनुसमीक्षं दशाक्षरा वै विराड्वाग्वै विराट्साहस्त्र्यैषा विराट् समृद्धा कामदुघामुष्मिँल्लोके भवति स न दशां चनाधि सहस्रे दद्यात्साहस्री हि भवति तदु काममेव दद्यात्सहस्रेणाह तं काममाप्नोति यस्तत्र कामो यद्वधि ददाति तद्वस्य भवति ॥१०॥ इति पञ्चमं ब्राह्मणम् ॥

१. प्रार्जन्ति Ca
२. See notes

hands and brings her and makes her smell (the *droṇa kalaśa*). (He says) "Smell the vessel; may the sacred drops enter thee. Return, again with sap". Thereby he replenishes (the Yajamāna) when he says "Return again with sap". "Milk us a thousand fold"—this also (he says) by way of replenishing him when he says "Thou milk us a thousand fold; richly flowing; milk-abounding—may wealth come back to me".

6. Then he mutters in her (*Vasā's*) right ear "O adorable, lovable, blothesome, bright, shining, Aditi (inviolable) Sarasvatī (full of sap), mighty, glorious—these are thy names, O Agni (cow), tell thou the gods about me as a doer of good"—these are of course, her names (familiar) among the gods. He calls her by those very names when he says "These are thy names; tell thou the gods about me as a doer of good".

7. They then release her. If by herself she moves eastwards, then one can conclude that the Yajamāna has succeeded (in earning) the happy world of gods. If it goes northwards, let him know that the Yajamāna will be the one who enjoys in this world (i.e. will be prosperous). If (it proceeds) westwards, he becomes bountiful among the rich. If it moves southwards, the Yajamāna would depart to the other world soon. Such are the inferences.

8. And to those three cows that are in excess of three hundred and thirty (gifted away on the three days), on each of the three days (nine in all), this one (*Vasā*) they add. In the middle of the chanting of the Virāḍ, he gives that tenth. For, the Virāḍ consists of ten syllables. By this, he splits her (Virāḍ) and separates. This (thousandth cow) which he divided (aportioned) into three (for the three days), he now unites (or makes it whole).

9. He shall give it to the Hotṛ, because the Hotṛ is thousandfold. (There are thousand hymns for the Hotṛ in the Ṛgveda). Or, he shall appoint two Unnetṛs and give her to one among them who does not call for *Śrauṣat*. He shall give it to him (that Unnetṛ who does not call for *Śrauṣat*). Since this Virāḍ is split and has not been joined again (and so defective). Similarly, this priest (that particular Unnetṛ) is also defective, since he does not perform the priestly duty, despite being a priest. So the defective is given to the defective.

10. Nevertheless, he should give (that thousandth cow) to the Hotṛ himself, for, the Hotṛ is thousand fold. Regarding the others (cows numbering 999) he should give only in tens. Those to whom he gives at the rate of one each, he should give to ten of them (from Brahmā to Pratihartṛ). To those five, to whom he gives two each (from Brāhmaṇācchaṁsin to Potṛ; Brāhmaṇācchaṁsin to Pratihartṛ omitting Potṛ and from Brāhmaṇācchaṁsin to Pratihartṛ again omitting Potṛ) he should give in tens at each lot. For Virāḍ has ten syllables and Virāḍ is speech and this thousand is Virāḍ and is plenty. It becomes the bestower of all desires in the other world. This limit of thousand is not to be exceeded. One thousand can well be given. He attains that desire (of his) by one-thousand. But if one, out of his desire, gives more (than thousand) that which he gives in excess goes back to him (does not go to gods).

षष्ठं ब्राह्मणम्

स वै यत्रैतेन व्यूल्हच्छन्दसा द्वादशाहेन याजयन्ति तदप्येतान्ग्रहान्व्यूहति तत्प्रथमे त्र्यह ऐन्द्रवायवाग्रानेव ग्रहान्गृह्णाति प्रज्ञातानेव ॥१॥

अथ चतुर्थेऽहन्याग्रयणाग्रान्गृह्णाति प्राजापत्यं वा एतदहर्यच्चतुर्थमात्मा वा आग्रयण आत्मो वै प्रजापतिस्तस्मादाग्रयणाग्रान्गृह्णाति तं न सादयत्यन्यस्मा एव प्रदायाथेतरान्ग्रहान्गृहीत्वा यैवास्य वेला भवति तदेनꣳ हिंकृत्य सादयति ॥२॥

अथ पञ्चमेऽहन्यैन्द्रवायवाग्रानेव ग्रहान्गृह्णाति प्रज्ञातानेव ॥३॥

अथ षष्ठेऽहनि शुक्राग्रान्गृह्णात्यैन्द्रं वा एतदहर्यत्षष्ठमेष वाव शुक्रो य एष तपत्येष उ वा इन्द्रस्तस्माच्छुक्राग्रान् गृह्णाति तं न सादयत्यन्यस्मा एव प्रदायाथेतरान्ग्रहान् गृहीत्वा यैवास्य वेला भवति तदेनꣳ सादयति ॥४॥

अथ सप्तमेऽहनि शुक्राग्रानेव गृह्णाति बार्हतं वा एतदहर्यत्सप्तममेष वाव शुक्रो य एष तपत्येतदु वाव बृहत्तस्माच्छुक्राग्रान्गृह्णाति तं न सादयत्यन्यस्मा एव प्रदायाथेतरान्ग्रहान्गृहीत्वा यैवास्य वेला भवति तदेनꣳ सादयति ॥५॥

अथाष्टमेऽहन्यैन्द्रवायवाग्रानेव ग्रहान्गृह्णाति प्रज्ञातानेव ॥६॥

अथ नवमेऽहन्याग्रयणाग्रान्गृह्णाति वैश्वदेवं वा एतदहर्यन्नवममात्मा वा आग्रयण आत्मो वै प्रजापतिः सर्वमु वा आत्मा सर्वमु वै विश्वे देवास्तस्मादाग्रयणाग्रान्गृह्णाति तं न सादयन्त्यन्यस्मा एव प्रदायाथेतरान्ग्रहान् गृहीत्वा यैवास्य वेला भवति तदेनꣳ हिंकृत्य सादयति ॥७॥

अथोत्तमे त्र्यह ऐन्द्रवायवाग्रानेवं ग्रहान् गृह्णाति प्रज्ञातानेवैवमेतान्ग्रहान् व्यूहति ॥८॥

तदाहुर्न व्यूहेद्ग्रहानिति प्राणा वै ग्रहा नेत्प्राणान्त्सँल्लोभया नीति तदु व्यूहेदेवाङ्गानि वा अस्यैते यद्ग्रहा व्यत्यासं वा अयं पुरुषोऽङ्गानि शेते तस्माद्व्यूहेदेव तदु नैव व्यूहेत्प्राणा वै ग्रहा नेत्प्राणान्त्सँल्लोभयानीत्यत्र वा एते व्यूल्हा यद्वा ऐन्द्रवायवाग्रान् प्रातःसवने गृह्णाति शुक्राग्रान्माध्यन्दिने सवन आग्रयणाग्राꣳस्तृतीयसवने तदेवैते व्यूल्हा भवन्ति तस्मान्नैव व्यूहेत् ॥९॥ इति षष्ठं ब्राह्मणम् ॥

BRĀHMAṆA VI

1. When they make him perform a twelve day's sacrifice with transposed metres (Dvādaśāha with Vyūḍhacchandas), then he transposes these *Soma grahas*. On the first three days, he draws the *grahas* starting from *Aindra-Vāyava graha* itself, in the order already known.

2. On the fourth day he starts drawing with the *Āgrayaṇa graha* because this fourth day belongs to Bṛhaspati. *Āgrayaṇa* is *Ātman* (self) and self is Prajāpati. So he starts with *Āgrayaṇa graha*. He does not deposit it (down). He hands it over to somebody and after having drawn the other *grahas*, when the turn for that (*Āgrayaṇa*) comes, he utters *'him'* and deposits it.

3. On the fifth day, he starts with the *Aindra-Vāyava graha* which is already known.

4. On the sixth day he starts with the *Śukra graha* or with the *Aindra graha*. This sixth day is indeed, this brilliance. (*Śukra*) that burns (Sun). He (Sun) forsooth, is Indra. So he starts with the *Śukra graha*. He does not deposit it. He hands it over to somebody and after drawing the other *grahas*, he deposits it only when its turn comes.

5. On the seventh day he starts drawing with the *Śukra graha*. This day which is the seventh belongs to the Bṛhatī metre. This *graha* is *śukra*, the brilliant, who burns. It is big (*bṛhat*). So he starts with the *Śukra graha*. He does not deposit it. He hands it over to somebody and after drawing the other *grahas*, he deposits it when its turn comes.

6. On the eighth day he starts drawing only with the *Aindra-Vāyava graha*, which is already known.

7. On the ninth day, he starts drawing with the *Āgrayaṇa graha*. This day which is the ninth, belongs to the *Vaiśvedevas*. Self is the *Āgrayaṇa graha* and self is Prajāpati. Self (soul) is all, and *Vaiśvedevas* (encompass) all. So he starts drawing with the *Āgrayāṇa*. He does not deposit it. He hands it over to somebody and after drawing the other *grahas*, when its turn comes, he deposits it uttering *"him"*.

8. On the last three days, he starts drawing only with the *Aindra-Vāyava graha*, which is already known. Thus he transposes the *grahas*.

9. Some say—One should not transpose the *grahas*. For, the *grahas* are vital airs (*prāṇa*). Nevertheless, let him transpose them. These *grahas* are, forsooth, the limbs. Man (while sleeping) lies down with his limbs turned (transposed). So let him transpose them. No, he shall not transpose, for, the *grahas* are vital airs. (So he should not) Lest the vital airs get transposed. But here they are transposed. When in the morning *savana* he starts drawing with the *Aindra Vāyava graha*; in the midday *savana* he starts with *Śukra-graha* and in the third *savana* with the *Āgrayaṇa graha*, they (*grahas*) do get transposed (otherwise). So no (further) transposing is involved. (Sixth Brāhmaṇa Ends)

सप्तमं ब्राह्मणम्

एष वाव प्रजापतिर्यज्ञो य एष तायत एतस्मादेवेमाः प्रजाः प्रजाता एतमेवानुप्रजायन्तेऽप्येतर्हि तदुपाꣳशुपात्रमेवान्वजाः प्रजायन्ते तद्वा एतत्पुनर्यज्ञे प्रयुज्यते तस्माद्विमाः प्रजाः पुनरभ्याकारं प्रजायन्ते ता वा एता नेदिष्ठं प्रजापतेः प्रजा अनु प्रजायन्ते यदुपाꣳशुपात्रं तस्मात्त्रिः संवत्सरस्य विजायन्त उत त्रीꣳस्त्रीन् जनयन्ति नेदिष्ठꣳह्येताः प्रजापतेः प्रजा अनु प्रजायन्ते ॥१॥

अथान्तर्यामपात्रमेवान्ववयः प्रजायन्ते तद्वा एतत्पुनर्यज्ञे प्रयुज्यते तस्माद्विमाः प्रजाः पुनरभ्याकारं प्रजायन्ते स यदुपाꣳशुं पूर्वं जुहोत्यन्तर्यामात्तस्माद्यदजावयः सꣳस्पृष्टा यन्त्यजा एव पूर्वाः प्रतिपद्यन्ते तꣳ हि पूर्वं जुहोति यमेता अनु प्रजायन्ते ॥२॥

अथ शुक्रपात्रमेवानु मनुष्याः प्रजायन्ते तद्वा एतत्पुनर्यज्ञे प्रयुज्यते तस्माद्विमाः प्रजाः पुनरभ्याकारं प्रजायन्त एष वाव शुक्रो य एष तपत्येष उ वा इन्द्रस्तस्मात्पशूनामैन्द्रा मनुष्यास्तस्मादेषाꣳ सर्वेषामधिपतयः सर्वेषामीशत ऐन्द्रा हि ॥३॥

अथर्तुपात्रमेवान्वेकशफः[१] प्रजायते तद्वा एतत्पुनर्यज्ञे प्रयुज्यते तस्माद्विमाः प्रजाः पुनरभ्याकारं प्रजायन्ते तद्वा इदमितीवर्तुपात्रं तस्मादेकशफस्येतीव शिरः ॥४॥

अथाग्रयणमुक्थ्यमादित्यपात्रमित्येतान्यनु गावः प्रजायन्ते तानि वा एतानि पुनर्यज्ञे प्रयुज्यन्ते तस्माद्विमाः प्रजाः पुनरभ्याकारं प्रजायन्ते ता वा एता भूयिष्ठानि पात्राण्यनुप्रजायन्ते यद्गावस्तस्मादेकैकꣳ संवत्सरे संवत्सरे जनयन्ति भूयिष्ठाः पशूनां भूयिष्ठानि ह्येता पात्राण्यनुप्रजायन्ते ॥५॥

अथ द्रोणकलशे हारियोजनं गृह्णाति प्रजापतिर्वै द्रोणकलशः प्रजापतेरेवैतदिमाः प्रजाः सृष्टा ता अभ्यावर्तते ता अभिजिघ्रति ता अवति तस्माद्द्रोणकलशे हारियोजनं[२] गृह्णाति ॥६॥

तानि वा एतानि पात्राण्यन्विमाः प्रजाः प्रजायन्ते स यदेतानि पात्राण्यन्विमाः प्रजाः प्रजायन्ते तस्मात्पात्र्यः प्रजापतिरित्याख्यायते ॥७॥

१. शफं V 2, T
२. हार्योजनं My, T, P1

BRĀHMAṆA VII

1. This Prajāpati, forsooth, is sacrifice which is performed here. From this, these creatures are born and in the same manner they are being produced again and again. From that *Upāṁśu graha*, the goats are produced and that is again employed in sacrifice. Therefore these creatures are again produced in the same forms. So these creatures (goats) are nearest to Prajāpati. They are again produced. This *Upāṁśu* vessel belongs to Prajāpati. They are produced thrice a year or they are born in three (triplets). They are nearest to Prajāpati and are produced again and again.

2. From the *Antaryāma graha* sheep are produced. That *graha* is again employed in the sacrifice. So these creatures (sheep) are again produced in the same forms. Since the *Upāṁśu graha* is offered first before the *Antaryāma*, when the goats and sheep move together, the goats walk ahead. It is because it (the *Upāṁśu*) is offered first and these goats are born of it.

3. From the *Śukra-graha*, humans are produced. It is again employed in the sacrifice. So these creatures are born again in the same forms. This *Śukra* is the one who shines (Sun). He is indeed Indra. So among the creatures, human beings belong to Indra. So they are the lords of all (other creatures). Those who belong to Indra are indeed the masters.

4. From the *Ṛtu graha*, the single-hoofed (animals) are produced. This is again employed in the sacrifice. So these creatures (single-hoofed) are again produced in the same forms. Such like is the *Ṛtu graha* vessel (shaped as a bowl with spouts on both sides) and such like is the head of the one-hoofed.

5. From the *Āgrayaṇa*, *Ukthya* and *Āditya* vessels, the cows are produced. These animals are again employed in the sacrifice. Hence these creatures are again born in the same forms. These cows are produced from many *grahas*. So (even though) each one gives birth to one every year, (still) they are numerous, because they are produced from numerous vessels.

6. He then draws the *Hāriyojana graha* in the *Droṇa kalaśa*. *Droṇa kalaśa*, forsooth, is Prajāpati. It indeed, belongs to Prajāpati. After creating these creatures, he turns into these creatures, he carasses them (by smelling on their heads) he fosters them. Therefore *Hāriyojana* is drawn in the *Droṇa kalaśa*.

7. From these vessels, these creatures are produced. Since these creatures are produced after these vessels, these (*graha* cups) are called Prajāpati.

तानि वा एतानि पञ्च पात्राण्यन्विमाः प्रजाः प्रजायन्ते समानं तद्यदुपांश्वन्तर्यामयोः शुक्रपात्रमृतुपात्रमाग्रयणमुक्थ्यं पाङ्क्तो वै यज्ञः पाङ्क्ताः पशवः पञ्चर्तवः संवत्सरस्य तस्मादेतानि पञ्च पात्राण्यन्विमाः प्रजाः प्रजायन्ते ॥८॥

तदाहुः षड्वा ऋतवः संवत्सरस्येति यदि वै षळृतवः संवत्सरस्यादित्यपात्रमेवैषांषष्ठं भवति तेनैव तं काममाप्नोति यस्तत्र कामस्तद्वा एतदेकमेव पात्रमन्विमाः प्रजाः प्रजायन्त उपांशुपात्रमेव प्राणो ह्युपांशुः प्राणो हि प्रजापतिः प्राणं ह्येवान्विमाः प्रजाः प्रजायन्ते तस्मादुपांशुपात्रमेवान्विमाः प्रजाः प्रजायन्ते ॥९॥ इति सप्तमं ब्राह्मणम् ॥

॥ षष्ठोऽध्यायः समाप्तः ॥

8. Now, these are five vessels from which these creatures are produced. *Upāṁśu* and *Antaryāma* being same are reckoned as (one vessel). With the *Śukra* vessel, the *Ṛtu* vessel, *Āgrayaṇa* and *Ukthya* (they become five). Sacrifice is five-fold. The animals are five-fold. There are five-seasons for a year. Therefore these creatures are produced from those five vessels.

9. Some say 'There are six seasons for a year'. If six are the seasons for the year, the *Āditya graha* becomes the sixth one. Only with that (*Āditya graha*), he achieves what he desires for. But indeed, there is only that one *graha* after which creatures are produced here; with the *Upāṁśu graha*. For *Upāṁśu* is the life-breath and life-breath is Prajāpati. Only from the *prāṇa*, these creatures are born. So only from the *Upāṁśu graha*, these creatures are produced. (Seventh Brāhmaṇa Ends)

(Chapter Six Ends)

सप्तमोऽध्याय

प्रथमं ब्राह्मणम्

प्राणो ह वाव ग्रहः प्राणेन हीदꣳ सर्वं गृहीतं प्राणो वास्य सर्वस्य गृहीतस्तस्माद्ध प्राण एव ग्रहः ॥१॥

तस्य प्राणस्यान्नमेव ग्रहोऽन्नेन ह्ययं प्राणो गृहीतो ऽन्नाद्धि प्राणो जायते तस्माद्धान्नमेव ग्रहः ॥२॥

तस्यान्नस्याप एव ग्रहोऽद्भिर्हीदमन्नं गृहीतमद्भ्यो ह्यन्नं जायते तस्माद्धाप एव ग्रहः॥३॥

तासामपामग्निरेव ग्रहो ऽग्निना हीमा आपो गृहीता अग्नेर्ह्यापो जायन्ते तस्माद्धाग्निरेव ग्रहः ।४।

तस्याग्नेः प्राण एव ग्रहः प्राणेन ह्ययमग्निर्गृहीतः प्राणाद्ध्यग्निर्जायते तस्माद्ध प्राण एव ग्रह एवमेता देवता अन्योऽन्यस्य[1] गृहीता एवꣳह वा एतासां देवतानां गृहीतो[2] भवत्येवं वास्यैता देवता गृहीता भवन्त्येतासां देवतानाꣳ सायुज्यꣳ सलोकतां जयति ॥ ५॥ इति प्रथमं ब्राह्मणम्। ।

अथ द्वितीयं ब्राह्मणम्

ऐन्द्राग्नेनैतव्यमित्याहुरग्निर्वै सर्वा देवता इन्द्रो वै यज्ञस्य देवता तत्सर्वाश्च देवता आप्नोति यो यज्ञस्य देवता ॥१॥

अथो अप्याग्नेयमेवग्निष्टोम आलभेत तद्धि सलोम यदाग्नेयमग्निष्टोम आलभेत यद्युक्थ्यः स्यादैन्द्राग्नं द्वितीयमालभेतेन्द्राग्नानि ह्युक्थ्यानि[1] यद्युषोळशी स्यादैन्द्रं तृतीयमालभेतेन्द्रो हि षोळशी यद्युवतिरात्रः[2] स्यात्सारस्वतं चतुर्थमालभेत वाग्वै सरस्वती योषा वै वाग्योषो वै रात्रिस्तस्मात्सारस्वतं चतुर्थमालभेतैवमु यज्ञक्रतून्यथायथं व्याकरोति ॥२॥

१. See notes
२. गृहीता + उ

१. ह्युक्थानि My, Ca, C
२. See notes

Chapter Seven

BRĀHMAṆA I

1. *Graha*, forsooth, is *prāṇa* (vital air). All these are collected by the *prāṇa*. It is the *prāṇa* that has collected all these. Hence *prāṇa* itself is *graha*.

2. For that *prāṇa*, food is the source. This *prāṇa* is collected by food. It is from food that *prāṇa* emanates. Therefore food itself is *graha*.

3. For that food, waters are the source. This food is collected by the waters. It is from waters that food emanates. Hence waters are themselves, *graha*.

4. For those water, Agni is the source. These waters are collected by Agni. It is from Agni, the water emanates. Therefore Agni itself is *graha*.

5. For that Agni, *prāṇa* itself is the source. This Agni is collected by *prāṇa*. It is from *prāṇa*, that the Agni emanates. So *prāṇa*, itself is *graha*. Thus these deities are sustainers of one another and it is thus these deities get emanated. In the same manner these deities are got emanated by this one (Yajamāna) and thus he attains oneness (*sāyujya*) with these deities and attains share in their worlds (*salokatā*). (First Brāhmaṇa Ends)

BRĀHMAṆA II

1. They say that one should start with *Aindrāgna*. Agni is all the gods and Indra is the deity of the sacrifice. Thereby he obtains (the presence of) all the gods (as well as) that of the deity of the sacrifice.

2. And in *Agniṣṭoma*, only the *Āgneya pāśu* should be slaughtered. It is the one with the hairs and so *Āgneya pāśu* should be slaughtered in *Agniṣṭoma*. If it be *Ukthya* sacrifice, let him seize as the second *pāśu*, the one for Indra and Agni; for the *Ukthyas* belong to Indra and Agni. If it is *Ṣoḍāśī*, let him seize as the third *pāśu*, the one for Indra, because Indra is *Ṣoḍāśā*. If it is *Atirātra*, let him seize as the fourth *pāśu*, the one for Sarasvatī. For, Sarasvatī is *Vāk* (speech) and *Vāk* is female and so is *rātri* (night) female. Therefore let him seize as the fourth *pāśu*, the one for Sarasvatī. Thus he duly distinguishes between the sacrificial performances.

अथो अप्येकादशिन्यैवेयादित्याहुस्तदाग्नेयं प्रथममालभते वारुणमुत्तममेवं पुनरभ्याकारं तद्य उदयनीयेऽतिरात्रेऽतिरिच्येरꣳस्तानत्र सर्वानालभेत तथास्यैतेऽतिरिक्ताः सन्तोऽनतिरिक्ता भवन्ति ॥३॥ इति द्वितीयं ब्राह्मणम् ॥

तृतीयं ब्राह्मणम्

एतं वा एते गच्छन्ति य एष तपति ये सत्रमासत एष उ वाव सन्नेष उ वाव स्वर्गो लोकस्तस्मादासीनान्त्स्वपतो व्रजत आहुरासत इत्या हि सतो यन्ति ॥१॥

त एतꣳ षड्भिर्मासैर्यन्ति तस्मात्पराञ्चो ग्रहा गृह्यन्ते पराञ्चि स्तोत्राणि पराञ्चि शस्त्राणि ॥२॥

त एतꣳ षष्ठे मासे गच्छन्ति तदेतस्य रूपं क्रियते य एष तपत्यृक्तः सामतो यजुष्टस्तस्मात्सौर्यं पशुमुपालम्भ्यमालभते सौर्यं ग्रहं गृह्णात्युदुत्यं जातवेदसमिति वादृश्रमस्य केतव इति वा न एतस्मिन्त्स्वर्गे लोके प्रतितिष्ठन्ति त एतस्मिन्त्स्वर्गे लोके प्रतिष्ठाय पुनरावर्तन्ते तस्मात्पुनर्ग्रहा आवर्तन्ते पुनः स्तोत्राणि पुनः शस्त्राणि ते ऽस्मिन्मानुषे लोके प्रतितिष्ठन्ति यावदेषामिह मानुषमायुस्तस्मै ते यदामुँल्लोकं यन्त्यथैतमेव स्वर्गं लोकं यन्ति य एषामेष जितः स्वर्गो लोकः ॥३॥ इति तृतीयं ब्राह्मणम् ॥

चतुर्थं ब्राह्मणम्

प्रजापते[१]र्हि वै प्रजाः ससृजानस्य पर्वाणि विसस्रꣳसुः स वै संवत्सर एव प्रजापतिस्तस्याहोरात्राण्येव पर्वाणि स एतैर्विस्रस्तैः पर्वभिर्न सꣳहातुꣳ शशाक ॥१॥

तमु वै देवा अभिषज्यन्नेतꣳ संवत्सरं तस्य पर्वाणि समदधुस्तस्य पर्वाणि सन्धायाथास्मा एतदन्नाद्यं प्रायच्छन्यदेतं महाव्रतीयं ग्रहमगृह्णꣳस्तदिमम‌धिनोद्यद्वै मनुष्याणामशनं तद्देवानां व्रतम् ॥२॥

१. प्रजापतेर्ह My, P1

3. Some say, let him proceed with the *Ekādasin* (a sacrifice involving eleven *yupas* or eleven *pāśus*). Then the *pāśu* for Agni should be slaughtered first. The *pāśu* for Varuṇa to be at the end. Then in the same order (as before) whatever *pāśus* are left over in the *Udayanīya Atirātra*—all these can be seized here. Thereby those that were in excess become non-extras. (Second Brāhmaṇa Ends)

BRĀHMAṆA III

1. Those who sit in (perform) the *Satra* sacrifice, they reach him who is yonder shining (Sun). He is the one existing (Sun) and he is the heavenly world too. That is why those who are sitting, sleeping or going—they are (referred to) as *Āsata* (they are). They (those who perform *Satra Yāga*) reach (*yānti*) upto (*ā*) the (world of) one existing (*sataḥ*).

2. They reach him in six months. Therefore it is that the upward (moving) *grahas* are drawn; the upward (pointed) *stotras* (are adopted) and the upward (pointing) *śāstras* (are employed).

3. They reach him (the Sun) in the sixth month. They are given the form (lustre) of this (Sun) by the *Ṛks*, by the *Sāmans* and by the *Yajus*. Therefore the *pāśu* belonging to Sūrya, fit for being slaughtered (in that occasion) is seized. He draws the *graha* for Sūrya (saying) "The lights bear on high" or "His rays are invisible". They get established in this heavenly world. Having established them (those who perform *Satra Yāga*) in the heavenly world, they (*grahas*, *stotras* and *śāstras*) come back. Therefore the *grahas* return, the *stotras* also return, the *śāstras* too return. They come and settle in the human world, till they have here the life-span of a man. When they (*grahas* etc.) go to the other world, they go only (as escorts) to that heavenly world which has been won by him (the *Satra* performer) (so they return). (Third Brāhmaṇa Ends)

BRĀHMAṆA IV

1. Prajāpati who creates the living beings had his joints dislodged. Prajāpati is forsooth, the year and days and nights themselves are his joints. With his dislodged joints he could not move about.

2. The gods treated him, the year. His joints got set. Having joined his joints they (the gods) gave him this food by drawing the *grahās* (called) *Mahāvratīya* (pertaining to *Mahāvrata*). That pleases him (Prajāpati). What is food for men is the *vrata* (food to be taken during fast) for gods.

ते होचुर्महद्वा इदं व्रतमभूद्यदिममधिन्वीदिति तस्मान्महाव्रतीयो नाम स एतैः सꣳहितैः पर्वभिरिदमन्नाद्यमभ्युदतिष्ठद्यदिदं प्रजापतेरन्नाद्यꣳ स एवमन्नादोऽभवत्तथो वा एत आत्मानं भिषज्यन्ति ये सत्रमासते तेभ्य एतदन्नाद्यं प्रयच्छन्ति यदेतं महाव्रतीयं ग्रहं गृह्णन्ति स एवमन्नादो भवति यथैषो ऽन्नादः प्रजापतेः सायुज्यꣳ सलोकतां जयति ॥३॥

तं वै वैमृध्या गृह्णाति मृधो वा एतेषाꣳ सर्वा नाष्ट्रा हता भवन्ति ये सत्रमासतेऽथो वैश्वकर्मण्या विश्वे वा एतेषाꣳ सर्वं कर्म कृतं भवति ये सत्रमासते वि न इन्द्र मृधो जहीति वा वाचस्पतिं विश्वकर्माणमूतय इति वा यद्यु ऐन्द्रीं विश्वकर्मणीं[२] विन्देत्तयो गृह्णीयात् ॥४॥

ता वा एताश्चतुस्त्रिꣳशद्व्याहृतयो भवन्त्येताः प्रायश्चित्तयः स यदेताश्चतुस्त्रिꣳ-शद्व्याहृतयो भवन्त्येष वाव प्रजापतिर्यज्ञो य एष तायत एतस्मादेवेमाः प्रजाः प्रजाता एतमेवानुप्रजायन्तेऽप्येतर्हि तदष्टौ वसव एकादश द्वादशादित्यास्त एकत्रिꣳशदिमे द्यावापृथिव्यौ त्रयस्त्रिꣳशे एते वै ते देवा यानाहुस्त्रयस्त्रिꣳशद्देवा इति प्रजापतिरेव चतुस्त्रिꣳश एतावद्वा[३] इदमस्यै तद्ध्यमृतं यद्ध्यमृतं तदस्ति प्रजापतिर्ह्येष सर्वꣳ हि प्रजापतिस्तस्माद्वा एताश्चतुस्त्रिꣳशद्व्याहृतयो भवन्ति ता हैता यज्ञं तन्वत इत्येक आचक्षत एताः प्रायश्चित्तीस्तान्येतानि यज्ञस्यैव पर्वाणि स एष यज्ञस्तायमान एता देवता भवन्नेति ॥५॥

स यदि नु घर्मदुघा ह्वलेदथान्यामुपसङ्क्रामेयुस्तद्यामुपसंक्रामेयुस्तामग्रेण वा दीक्षितशालां यत्र वैनामेतत्पिन्वयन्ति तदेनां प्राचीं वोदीचीं वा स्थापयितवै ब्रूयात्तद्ये एते पुच्छकाण्डम-भितः शिखण्डास्थिनी उच्छ्रयाते[४] तयोर्यद्दक्षिणꣳ स्यात्तस्मिन् जुहुयादेताश्चतुस्त्रिꣳ-शतमाहुतीरेताभिर्व्याहृतिभिः ॥६॥

२. कर्मण ईं–कर्मणीं

३. एतवद्वा Ca

४. उच्च्रयाते My, C

3. They say "Great indeed is this *vṛata* by which (they) pleased him (made him happy). Hence it is called *Mahāvratīya* (the one pertaining to the great *vṛata*). He with his joints set right, approached this food, which is the food of Prajāpati. He thus became the eater of food. In like manner, these (Yajamānas) who perform *Satra Yāga* treat themselves. To them this food is given for which is this *Mahāvratīya graha*, they are drawing. He (each of the performers of the *satra*) becomes the eater of food. Since he is an eater of (that) food, he becomes one with Prajāpati and shares his world with him.

4. He draws it (*Mahāvratīya graha*) with *Vimṛdh* chant. (A *Ṛk* chant that averts destruction). By this destroyer (Vimṛdh hymn) all those destroyers of those who sit in *Satra* sacrifice are killed. And then (they draw) with the *Vaiśvakarman* hymns. Every action is got done by those who sit in *Satra Yāga.* "Shatter those who scron us O Indra" (so they say) or "(Let us invoke) for protection, Vācaspati Viśvakarmā". Thus either the one to Indra or the one to Viśvakarmā should be employed and by that (that *graha*) should be drawn.

5. Now there are thirty-four *vyāhṛtis* (utterances). They are expiations. This Prajāpati, forsooth is sacrifice, which is performed here. From this, these living beings are born and in like manner they are produced again. There are eight Vasus, eleven Rudras, twelve Ādityas—together they are thirty-one. With these heaven and earth they are thirty-three. These are the gods who (collectively) are called thirty-three gods. Prajāpati is the thirty-forth. This (team of thirty four) exists and it is immortal. That which is immortal that exists. He is Prajāpati and Prajāpati is everything. From him these thirty-four *vyāhṛtis.* Some say that these (*vyāhṛtis*) which are expiations are the forms of the sacrifice. They are the joints of the sacrifice. The sacrifice which is performed takes the forms of (these) divinities (in the form of *vyāhṛtis*) and go (to the heaven).

6. If that sacrifice is afflicted (due to the failure to give milk) by the cow (that gives warm milk for *pravargya*) another cow should be chosen. That so chosen is brought in front of the *dīkṣita's* shed, where they appease it. It should be stationed facing east or facing north as told. Those two bones with hair-tufts, protruding on either sides of the tail bone—on the right one among them, he offers these thirty-four offerings with these *vyāhṛtis.*

स यदेवं जुहोति घर्मदुघा वै यज्ञं बिभर्ति स आह्वलत्येतावानु वै यज्ञो यावदेताश्चतुस्त्रिंऽ-शदाहुतय एतावन्तो हि देवा यावन्तो हि देवास्तावान्यज्ञस्तदस्यामेतं यज्ञं दधाति तथैषा[५] यज्ञं तनुत एतान्वत्र प्रायश्चित्ति : ॥७॥

अथ यत्रान्यत्र यज्ञस्य ह्वलेत्तदनु समीक्ष्य यां देवतां मन्येतेयं देवतैतर्ह्यियं यज्ञ इति तस्यै जुहुयाद्यद्यह: प्रस्तुत आग्नीध्रे यदि दीक्षोपसत्स्वाहवनीये स यैव देवता भवत्येष यज्ञस्तर्हि तयैवैतत्पर्व भिषज्यति[६] तया सन्दधाति तया शमयति ॥८॥

अथ यदि पृषदाज्यंऽ स्कन्देत्तदद्भिरनुनिनेतवै ब्रूयादद्भिर्वा इदंऽ सर्वमाप्तमद्भिरे-वैनमेतदाप्रोत्यापो वै शान्ति: शान्तय एव वैष्णव वारुण्यर्चा वरुणो वा अर्पयिता वरुणो वै तदर्पयति यदिदं किञ्चर्च्छति यज्ञो वै विष्णुस्तस्य वा एतदर्पयति स यश्चैवार्पयति यस्य चार्पयति ताभ्यामेवैतत्पर्व भिषज्यति ताभ्यांऽ सन्दधाति ताभ्यांऽ शमयति तस्माद्वैष्णववारुण्यर्चा ययोरोजसा स्कभिता रजांऽसि वीर्येभिर्वीरतमाशविष्ठा। यापत्येते अप्रतीता सहोभिर्विष्णू अगन्वरुणा पूर्वहूताविति ॥९॥

अथाभिमृशति देवान्दिवमगन्यज्ञस्ततो मा द्रविणमष्टु मनुष्यानन्तरिक्षमगन्यज्ञस्ततो मा द्रविणमष्टु पितृन्पृथिवीमगन्यज्ञस्ततो मा द्रविणमष्ट्विति यद्वै किञ्च स्कन्दत्येष्वेव तल्लोकेषु प्रतितिष्ठति यतमं कतमं चैषां लोकानां यज्ञोऽगंऽस्ततो मे भद्रम-भूदित्येवैतदाशिषमाशास्त उत ह स्माहारुणि: किंऽ स यज्ञेन यजेतेति यो यज्ञस्यात्तेन[७] व्यृद्धेन श्रेयो नाभिगच्छेदित्येतेन ह स्म तदाह यदाशिषमुपगच्छति ॥१०॥ इति चतुर्थं ब्राह्मणम् ॥

अथ पञ्चमं ब्राह्मणम्

बृहस्पतिरकामयत तेजस्वी ब्रह्मवर्चसी स्यां प्र पुरोधां देवानामाप्नुयामिति स एतंऽ-स्तोममपश्यदेतंऽ सत्रं तेनायजत स तेजस्वी ब्रह्मवर्चस्यभवत्प्र पुरोधां देवानामाप्नोत् ॥१॥

५. See notes

६. पर्वभिर्भिषज्यति V 1, V 2, H

७. यज्ञस्यार्त्तेन Ca

7. Those he offers because the cow (*Gharmadughā*) indeed, bears the sacrifice. So much is the sacrifice as these thirty-four offerings; that much number of deities are there and so much is the sacrifice. So he deposits this sacrifice in that cow (*Gharmadughā*). So these *vyāhṛtis* are the forms of the sacrifice. This is the expiatory act.

8. So in similar manner, whichever sacrifice is afflicted (by the cow failing to yield milk), he should take note of it and whichever deity he feels (is the cause), he should identify that deity as "This is the deity and this is the offering and offer (*prāyascitta*) for that. But when Āgnīdhra is conducted, in the rites pertaining to *dīkṣā* (imitation) (if any aspect of the sacrifice is afflicted), then whichever is the deity connected with that sacrifice, by that same deity that sacrifice has to be treated. By that he sets right and by that he makes it alright.

9. If clotted *ghee* (*ghee* mixed with milk) be spilt, let him pour water saying 'everything here being pervaded (obtained) by waters', because only with waters he obtains this. Waters are (producers of) tranquility. The *Ṛk mantras* pertaining to Viṣṇu and Varuṇa are also (bestowers of) tranquility. Varuṇa is the inflictor (of affliction). It is Varuṇa who has caused whatever (affliction) has befallen. Sacrifice is Viṣṇu and it is on that sacrifice this (affliction) has befallen. So he who inflicts and he who is inflicted, by those very two (*Ṛk mantras* pertaining to those two deities) he treats this joint (of the sacrifice); by those two he makes it alright. Therefore with the *Ṛk mantras* pertaining to Viṣṇu and Varuṇa (he treats). "They by whose vigour the spheres were supported, who are in prowess the strongest and the mightest, who exercise authority unrestricted, to (those) Viṣṇu and Varuṇa hath it gone at the earlier offering".

10. Then he touches (the afflicted part of the spilt material) (saying) "To the gods, to the sky hath the sacrifice gone; may wealth thence accrue to me. To the men, to the air hath the sacrifice gone; may wealth thence accrue to me. To the *pitṛs*, to the earth hath the sacrifice gone. May wealth thence accrue to me". Whatever gets spilt, it settles down only in (one of) these worlds. 'To whatever world the sacrifice hath gone, thence happiness (may) come to me". This is the blessing he seeks thereby. Here now Āruṇi said, "Why should one perform sacrifice if he is not to get benefit, if the sacrifice is to be afflicted or flowed (by unforeseen) miscarriage?". Therefore it is said that he obtains (the aforesaid) blessings. (Fourth Brāhmaṇa Ends)

BRĀHMAṆA V

1. Bṛhaspati desired 'let me acquire glory and brahminic lustre and attain the chief priesthood of the gods. He saw this *stoma* (song of praise). He conducted this *sava* (rite). He became glorious and possessed of brahminic lustre and attained chief priesthood of the gods.

स यः कामयेत तेजस्वी ब्रह्मवर्चसी स्यां प्र पुरोधामाप्नुयामिति स एतेन यजेत तेजस्वी हैव ब्रह्मवर्चसी भवति प्र पुरोधामाप्नोति ॥२॥

त्रिवृत्स्तोमो भवति तेजो वै ब्रह्मवर्चसं त्रिवृत्स्तोमस्तेज एवैतद्ब्रह्मवर्चसमवरुन्धे तेजस्येव ब्रह्मवर्चसे प्रतितिष्ठति ॥३॥

रथन्तरं पृष्ठं भवति तेजो वै ब्रह्मवर्चसꣳरथन्तरं तेज एवैतद्ब्रह्मवर्चसमवरुन्धे तेजस्येव ब्रह्मवर्चसे प्रतितिष्ठति ॥४॥

अष्टाशतꣳस्तोत्रिया भवन्ति शतायुर्वा अयं पुरुषः शतवीर्यः शततेजाः पुरुषमेवैतत्सꣳस्करोति ॥५॥

अष्टा उ वा इमा स्तोत्रिया भवन्त्यष्टाक्षरा वै गायत्री तेजो वै ब्रह्मवर्चसं गायत्री पुरुषमेवैतत्सꣳस्कृत्याथास्मिन्नेतत्तेजो ब्रह्मवर्चसं दधाति ॥६॥

बृहत्या संपद्यते बृहत्या वै देवाः स्वर्गं लोकꣳसमाश्नुवत तथो वा एष एतद्बृहत्यैव स्वर्गं लोकꣳ समाश्नुते[१] ॥७॥

आज्येनाभिषिञ्चति तेजो वा आज्यं तेज एवास्मिꣳस्तद्दधाति तद्वा आहुस्तेजो वा आज्यं नाज्येनाभिषिञ्चेदीश्वर एनं प्रदहेत्सोमेनैवाभिषिञ्चेदित्येष ह वा अभिषिक्तो यत्सोमाभिषेकस्तद्वा आहुर्वज्रो वै सोमो न सोमेनाभिषिञ्चेन्नेदेतं वज्रेण हिनसानीति तदु सोमेनैवाभिषिञ्चेद्यथास्मै शिवः शान्तो भवति ग्रहोच्छिष्टेनैवाभिषिञ्चेत्स हि शान्त उपाहतं[२] काममाप्नोति यत्सोमाभिषेके शिव उ अस्मै शान्तो भवति ॥८॥

शुक्रामन्थिनोः सꣳस्रवेणाभिषिञ्चत्येतौ वा अनु सर्वꣳ सवनꣳ हूयते सर्वꣳह्येतौ ग्रहौ सर्वत्वायैव कृत्स्नताया अथो प्रजननमु वा एतौ ग्रहौ प्रजायते ह प्रजया पशुभिस्तस्माच्छुक्रामन्थिनोः सꣳस्रवेणाभिषिञ्चति ॥९॥

कृष्णाजिने ऽध्यभिषिञ्चत्यृक्सामनोर्वा[३] एतद्ब्रह्मण आयतनं यत्कृष्णाजिनमृक्सामनोरेवैनं ब्रह्मण्यध्यभिषिञ्चति ॥१०॥

१. समश्नुते My, H

२. उपाह तं TE, P1

३. Archaic for साम्नो

2. He who desires 'May I become glorious and possessed of brahminic lustre and attain chief priesthood'; let him perform this (*stoma*). He attains glory and brahminical lustre and attains chief priesthood.

3. The *stoma* happens to be three fold. Three fold *stoma* becomes glory and brahminic lustre. It includes glory and brahminic lustre. He gets established in glory and brahminic lustre.

4. *Rathantara* becomes the *pṛṣṭha* (supporting *Sāman*). *Rathantara* is glory and brahminic lustre. It includes glory and brahminic lustre. He gets established in glory and brahminic lustre.

5. There are one hundred and eight *Stotriya Sāmans* (*Sāmans* which contain trio of *Ṛks* in each). This man is of hundred years life-span with hundred fold vigour and hundred-fold glory. It only fashions this man.

6. Or there are eight *stotriya Sāmans*. For, Gāyatrī has eight syllables. Gāyatrī is glory and brahminic lustre. It fashions the man and puts this glory and brahminic lustre into him.

7. It gets connected with Bṛhatī. It is by means of Bṛhatī, the gods attained the heavenly world. That is why it is *bṛhat* (big) by which one attains the heavenly world.

8. They bathe him (anoint him) with *ghee*. *Ghee* is brilliance. So it puts brilliance into him. But they say that *ghee* being brilliance, one should not bathe him with *ghee*. Because it will burn him. So only with *soma* juice, he should be bathed. This one so bathed becomes *Somābhiṣikta* (bathed in *soma*). There they say that Soma is thunderbolt and so one should not bathe him with *soma* lest he should injure him with thunderbolt. No, he should be bathed only with *soma* juice. In his case it becomes sober and benificial. He should bathe only with (*soma*) which is remanent in the *graha*. That they say is sober. Thus it is said he achieves that wish which he could get by *Somābhiṣikta* (even though it may be only with remanent of Soma in the *graha*). It becomes beneficial and sober for him.

9. He should be bathed by that (*soma*) which trickles from the *Śukra* and *Manthi grahas*. These (*Śukra* and *Manthi grahas*) are offered at every *savana*. These two *grahas* are everything. To become everything and to become whole (he should be bathed by those two). These two *grahas* are creation. He is born along with issues and cattle. So he should be bathed by what trickles from *Śukra* and *Manthi grahas*.

10. Seated on a back antelope's skin, he bathes him. This is the abode of the Ṛg Veda and Sāma Veda, which is the black antelope's skin. So he bathes him seated on the Ṛg Veda and Sāma Veda.

देवस्वो भवन्त्येतावन्तो वै देवानाꣳ स वा यद्देवस्वस्तैरेवैवमेतत्प्रसूतं तꣳ सवेनाभिषिञ्चति ॥११॥

त्रयस्त्रिꣳशद्दक्षिणा भवन्ति त्रयस्त्रिꣳशद्वै सर्वा देवताः सर्वासां देवतानामाप्तये ऽश्वश्चतुस्त्रिꣳशो दक्षिणानां भवति प्रजापतिर्वै चतुस्त्रिꣳशो देवतानां प्राजापत्य उ वा अश्वस्तेन प्रजापतिमाप्नोति बार्हस्पत्यो ग्रहो ऽतिग्राह्यो भवति बार्हस्पत्यः पशुरुपालम्भ्यो भवति सवस्य समृद्ध्ये ऽथो सवमेवैतद्व्याकरोति तथास्यैष सवः समृद्धो भवति ॥२॥ इति पञ्चमं ब्राह्मणम् ॥

अथ षष्ठं ब्राह्मणम्

देवा ह वै यज्ञं तन्वाना असुररक्षसानां दक्षिणत आसङ्गाद्बिभयांचक्रुस्ते होचुरसुररक्षसानां दक्षिणत आसङ्गाद्बिभ्यतो हन्त यो नो वीर्यवत्तम इति स न इदं दक्षिणतो गोपायत्वथ वयमुत्तरतोऽभयेऽनाष्ट्रे निवाते यज्ञं तनवामहा इति तथेति होचुः ॥१॥

ते हेन्द्रमूचुस्त्वं वै नो वीर्यवत्तमो ऽसीति त्वन्न इदं दक्षिणतो गोपायाथ वयमुत्तरतोऽभये ऽनाष्ट्रे निवाते यज्ञं तनवामहा इति ॥२॥

स होवाचेन्द्रः किं मम ततः स्यादिति ते होचुरेतदह ते ब्रह्मत्वमित्येषो ते ब्राह्मणाच्छꣳसीयेति तस्माद्ब्रह्मण एव ब्राह्मणाच्छꣳसीयात्तस्माद्ब्राह्मणाच्छꣳसिनं प्रवृणत इन्द्रो ब्रह्मा ब्राह्मणादित्यैन्द्री ह्येषा होत्रा तस्माद्य एव ब्राह्मणानां वीर्यवत्तमः स ब्रह्मा स्याद्यो वा एषामनूचानतमः स एषां वीर्यवत्तमस्तदेषो ह दक्षिणतो गोपायत्यथैत उत्तरतोऽभये ऽनाष्ट्रे निवाते यज्ञं तन्वते ॥३॥

स यत्रैष आह ब्रह्मन्त्स्तोष्यामः प्रशास्तरिति तद्ब्रह्मा जपत्येतत्ते देवसवितर्यज्ञं प्राहुर्बृहस्पतये ब्रह्मणे। तेन यज्ञमव तेन यज्ञपतिं तेन मामव। मनो ज्योतिर्जुषतामाज्यस्य बृहस्पतिर्यज्ञमिमं तनोतु । अरिष्टं यज्ञꣳसमिमं दधातु विश्वे देवास इह मादयन्ताꣳस्तुत सवितुः प्रसव इत्यसौ न्वेवैतस्य यजुषो बन्धुर्य एवासौ दर्शपूर्णमासयोरथ यदाह स्तुत सवितुः प्रसव इति सविता वै देवानां प्रसविता स्तुत सवितृ[1]प्रसूता इत्येवैतदाहैतावदेव ब्रह्मा जपेदित्याहुः ॥४॥

१. सवितुः TE, see notes

11. These become *Devasus* (rites of Devas). They, the *Devasus* are the feast for the gods and hence they are *Devasus.* He who is born of these very *Devasus,* is bathed by this *sava.*

12. (On this occasion) there are thirty-three (cows) as *Dakṣiṇās.* All the gods together, come to thirty-three. To achieve (win over) all those gods (thirty three cows are to be gifted). Prajāpati is the thirty-fourth among the gods. The horses does indeed, belong to Prajāpati. By (giving) that he attains (wins over) Prajāpati. The *Bṛhaspatya graha* is an extra *graha* drawn. The *pāśu* for Bṛhaspati happens to be seized as a supplement, for the completion of the sacrifice. Thus all these are explained. This and this *sava* of his becomes complete (wholesome). (Fifth Brāhmaṇa Ends)

BRĀHMAṆA VI

1. Now once on a time, the gods while planning to perform a sacrifice, were afraid of an attack from the Asura-Raksaṣas from the southern direction. They said (unto themselves) "We are scared of an attack from the Asura-Rakṣasas from the southern direction. Whoever is mightiest amidst us, let him protect us at the southern side. We shall move to the northern side and perform the sacrifice at a secured place free from fear". They agreed.

2. They told Indra, "Thou art the mightiest amidst us. So you protect us on this southern side. We will perform the sacrifice in the north at a secured place free from fear.

3. Then Indra asked "What then will be (the benefit) to me?" They said "Brahmanhood shall be yours. Thou shelt officiate as *Brāhmaṇācchaṁsin*". So Indra accepted the office of *Brāhmaṇācchaṁsin.* He is Brahmā because he is a Brāhmaṇa and thus this *Hotra* (office of the Hotṛ) belongs to Indra. Therefore whosoever is the most powerful among the Brāhmaṇas shall be Brahmā. Whosoever is the most learned (in Vedic lore) is the most powerful among Brāhmāṇas. He sits at the southern side (of the sacrificial hall). Then these (others) perform sacrifice at the northern side at a secured place free from fear.

4. When he (Prastotṛ) says "O Brahman, the commander, let us praise" and then Brahmā mutters "O Divine Savitṛ, they have announced the sacrifice for Brahman, the Bṛhaspati. So protect this sacrifice. So protect the lord of the sacrifice. So protect me. May my mind touch the glow of *ghee.* May Bṛhaspati conduct this sacrifice. Let him make this sacrifice free from affliction. Let the all gods (*Viśvedevas*) enjoy here; O those born of Savitṛ, praise". The explanation of this *mantra* is the same as said in the context of the *Darśapūrṇamāsa.* When he says, "O those born of Savitṛ, praise". It means this Savitṛ is indeed the impeller (progenitor) of the gods. So he only says "Praise Ye, those born of Savitṛ". They say that Brahmā should mutter only this much.

तद्वा आहु र्देव सवितरेतद्बृहस्पते प्रेत्येतावदेव ब्रह्मा जपेदिति सविता वै देवानां प्रसविता सवितारमेवैतत्प्रसवायोपधावति यदाह देवसवितरेतदिति बृहस्पते प्रेति बृहस्पतिर्वै देवानां ब्रह्मा तद्य एव देवानां ब्रह्मा तस्मा एवैतत्प्राह तस्मै निवेदयति तस्य नार्तिर्न ह्वला भवति तस्मादाह बृहस्पते प्रेत्येतावदेव ब्रह्मा जपेत् ॥५॥

अथ मैत्रावरुणः प्रसूतो देवेन सवित्रा जुष्टं मित्रावरुणाभ्यामिति मैत्रावरुणो वा एष मित्रावरुणौ वा अस्य स्वे देवते ताभ्यामेवैतज्जुष्टं करोति ताभ्यां निवेदयति तस्मादाह जुष्टं मित्रावरुणाभ्यामिति ॥६॥ इति षष्ठं ब्राह्मणम् ॥

॥ सप्तमोऽध्यायः समाप्तः॥

5. Some others say "O divine Savitṛ, this O Bṛhaspati, forwards"—upto this, Brahmā should mutter. For, Savitṛ is the impeller of the gods. This is only hastening Savitṛ to impell, when he mutters "O divine Savitṛ prompt this Bṛhaspati". Bṛhaspati is the Brahmā for the gods. So whoever is the Brahmā of the gods, to him this is addressed; to him this appeal. He does not have any suffering nor any affliction. Therefore he says Brahmā should mutter only upto "O Bṛhaspati forwards".

6. These the Maitra-Varuṇa (priest) mutters. "Impelled by the divine Savitṛ, acceptable to Mitra and Varuṇa". This is Maitrā Varuṇa. Mitra and Varuṇa are its own deities. Thus he announces it to those who are the deities of Maitrā-Varuṇa. He appeals to them. So he says 'acceptable to Mitra and Varuṇa'. (Sixth Brāhmaṇa Ends)

(Chapter Seven Ends)

अष्टमोऽध्यायः

प्रथमं ब्राह्मणम्

प्रजापतिर्हि वा अꣳशुः स वा अस्यैष आत्मैवात्मा हि प्रजापतिः स यदꣳशुं गृह्णन्त्यात्मानमेवास्यैतत्सꣳस्कुर्वन्ति तमस्यात्मानꣳ सꣳस्कृत्य तस्मिन्नेतान्प्राणान्दधति यथा-यथास्यैते प्राणा ग्रहाः ॥१॥

स यस्यैतं गृह्णन्ति तस्यारम्भणवत्तरा[1] इव प्रतिष्ठिता इव प्राणा भवन्त्यथ यस्यैतन्न गृह्णन्त्यनारम्भणतरा इवास्यायततरा इव प्राणा भवन्ति स यस्यैतं गृह्णन्ति स ह कृत्स्न एव सर्वतनूरमुष्मिँल्लोके संभवति तस्माद्वा अꣳशुर्ग्रहीतव्यः ॥१२॥

स यस्याहैतं गृह्णन्त्येष एवास्य तर्ह्यात्मा भवत्यथ यस्यैतं न गृह्णन्त्येष एवास्य तर्हि सोम आत्मा भवति सोमो हि प्रजापतिः स यदेतस्यैतान्ग्रहान्गृह्णन्ति तदस्यैतस्मिन्नात्मन्येतान्प्राणान् दधाति यथा यथास्यैते प्राणा ग्रहाः स उ कृत्स्न एव सर्वतनूरमुष्मिँल्लोके संभवति ॥३॥

तमौदुम्बरेण पात्रेण गृह्णाति प्रजापतिर्वा एष प्राजापत्यो यदुदुम्बरः प्रजापतिर्वा अꣳशुस्तस्मादौदुम्बरेण गृह्णाति ॥४॥

चतुः स्रक्तिना गृह्णाति त्रय इमे लोकाः प्रजापतिमेवातिचतुर्थी तस्माच्चतुः स्रक्तिना गृह्णाति ॥५॥

अथ यद्वेव चतुःस्रक्तिना गृह्णाति प्रजापतिर्वा एष दिशः स्रक्तयः सर्वास्वेवैतद्दिक्षु प्रजापतिं दधाति तस्माद्धिमाः प्रजा दिशि दिश्येव प्रजायन्ते ॥६॥

अथ यद्वेव चतुःस्रक्तिना गृह्णाति प्रजापतिर्वा एष दिशः स्रक्तयः सर्वाभ्य एवास्मा एतद्दिग्भ्यो ऽन्नाद्यमिन्द्रियं वीर्यं दधाति तस्माच्चतुः स्रक्तिना गृह्णाति ॥७॥

स वै तूष्णीमेवाꣳशून्निवपति तूष्णीं ग्रावाणमादत्ते तूष्णीमुपसृजति तूष्णीꣳ सकृदभिषुत्यानवानं जुहोति तदेनं प्रजापतिं करोत्यथ हिरण्यमभिव्यनित्यायुर्वा अमृतꣳ

१. तस्यारम्भणवन्त TE

Chapter Eight

BRĀHMAṆA I

1. The *Aṁśu graha* is, forsooth, Prajāpati. That (*graha*) is the self of this (sacrifice); for, Prajāpati is the self. Therefore when they draw that *Aṁśu graha*, they fashion that self of his. Thus having fashioned his self, they put in, these vital airs. As these vital airs are (infused) they are (becoming) *grahas*.

2. For whomsoever they draw this *Aṁśu graha*, his vital airs get established at the commencement itself, as it were. And for whomsoever they do not draw it, his vital airs as it were, are not-well-commenced and not well-spread. For whom he draws, he becomes whole and fully shaped in the yonder world. So the *Aṁśu graha* should be drawn.

3. For whomsoever, they draw this (*graha*) this becomes the self of his. For whomsoever it is not drawn, for him the Soma itself becomes the self. Soma is Prajāpati. Because they draw these *grahas* for this *sava* (rite); these vital airs happen to be installed in the self of this (Yajamāna). As and when these *grahas* which become the self, are drawn, then he becomes whole and fully fashioned in the other world.

4. He draws it with a vessel made of *Audumbara* wood. This (*graha*) is indeed, Prajāpati and *Udumbara* belongs to Prajāpati and Prajāpati is *Aṁśu graha*. So he draws it with an *Audumbara* vessel.

5. He draws it with a square vessel. For, here are the three worlds and Prajāpati is the fourth. So he draws with a square vessel.

6. Again why he draws with a square vessel is this—Prajāpati is these quarters. These four sides (of the square vessel) install Prajāpati in all these (four) directions (in the four sides of the vessel). That is why these creatures are born in each of the quarters.

7. Again why he draws it with a square vessel is this—Prajāpati being these quarters, i.e. the four sides (of the vessel) he provides with food, energy and vigour to all these quarters. Hence he draws with a square vessel.

8. He silently throws down the *aṁśus* (*soma* plants); silently he takes up the (pressing) stone; silently he drenches it (with water) and after silently pressing (the stone) once, he offers. Thereby he makes him (Yajamāna) to be Prajāpati. Then he smells a piece of gold (placed on it). Gold is immortal life. When he inhales Prajāpati's life-breath along with his in-breathing, he disarranges (the Prajāpati's

हिरण्यꣳ स यदेतस्य प्राणस्य प्रजापतेः प्राणन्वोदनन्वा वि वा लिशति क्षिणोति वायुर्वा अमृतꣳ हिरण्यं तदेवास्यायुषामृतेन सन्दधाति तच्छमयति तस्माद्धिरण्यमभिव्यनिति ॥८॥

तदुहोवाच राम औपतस्विनिरुरुगा इतरं मह्यमाचार्यो ऽब्रवीदिति होवाच काममेव प्राण्याच्चोदन्याच्चेति यद्वाव तूष्णीमꣳशूꣴन्निवपति तूष्णीं ग्रावाणमादत्ते तूष्णीमुपसृजति तूष्णीꣳ सकृदभिषुत्य जुहोति तदेवैनं प्रजापतिं करोतीति होवाच तूष्णीं कर्मणैवेत्यथ हिरण्यमभिव्यनिति तस्योक्तो बन्धुः ॥९॥

तदु होवाच बुळिल आश्वतराश्विनौ तमभिषुणुयादिति होवाचाभिषुणोति वा अन्याभ्यो देवताभ्यः स यदेनमभिषुणुयादित्यन्याभिरेनं देवताभिरभ्यारोहयेदुषुत्यैव[2] गृह्णीयात्तदेवाभिषुपतभाजनमिति ॥१०॥

तदु होवाच याज्ञवल्क्यो ऽभिषुणुयादेवैतमिति होवाच न सोम इन्द्रमसुतो ममाद नाब्रह्मणो मघवानꣳ सुतास इति वा ऋषिणाभ्यनूक्तमस्ति यावद्वा एतं नाभिषुण्वन्तीति नैवास्मिꣳस्तावद्रसं दधति न तावदलमाहुतये भवत्यथ यदेवैनमभिषुण्वन्तीत्यथैवास्मिन्रसं दधत्यथालमाहुतये भवति तस्मादेनमभिषुणुयादेवेति तं वा अभिषुण्वन्त्सकृदभिषुणोति स यदहैनमभिषुणोति तदाहास्मिन्रसं दधाति तथो अलमाहुतये भवति यद्वभिषुण्वन्त्सकृदभिषुणोति तथो एनमन्याभिर्देवताभिर्नाभ्यारोहयति तस्मादेनमभिषुणुयादेवेति ॥११॥

तस्य द्वादश प्रथमगर्भाः पष्ठौह्यो दक्षिणा द्वादश वै मासाः संवत्सरस्य संवत्सरो वै प्रजापतिः प्रजापतिर्वा अꣳशुस्तस्माद्द्वादश प्रथमगर्भाः पष्ठौह्यो दक्षिणाः ॥१२॥

ता गर्भैः सह चतुर्विꣳशतिर्भवन्ति चतुर्विꣳशतिर्वा अर्धमासाः संवत्सरस्य संवत्सरो वै प्रजापतिः प्रजापतिर्वा अꣳशुस्तस्माद्गर्भैः सह चतुर्विꣳशतिर्भवन्ति चतुर्विꣳशतिꣳ ह त्वा एता ददौ प्रथमगर्भाः ककुस्त[3] ऋषभाद्धिरण्यम् ॥१३॥

२. रोहयेदुद्यत्यैव Ca , see notes

३. ककूस्त MD, कौकुस्थ on कउक्थस्त V2, My and H alone ककुस्त

prāṇa) and hurts him. So he unites him with immortal life and makes him wholesome. Therefore he smells the piece of gold.

9. Now Rāma, son of Upatasvin said "My very learned preceptor told me otherwise. (He has said) let him freely breath out and freely breath in". "That he silently throws down the *aṁśus*, silently takes up the stone, silently drenches it and after silently pressing it once, he offers it and thereby makes him (the Yajamāna) to be Prajāpati—thus that the entire action to be done silently"—the significance of this has been told.

10. Now Buḷila, the son of Āśvatarāśvi—"Let him not press (the stone)". He further said "They do press for other deities and if he does the pressing here too, it would amount to equating him (Soma) with other deities. He should draw it after (only) raising (the pressing stone). That (raising) itself makes it (as if) subjected to pressing.

11. Now Yāgñavalkya spoke. "Let him press" he said, "The unpressed *soma* delighted not the mighty Indra, nor the outpressed draughts without prayer"—Thus spoke the Ṛṣi (in Ṛg Veda). As long as he is not pressed, it does not hold (give) the juice to that extent and what (it gives) will not be enough for oblation. Only when he is pressed, he holds (gives) that much juice enough for the oblation. Therefore he has to be pressed. While pressing, he presses (only) once. When he thus presses (once) he bears (gives) juice and then it becomes sufficient for oblation. While pressing, he presses (only) once and thereby he does not equate it with other deities. Therefore let him press it.

12. Twelve young cows, pregnant for the first time are the *dakṣiṇā* (for the priest for this *graha*). Now there are twelve months in the year and Prajāpati is the year and the *aṁśu* is Prajāpati. Therefore twelve young cows pregnant for the first time are the *dakṣiṇā*.

13. They along with their calves in the wombs make twenty-four. There are twenty-four half-months for a year and Prajāpati is the year and the *aṁśu* is Prajāpati. So it (the *dakṣiṇā*) becomes twenty-four with the calves in the wombs. Indeed twenty-four of these (cows and calves together) in first pregnancy, did Kaukusta give, besides a bull and gold (as *dakṣiṇā*).

स वा एष नैव सर्वस्येव ग्रहीतव्य आत्मा ह्यस्यैष सर्वꣳह्यात्मा नेत्सर्वस्येव सर्वं करवाणीति योन्वेव ज्ञातस्तस्य ग्रहीतव्योऽथ योऽनूचानो ऽनूक्तेन हि तस्य प्राप्तो भवति ॥१४॥

सहस्रे ग्रहीतव्यः सर्वꣳहि सहस्रꣳ सर्वꣳह्येष सर्ववेदसे ग्रहीतव्यः सर्वꣳ हि सर्ववेदसꣳ सर्वꣳह्येष सत्रे ग्रहीतव्यः सर्वꣳ हि सत्रꣳ सर्वꣳह्येष वाजपेये राजसूयेविश्व जिति सर्वपृष्ठे ॥१५॥ इति प्रथमं ब्राह्मणम् ॥

द्वितीयं ब्राह्मणम्

प्रजापतिर्ह वा अꣳशुः स वा अस्यैष आत्मैवात्मा हि प्रजापतिर्वागेवादाभ्यः स यदꣳशुं गृहीत्वादाभ्यं गृह्णात्यात्मानमेवास्यैतत्सꣳसकृत्य तस्मिन्नेतां वाचं दधाति ॥१॥

अथ मनो ह वा अꣳशुर्वागदाभ्यः प्राण एवाꣳशुरुदानो ऽदाभ्यश्चक्षुरेवाꣳशुः श्रोत्रमदाभ्यः स यदेतौ ग्रहौ गृह्णाति सर्वत्वायैव कृत्स्नतायै ॥२॥

अथ देवाश्च ह वा असुराश्चोभये प्राजापत्या अस्पर्धन्त त एतस्मिन्नेव यज्ञे प्रजापतावस्पर्धन्तास्माकमयꣳ स्यादस्माकमयꣳ स्यादिति ततो देवा एतं ग्रहं ददृशुरेतमदाभ्यं ते सवनानि प्रावृहन्त ते सर्वं यज्ञꣳसमवृञ्जत निरभजन्नसुरान्त्सपत्नान्यज्ञात् ॥३॥

ते होचुरदभाम वा एनानिति तस्माददाभ्यो न वै नोऽदभन्निति तस्माद्वेवादाभ्यो वागु वा अदाभ्यः सेयमदब्धा वाक्तस्माददाभ्य एवꣳह वाव द्विषतः सपत्नस्य सर्वं यज्ञꣳ संवृङ्क्त एवं द्विषन्तꣳ सपत्नꣳ सर्वस्माद्यज्ञान्निर्भजति बहिर्धा करोति यस्यैवं विदुष एतं गृह्णन्ति स येनैव पात्रेणाꣳशुं गृह्णाति तस्मिन्नेव पात्रे निग्राभ्याभ्यो ऽप आनीय तस्मिन्नेतानꣳशून्गृह्णाति ॥४॥

उपयामगृहीतोऽस्यग्नये त्वा गायत्रच्छन्दसं गृह्णामीति गायत्रं प्रातः सवनं तत्प्रातः सवनं प्रबृहतीन्द्राय त्वा त्रिष्टुप्च्छन्दसं गृह्णामीति त्रैष्टुभं माध्यन्दिनꣳ सवनं तन्माध्यन्दिनꣳ सवनं प्रबृहति विश्वेभ्यस्त्वा देवेभ्यो जगच्छन्दसं गृह्णामीति जागतं तृतीयसवनं तत्तृतीय

14. This (*graha*) should not be drawn for everybody, since this is the self of his (sacrifice). Self is everything and everything should not be done for everybody (indiscriminately). For him who is well-known (to the Adhvaryu), it can be drawn. One who is learned (in Vedic lore), by him it is achieved (even) by his study itself.

15. It should be drawn at (a sacrifice) where thousand (cows are *dakṣiṇā*). Because thousand (cows for *dakṣiṇā*) is everything and this *Aṁśu graha* is everything. In *Sarvavedas* (it can be drawn where everything is given as *dakṣiṇā*). Because *Sarvavedas* is everything and this *Aṁśu graha* is everything. In the *Satra Yāga* it can be drawn, because *Satra Yāga* is everything and the *Aṁśu graha* is everything. It can be drawn in *Vājapeya, Rājasūya* and *Sarvapṛṣṭha* sacrifices. (First Brāhmaṇa Ends)

BRĀHMAṆA II

1. Now the *Aṁśu graha* is indeed, Prajāpati and it is the body of this (sacrifice) for Prajāpati, indeed is the body. And the *Adābhya graha* is no other than *Vāk* (speech). When he draws the *Aṁśu graha* and then draws the *Adābhya Graha*, he thereby fashions the body of this (sacrifice) and then establishes that speech therein.

2. Now the *Aṁśu* is indeed the mind and the *Adābhya* is the speech. The *Aṁśu* is the out-breathing and the *Adābhya* is in-breathing, *Aṁśu* is the eye itself and *Adābhya* is the ear. He draws these two *grahas* for the sake of wholeness and completeness.

3. Now the gods and the Asuras, both of them born of Prajāpati, were quarelling. It was for this very sacrifice they clamoured with Prajāpati (saying). "This one shall be ours; this one shall be ours". Then the gods saw this *graha*, this *Adābhya graha*. They captured the (three) *savanas* (Soma services) and took possession of the whole sacrifice. They excluded their enemies, the Asuras from the sacrifice.

4. They said "Surely we have destroyed (*adabhāma*) them (the Asuras)". Hence (this *graha*) called *Adābhya*. "They (Asuras) have found us undestroyable (*adābhyas*)". Therefore also it is called *Adābhya*. The *Adābhya* being speech, this speech is indestructible. Therefore also it is (called) *Adābhya*. He who knows this and draws it (the *Adābhya graha*) captures the entire sacrifice from the spiteful enemy. He drives away his spiteful enemy from the sacrifice itself and excludes him from it. In which vessel (the *Audumbara* vessel) he draws the *Aṁśu graha*, in that same vessel, he brings water from the *Nigrābhya* (water kept in the square vessel of the Hotṛ for drenching the Soma plant) and in that (water) he puts those *aṁśus* (Soma plants).

5. "Thou art taken with a support. For Agni I take thee possessed of the Gāyatrī metre" for, the morning *savana* belongs to Gāyatrī, he thus comes to possess the morning *savana*. "For Indra, I take thee possessed of the Triṣṭubh metre" for, the

सवनं प्रबृहत्यनुष्टुप्तेऽभिगर इति यद्वा[1] ऊर्ध्वꣳसवनेभ्यस्तदानुष्टुभं तदेवैतत्प्रबृहति तन्नाभिषुणोति वज्रो वै ग्रावा वागदाभ्यो नेद्वज्रेण वाचꣳ हिनसानीति ॥५॥

अꣳशूनेवाधूनोति व्रेशीनां त्वा पत्मन्ना धूनोमि कुकूननानां त्वा पत्मन्नाधूनोमि भन्दनानां त्वा पत्मन्नाधूनोमि मध्वन्तमानां[2] त्वा पत्मन्नाधूनोमीत्येता वै दैव्या आपः स याश्चैव दैव्या आपो याश्चेमा मानुष्यस्ताभिरेवास्मिन्नेतदुभयीभी रसं दधाति शुक्रं त्वा शुक्र आधूनोमीति शुक्रꣳह्येनमेतच्छुक्र आधूनोम्यह्नो रूपे सूर्यस्य रश्मिष्विति तदह्नश्चैवैतद्रूपे सूर्यस्य च रश्मिष्वाधूनोति ककुहꣳ रूपं वृषभस्य रोचते बृहत्सोमः सोमस्यपुरोगाः शुक्रः शुक्रस्य पुरोगा इति तत्सोममेवैतत्सोमस्य पुरोगां करोति शुक्रꣳ शुक्रस्य पुरोगां यत्ते सोमादाभ्यन्नाम जागृवि तस्मै त्वा गृह्णामीत्येतद्ध वा अस्यादाभ्यं नाम जागृवि यद्वाक्तद्वाचमेवैतद्वाचे गृह्णाति तस्मादाह[3] तस्मै त्वा गृह्णामीति ॥६॥

अथोपनिष्क्रम्य जुहोति तस्मै ते सोम सोमाय स्वाहेति तत्सोमायैवैतत्सोमं जुहोति तथा वाचमग्नौ न प्रवृणक्त्यथ हिरण्यमभिव्यनिति तस्योक्त एव बन्धुस्तस्य तावत्य एव दक्षिणाः ॥७॥

अथाꣳशून्पुनरप्यर्जत्युशिक्त्वं देव सोमाग्नेः प्रियं पाथो ऽपीहि वशी त्वं देवसोमेन्द्रस्य प्रियं पाथोऽपीहि। अस्मत्सखा त्वं देवसोम विश्वेषां देवानां प्रियं पाथो ऽपीहीति सवनानि वा अदः प्रबृहति तान्येवैतत्पुनराप्याययत्ययातयामानि करोति तैरयातयामभिर्यदत ऊर्ध्वमसꣳस्थितं यज्ञस्य तत्तन्वते ॥८॥ इति द्वितीयं ब्राह्मणम् ॥

अथ तृतीयं ब्राह्मणम्

देवा ह वै सत्रं निषेदुः श्रियं गच्छेम यशः स्यामान्नादाः स्यामेति तेषाꣳहान्नाद्यमभिजितं तद्धैभ्योऽपचिक्रमिषांचकार पशवो वा अन्नाद्यं पशवोऽन्नं ते हैभ्यो ऽपचिक्रमिषां चक्रुर्यद्वै न इमे श्रान्ता न हिꣳस्युः कथꣳस्विन्नः सक्ष्यन्त इति ॥१॥

१. तद्वा TE

२. MD - मदिन्तमानां, मधुंतमानां (Harisvami)
Kāṇva- मध्वन्तमाना 8-30

३. तस्मादा तस्मै TE

midday *savana* belongs to Triṣṭubh, he thus comes to possess the Jagatī metre, for, the third *savana* belongs to Jagatī; he thus comes to possess the third *savana*. "Anuṣṭubh is thy song of praise". Whatever is subsequent to the (three) *savanas* they belong to the Anuṣṭubh metre. That he now comes to possess. He does not press this (Soma plants) for, the (pressing) stone is thunderbolt and the *Adābhya* is *vāk* (speech). Lest he should injure speech by thunderbolt (he does not press).

6. He merely shakes (the vessel) with the Soma plants (saying) "In the flow of the streaming (waters) I waft thee; in the flow of the girgling (waters) I waft thee; in the flow of the jubilent (waters) I waft thee. In the flow of the most sweet (waters) I waft thee. These doubtless are the divine waters.. With these which are divine waters and with these which are human waters—with both of them, he bestows sap (into that *graha*). (He further says) "Thee, the bright, I waft in the bright (waters)" for, he indeed wafts the bright one in the bright (waters). "In the light of the day; in the rays of the Sun"—he thus wafts it both in the light of the day in the rays of the Sun. To the Sun (who showers rays) (who is a bull) this form of a hump (a ball) is quite pleasing. Soma is the leader of *soma*. The bright is the leader of the bright". Thus *soma* juice is made the leader of Soma, the bright one for the bright. "O! Soma, that name of *Adābhya* which you have, awaken (in that form), I am drawing you for that (*Adābhya graha*). This is to activise his name of *Adābhya* which is *vāk* (speech). So he draws speech for the speech. So he says "I am drawing you for that".

7. Then stepping out (of the *Havirdhāna*) he offers (in the *Āhavanīya*) (saying) "To you that Soma—*Svāhā* to Soma"—Thus he offers *soma* juice unto Soma himself and so does not throw speech into the fire. Then he smells the piece of gold. Its significance has been told. For this the (amount of) *dakṣiṇā* is the same (as for the *Aṁśu graha*).

8. He then puts back the Soma plants (in the heap of Soma plants in the *Havirdhāna*) (saying) "Enter thou gladly Agni's favourite seat, O divine Soma; enter thou willingly into Indra's favourite seat; O divine Soma. Because you are our friend. You O divine Soma enter into the favourite seat of the *Viśvedevas*". On the former occasion he captured the (three) *savanas*; he now restores them again and make them fresh. With them so refreshed, he performs that (part of the) sacrifice which is yet remaining. (Second Brāhmaṇa Ends)

BRĀHMAṆA III

1. Now, once on a time, the gods sat down (to perform) a *satra*, (sacrificial session), thinking "May we attain excellence, may we attain fame and may we be eaters of food". That same food gained by them wished to get away from them. Food being cattle, it was the cattle which wanted to get away from them (thinking) "These gods are tired and they may eat us up; (can't say) how they will treat us".

तदु वै देवा अस्पृण्वत तद्गृहेषु न्ययच्छन्त तथैभ्य एतदन्नाद्यं नापाक्रामत्तथो[1] वा एत आसते सत्रं य आसते सत्रꣳश्रियं गच्छेम यशः स्यामान्नादाः स्यामेति तेषाꣳहान्नाद्यमभिजितं तद्धैभ्यो ऽपचिक्रमिषति पशवो वा अन्नाद्यं पशवोऽन्नं ते हैभ्योऽपचिक्रमिषति यद्वै न इमे श्रान्ता न हिꣳस्युः कथꣳस्विन्नः सक्ष्यन्त इति ॥२॥

स गार्हपत्ये द्वे आहुती जुहोति गृहा वै गार्हपत्यस्तद्गृहेष्वेतदन्नाद्यं नियच्छन्ति तथैभ्य एतदन्नाद्यं नापक्रामति तथो वा अस्मादशनमुपनिहितं तद्धास्मादपचिक्रमिषति यद्वै मायं न हिꣳस्यात्कथꣳस्विन्मा सक्ष्यत इति ॥३॥

स परस्तादग्र आदधीत[2] द्विर्वा त्रिर्वा तदिदमशनं परस्तादर्वागुपनिवदति तद्वेद न वै मा हिनस्तीति तमुपनिः श्रयते स प्रियोऽन्नस्य भवत्यन्नादो य एवं विद्वानेतद्व्रतं चरति ॥४॥

तद्वा एतद्दशमेऽहनि क्रियत एतत्सत्रोत्थानं तदेको हैषां वाचं यमो भवत्यथेतरे वितिष्ठन्ते विस[3] तिष्ठते यौ वितिष्ठासतेऽश्नाति[4] स यो जिघत्सति ॥ ५ ॥

तेऽपराह्ने गार्हपत्यमुपसमायन्ति तेष्वन्वारब्धेष्वध्वर्युर्जुहोति तदध्वर्योर्न्वेव होमो यदध्वर्युर्न विद्याद्गृहपतिर्जुहुयाद्यदि गृहपतिर्न विद्यादपि य एव कश्च विद्यात्स जुहुयात् ॥ ६ ॥

स जुहोतीह रतिरिह रमध्वमिति पशूनेवैतदाहेह धृतिरिह स्वधृतिः स्वाहेति पशूनेवैतदाह ॥ ७ ॥

अथ द्वितीयां जुहोत्युपसृजन्धरुणं मात्र इत्यग्निमेवैतदस्यै पृथिव्या उपसृजन्नाह धरुणो मातरं धयन्नित्यग्निमेवैतदिमां पृथिवीं धयन्तमाह रायस्पोषमस्मासु दीधरत्स्वाहेति पशवो वै रायस्पोषः पशूनस्मासु दीधर[5]दित्येवैतदाह ॥ ८ ॥

१. नापक्रामत् TE
२. आददीत Ca, see notes
३. वितिष्ठन्तेऽवतिष्ठते V 1, H
४. ऽश्नोति TE
५. See notes

2. This the gods saw through and they secured them in the houses. Hence this food (cattle) did not get away from them. In like manner, now these (Yajamānas) are sitting down in a *Satra yāga*. They sit down (to perform) a *Satra yāga* (thinking) "May we attain excellence, may we attain fame and may we become eaters of food". The food gained by them wishes to get away from them. Food is, forsooth the cattle. They (the cattle) are wishing to get away from them (thinking) "These (Yajamānas) are exhausted; they may eat us up; (can't say) how they will treat us".

3. He (the Yajamāna) offers these two oblations into the *Gārhapatya*—for, *Gārhapatya* is the houses. Thus they restrain this food (cattle) in the houses (*gṛhas*); so that this food does not get away from them. This food that is kept in custody still wants to go away (thinking) "These (Yajamānas) may harm us; (can't say) how they will treat us".

4. He takes from the edges of the top portion of this food (in bits) twice or thrice. Later from the bottom, he takes a pinch. By this (the food) realises "he will not harm me (eat me up)". So it goes near him without fear. He becomes friendly for the food. He who knows thus and observes this rite becomes eater of food.

5. This then is done on the tenth day which is known as *Satrotthāna* (rising form the session). From among them (who sit down in the *Satra yāga*); one controls his speech (observes silence). Others depart (*vitiṣṭhata*). He who stands aloof (*vitiṣṭhati*) and wants to go away (*vitiṣṭhāsata*) and who wishes to eat, he eats.

6. They assemble at the *Gārhapatya* in the afternoon. When they start, the Adhvaryu makes the offering. It is the offering to be done by the Adhvaryu. If the Adhvaryu does not know that the *Gṛhapati* himself can offer. If the *Gṛhapati* does not know that, anybody who knows it can make the offering.

7. He offers (saying) "Here is joy; here Ye rejoice". He addresses the cattle thus. "Here is stability; here is your own stability-*Svāhā*". He addresses thus the cattle.

8. Then he makes the second offering (saying) "Letting the suckling calf to the mother"- he says this only by way of letting fire go to this earth. By saying 'a suckling calf drinking from the mother' he only refers to the fire suckling the (moisture of the) earth. (He says) "May he maintain increase of wealth among us—*Svāhā*". Increase of wealth is cattle and he only means 'let us be enriched with cattle'.

ते प्राञ्चो निःसृप्योत्तरेण परीत्य पश्चात्प्राञ्चो हविर्धानं प्रपद्यन्ते पुरस्ताद्वै प्रत्यञ्चस्तꣳस्यमाना अथैवꣳसत्रोत्थाने ॥ ९ ॥

स उत्तरस्य हविर्धानस्य दक्षिणां कूबरीमभिपद्य सत्रस्यर्धिरिति तत्सामाभिगायत्युत्तरवेदेर्वोत्तरस्याꣳश्रोणा उत्तरस्य त्वेव हविर्धानस्य दक्षिणां कूबरीमभिपद्य तदेव सत्रस्यर्धिमभिगायति ॥ १० ॥

अगन्म ज्योतिरमृता अभूमेति ज्योतिर्ह्येते यन्ति ये सत्रमासतेऽमृता ह्येते भवन्ति दिवं पृथिव्या अध्यारुहामेति दिवꣳह्येते पृथिव्या आरोहन्ति ये सत्रमासते विदाम देवानिति देवान् ह्येते विन्दन्ति ये सत्रमासते स्वर्ज्योतिरिति निधनमुपावयन्ति स्वर्ह्येते यन्ति ये सत्रमासते ज्योतिर्ह्येते भवन्ति तस्मात्स्वर्ज्योतिरिति निधनमुपावयन्ति स यः सत्रस्यर्धिमभिगायति राद्धिमेवैभ्य एतदाशास्ते राध्नुवन्त्येवैतत्त्रिरभिगीय[६] साम ॥ ११ ॥

अथ दक्षिणस्य हविर्धानस्याधोऽधोक्षं प्राञ्चो निःसर्पन्ति युवं तमिन्द्रा पर्वता पुरोयुधा यो नः पृतन्यादप तं तमिद्धतं वज्रेण तं तमिद्धतम् । दूरे चत्तायच्छन्त्सद्गहनं यदि नक्षदस्माकꣳशत्रून्परि शूर विश्वतो दर्मा दर्शीष्ट विश्वत इत्येतयातिच्छन्दसा सर्वं वा अत्यतिच्छन्दाः सर्वेणैवैतत्पाप्मानमपघ्नते तथैनान्पाप्मनोऽभ्यत्येत्यथ यदधोऽधोक्षं वज्रो वा अक्षो वज्रेणैवैतत्पाप्मानमपघ्नते तथैनान्पाप्मनोऽभ्यत्येति स यथा हिस्त्वचो निर्मुच्येतैवꣳसर्वस्मात्पाप्मनो निर्मुच्य प्राञ्चो निःसर्पन्ति प्राञ्चो निःसृप्योत्तरेण परीत्य पुरस्तात्प्रत्यञ्चःसदः प्रसर्पन्ति पश्चाद्वै प्राञ्चस्तꣳस्यमाना अथैवꣳसत्रोत्थाने ॥ १२ ॥

ते यथाधिष्ण्यं व्युपविशन्ति तदुद्गाता सामाभिगायति सर्पराज्ञ्या ऋक्षु स्वयं प्रस्तुतमनुपगीतं यथान्यो नोपशृणुयादति ह रेचयेद्यदन्यः प्रस्तुयादति ह रेचयेद्यदन्य उरुगायेदति ह रेचयेद्यदन्य उपशृणुयात्तस्मात्स्वयं प्रस्तुतमनुपगीतं यथान्यो नोपशृणुयात् ॥ १३ ॥

स यदुद्गाता सामाभिगायति वाचो ह वै रसोऽभिजितो देवानाꣳस इमां पृथिवीं पराङतिसिसृप्सांचकारेयं वै पृथिवी वाक्तस्या अस्या रस ओषधयो वनस्पतयो

६. See notes

9. They walk out by the eastern (door) and moving to the north, reach the *Havirdhāna* cart from behind towards the front. For, from the front towards the back (they enter) earlier (while commencing to perform the sacrifice). But thus (it is done) while rising from the session.

10. He having reached the hind shaft of the northern *Havirdhāna* cart, sings the *Sāman* called *Satrasya ṛddhiḥ* (the completion of *satra*). Or (he moves) to the northern hip of the high altar or to the southern shaft of the northern *Havirdhāna* cart and sings that same *'Satrasya ṛddhiḥ' Sāman.*

11. "We have reached the light; we have become immortal because those who sit down in the *satra* do reach the light and they indeed, become immortal". "To the sky have we ascended from the earth" for, they who sit down in the *Satra yāga* indeed, ascend from earth to sky. "We have reached to the gods" for, they do attain to the gods, who sit down in the *Satra yāga*, "To the heavens, to the light" (thus saying) they reach the finale. Those who sit down in the *Satra yāga* do go to the heavens; they become 'light'. Therefore they make the finale by the words 'to the heavens; to the light'. He who sings the glory of the *Satra yāga*, he only prays for prosperity from then. Thus singing with these three *Sāmans*, they indeed, prosper.

12. Then they creep along right under the axle of the southern *Havirdhāna* cart towards east (saying) "O Indra and Parvata, leaders (of the army) whoever is (going) away from our army, each such one, you scorch with the thunderbolt, scorch him. Frightened and hiding (steelthily), if they run away prattling (in fear) even into whole forests, such enemies of ours, O brave ones, see them destroyed". Thus with the *Aticchandas* (verses in redundant metre) (they address). All these are verses in *Aticchandas*. By all these they destroy the enemy. Having thus overcome the enemy, they move underneath the axle (of the *Havirdhāna* cart). The axle is a thunderbolt and it is by the thunderbolt they kill the enemy. Then the enemy (sin) does not overtake them. Thus, just as the serpent would cast away its slough, having got rid of all sins, they move on by the eastern side. Having emerged at the east, going by the northern side, from the front, they enter to the back side of the *sadas*. For, from the back towards the front (they moved) when about to perform the sacrifice but thus (they do from the front to the back) while rising from the session.

13. They sit by their respective *dhiṣṇyas* (hearths). Then the Udgātṛ sings the *Sāman* of the *Ṛks* pertaining to the serpent queen, initiating it himself and inaudiable, so that another would not join him in singing and another would not over hear his singing. If another is to initiate, it would be in excess for the sacrifice; if another sings with him in chorus, it would be in excess and if another were to overhear it would be in excess. Therefore it is self-initiated, un-accompanied by another and inaudible to be overheard by another.

14. By the Udgātṛ singing that *Sāman* (once, on a time) the essence of the speech of gods was won. That essence of the *vāk* wished to creep away ahead of this earth (by-passing this earth). This earth, forsooth, is the *vāk*. From her (come out)

यदिदमस्यामन्नाद्यꣳस इमां पृथिवीं पराङतिसिसृप्सांचकार तमेतेन साम्नाप्नुवन्त्स आस आवर्तत ता इमा अस्या ऊर्ध्वा ओषधयो वर्धन्त ऊर्ध्वा वनस्पतयः ॥ १४ ॥

तथो वा एतेषां वाचो रसोऽभिजितःस इमां पृथिवीं पराङतिसिसृप्सतीयं वै पृथिवी वाक्तस्या अस्या रस ओषधयो वनस्पतयो यदिदमस्यामन्नाद्यꣳस इमां पृथिवीं पराङतिसिसृप्सति तमेतेन साम्नाप्नुवन्ति स आस आवर्तते ता इमा अस्या ऊर्ध्वा ओषधयो वर्धन्त ऊर्ध्वा वनस्पतयः स यः सर्पराज्या ऋ[७]क्ष्वियं वै [८]सर्पराज्यमनयैवैतत्सर्वमाप्नुवन्ति ॥१५॥

अथ चतुर्होतृन्होता व्याचष्टे तद्धोतुरेव व्याख्यानꣳहोता हि स्तुतमनुशꣳसति यदि होता न विद्याद्गृहपतिर्व्याचक्षीत यदि गृहपतिर्न विद्यादपि य एव कश्च विद्यात्स व्याचक्षीतैतदेवैतत्स्तुतमनुशꣳसति ॥१६॥

अथ वाकोवाक्यं ब्रह्मो[९]द्यं वदन्त्यध्वर्युमामन्त्र्य तदध्वर्योः प्रतिगरो ऽरात्सुरिमे यजमाना भद्रमेभ्यो यजमानेभ्यो ऽभूदिति राद्धिमेवैभ्य एतदाशास्ते राध्नुवन्त्येवैतत् ॥१७॥

स यद्वाकोवाक्यं ब्रह्मोद्यं [१०]वदन्ति सर्वं वा एत आप्नुवन्ति सर्वमवरुन्धते ये सत्रमासतेऽस्तोषत सामभिस्तत्तान्यापꣳ स्तान्यवारुत्सताशꣳ सिषुर्ऋचस्तत्ता आपस्ताꣳ अवारुत्सत प्राचारिषुर्यजुर्भिस्तत्तान्यापꣳ स्तान्यवारुत्सताथैषा मे तदनाप्तं भवत्यनवरुद्धं यद्वाकोवाक्यं ब्रह्मा तदेवैतदाप्नुवन्ति तदवरुन्धत एतदु चैवैतत्स्तुतमनुशꣳसति तद्वाद्वाकोवाक्यं ब्रह्मोद्यं वदन्ति ॥१८॥

अथौदुम्बरीꣳ समारभ्य सर्वे वाचंयमा आसत आस्तमेतोरादित्याद्वाग्वै यज्ञस्तदेतद्यज्ञं निर्धयन्ति विदुहन्ति यदेनया यज्ञं तन्वते तमेषामदः पुरैकैक उत्तरस्मा अह्न आप्याययति सोऽत्रासो यज्ञो भवत्यपवृक्तस्तमेवैतत्सर्वमाप्याययति तयाप्यनया [११]वाचायातयामया यदत ऊर्ध्वमसꣳ स्थितं यज्ञस्य तत्तन्वते ॥१९॥

७. ऋक्षीयं TE

८. सर्पराज्यनयैवैतत् TE, Ca, reading in V1, V2 and W accepted

९. See notes

१०. As above

११. तयापीनया TE

these plants and trees, which constitute food in her (earth). That essence of the *vāk* now wished to creep away ahead of this earth. That (essence) they obtained by this *Sāman* (made up of *Ṛks* belonging to serpent queen). Thus won, that (essence of *vāk*) returned (to the earth). That is why these plants and trees grow upwards (from this earth).

15. In like manner, does the essence of the *vāk* wishes to desert these (Yajamānas) who have gained it and wishes to creep away ahead of them (leaving them behind)—for *vāk* is this earth and her essence are these plants and trees which constitute food in this. That essence wishes to creep away ahead (leaving this earth behind). By means of this *Sāman*, they overtake it. Thus overtaken, it (that essence) returns to them. Hence upwards on this earth, grow the plants, upwards the trees. They sing the verses of the serpent queen, for, the queen of serpents is this earth. By means of her they obtain everything.

16. The Hotṛ explains the (*stotra* called) four-Hotṛs. It is an explanation (to be done) by the Hotṛ himself, because the Hotṛ follows up the *stuta (stotra)* by that *śāstra*—if he does not know that, let the Gṛhapati do it. If Gṛhapati does not know, let someone who knows it recite it (*śāstra*). This is how that *stuta* is followed up (by a *śāstra*).

17. Now they utter *Brahmodya* (metaphysical investigation on Brahman) which is in the form of *vākovākya* (statements and counter statements i.e. dialogue), after calling the Adhvaryu. Adharyu replies - "These Yajamānas have achieved fulfilment. Merit has come to these Yajamānas"—This is only a wish for fulfilment. These do indeed, fulfill.

18. By uttering the *Brahmodya* by way of the *vākovākya* they achieve everything; they come to possess everything; because those who sit down in the *Satra yāga*, have praised with *Sāmans*, thereby they have attained so much; they have come to possess so much; they have recited with the *Ṛks*. Thereby they have attained so much, they have come to possess so much, they have performed with *Yajus*, there by they have attained so much, they have come to possess so much. But this has not been attained by them, not yet possessed; namely the Brahman (through) *vākovākya*. That is what they now attain, what they now come to possess. That is the follow-up (*śāstra*) for the *stuta*. Therefore they utter *Vākovākya Brahmodya*.

19. Starting from the *Udumbara* post, they all sit down in silence till the sun sets. The sacrifice is *vāk* and they milk the sacrifice, extract the essence of it. Since they perform sacrifice with speech, that essence they (bring) from the other world day by day and strengthen it for the last day. Thus that speech obtained here, strengthens all these. With that well-released and re-invigorated speech, that which is unfinished in the sacrifice, that is taken up.

स यदौदुम्बरीः समारभ्योग्वौदुम्बर ऊर्जैवैतद्यज्ञमाप्याययन्त्यथास्तमित आदित्ये प्राञ्चो निःसृप्याग्रेण हविर्धानमासते तान्वाचंयमानेव वाचंयमः प्रतिप्रस्थाता वसतीवरीभिः परिहरति स यस्मै कामाय दीक्षेत कामाय ह स्म वै पुर ऋषयो दीक्षन्ते ऽमुं कामं कामये स मेऽस्तु स मे समृध्यतामिति स हास्मै कामः समृध्यत उतो अनेककामो दीक्षते ॥२०॥

तस्यो तस्य जपो भूर्भुवः स्वरिति तद्वाचः सत्येन समर्धयति तया समृद्धयाशिष आशास्ते सुप्रजाः प्रजया भूयासमिति तत्प्रजामाशास्ते सुवीरो वीरैरिति तद्वीरानाशास्ते सुपोषः पोषैरिति तत्पुष्टिमाशास्त एवमस्मा एता आशिषः समृध्यन्ते ॥२१॥

अथ गृहपतिः सुब्रह्मण्यामाह्वयति यं वा गृहपतिर्ब्रूयात्सर्वे ह त्वेक आह्वयन्ति गृहपतिस्त्वेवाह्वयेद्यं वा गृहपतिर्ब्रूयात्तस्मिन्नुपहावमिच्छन्तेऽथ समिधो ऽभ्यादधत्येतदेवै[१२]-तत्कर्मान्ततः समिन्धते ॥२२॥ इति तृतीयं ब्राह्मणम् ॥

चतुर्थं ब्राह्मणम्

त्रयी वै विद्यर्चः सामानि यजूंष्येषा वै त्रयी विद्या तत इयमेवर्ग्वागृग्वाचा ह्यर्चन्तीयमु हि वाक्तेनेयमृग्य उ वै कश्चार्चत्यस्यामेव सोऽर्चति तेनेयमृगन्तरिक्षमेव यजुर्द्यौरेव साम ताः सर्वा विद्याः सौम्येऽध्वरे ऽवक्लृप्यन्ते स य एवं विद्वान्त्सौम्येनाध्वरेण यजत इममेव लोकमृग्भिर्जयति यजुर्भिरन्तरिक्षं सामभिर्दिवं यो वैवं विद्वानतो ह्येकतमं वेदमधीयन्नथा[१]पीतरयोर्वेदयोर्निर्मितमनुब्रूत एताम्वेव स जितिं जयति ॥१॥

अथैतद्वैतद्वाचः प्रजातं सहस्रं यदिन्द्राविष्णू त्रेधा व्यैधा[२] व्यैरयतां यदेषा त्रयी विद्या ततो द्वौ भागाविन्द्रोऽभजतैकं विष्णुर्ऋचश्च सामानि चेन्द्रो ऽभजत यजूंषि

१२. ऽभ्याददायेतत् TE, V 2

१. See notes

२. व्यैधा TE and V 2, My, see notes

20. Why he sits from the *Udumbara* post onwards is because *Udumbara* is energy and with energy he replenishes this sacrifice. Now when the Sun has set they walk out of the *sadas* by the eastern door and sit in front of the *Havirdhāna*. While they sit observing silence, the Pratiprasthātā silently goes round (them) pouring the *Vasatīvari* waters. (This is) for whatever desire they get initiated. It is with (specific) desires the Ṛṣis were getting initiated in those days. 'I have the desire for this; let me have it' let that be fulfilled. In like manner his (Yajamāna's) desire is fulfilled or one with many desires may also get initiated.

21. Now for that (releasing of the speech) this is to be muttered "*Bhūḥs, Bhuvaḥ* and *Svāḥ*". Thus they enrich this *vāk* with truth. With that speech, so enriched, they seek for blessings. "May we be abundantly bestowed with offspring"—thereby they pray for offspring. "May we be abundantly bestowed with heroes"—thereby they pray for heroes. "May we be abundantly bestowed with nourishing food"—thereby they pray for nourishment. Thus from these, all these wishes are fulfilled.

22. Then the Gṛhapati recites the *Subrahmaṇya* litany. Or one authorised by the Gṛhapati recites. Sometimes all of them recite, each separately. (That is not to be done). Gṛhapati alone should recite or the one whom the Gṛhapati authorises. (On that occasion) they wish (to be called) for another sacrifice. They place *samidhas* (on the fire). This kindling marks the end of the ritual. (Third Brāhmaṇa Ends)

BRĀHMAṆA IV

1. This *vidyā* (Vedic lore) is, forsooth, the *Ṛks*, the *Yajus* and the *Sāmans*—this is the threefold *vidyā*. Of them, the *Ṛk* is this earth; for, *Ṛk* means *vāk* (speech) and it is by *vāk* that they praise. This earth being *vāk* is hence the *Ṛk*. Whoever praises, does praise in this. Therefore this earth is the *Ṛk*. The *Yajus* is, forsooth, the sky and the *Sāman* is indeed, the heaven. All these (three) *vidyās* are used in the *Soma* sacrifice. He who knows thus and performs the *Soma* sacrifice, he wins over this world by the *Ṛks*; wins over the sky by the *Yajus* and wins over the heaven by the *Sāmans*. Also one who knows thus, even if he studies only one (of the three) Vedas but recalls the formations of the other two (study parts of the other two Vedas relevant for the ritual) he too attains this success (over the three worlds).

2. This thousandfold progeny of Vāk, Indra and Viṣṇu divided into three and this *Trayī vidyā* (threefold *vidyā*) is of those. Two divisions of that, Indra obtained and Viṣṇu one-third. Indra took as his share, the *Ṛks* and the *Sāmans*. Viṣṇu took

विष्णुस्तस्मादृक्सामभ्याꣳ सदसि कुर्वन्तीन्द्रो हि ते अभजतैन्द्रꣳ सदस्तस्माद्वैतꣳ सोमं विष्णुं यजुर्भिर्बिभ्रत्येतानि हि सो ऽभजत तद्वा एतेन यज्ञेन विष्णुना पुर इव चरन्ति तस्मात्पुरश्चरणं नाम ॥२॥

मनो ह वाव यजुर्वागेवर्क्च साम च तदिदं मन ऋते वाचो न प्राज्ञायत न हि तूष्णीं ध्यायतः कश्च नाजानाति ॥३॥

ते ह देवा ऊचुर्वाचꣳ सदसो न वा इदं त्वदृते मनः प्रज्ञायत इति प्राचीं प्रेहीदं प्रज्ञपयेति ॥४॥

सा होवाच किं मम ततः स्यादिति ते होचु यत्किञ्च सौम्ये ऽध्वरे ऽवषट्कृतꣳ स्वाहाक्रियाता इति तत्ते भाजनेनेति तस्माद्यत्किञ्च सौम्ये ऽध्वरे ऽवषट्कृतꣳ स्वाहाक्रियते तद्वाचो भाजनेन ॥५॥

सा प्राची प्रैत्सा तत्प्राज्ञपयदित्थमिदं कुरुतेत्थमिदं कुरुतेत्थमिदं कुरुतेति वाचा हि प्रज्ञायते ततो मनश्च वाक्च सयुजावभवताम् ॥६॥

तस्मादपि वाचा हविर्धाने कर्वन्ति यद्वा ऽऋचा कुर्वन्ति तद्वाचा कुर्वन्ति यत्प्रातरनुवाकमन्वाहुर्यत्सामिधेनी यद्ग्राव्णो ऽभिष्टुवन्त्येवꣳ हि सयुजावभवताम् ॥७॥

तस्मादपि यजुषा सदसि कुर्वन्ति यद्धिष्ण्यानुपकिरन्ति यत्सदोऽभित एवꣳ हि सयुजावभवताम् ॥८॥

तद्वै परिश्रयन्ति हविर्धानं मिथुनाय तिरो मिथुनं चर्याता इति योषा वा आपो वृषाꣳशुः सोम एतस्मै तन्मिथुनाय परिश्रयन्त्येतन्मिथुनं तिरश्चर्याता इति ॥९॥

परिश्रयन्त्यु[३] वाव सदो मिथुनाय तिरो मिथुनं चर्याता इति योषा वा ऋग्वृषा सामैतस्मै[४] तन्मिथुनाय परिश्रयन्ते[५] तन्मिथुनं तिरश्चर्याता इति व्यृद्धं वै तन्मिथुनं येनाविश्चरन्ति तस्माद्यद्यपि पश्यन्ति स्वया जायया मिथुनी भवन्तमाग इवैवास्य भवति तस्माद्योऽन्यत्र द्वारः प्रेक्षेत हविर्धानस्य वा सदसो वा मा प्रेक्षथा इत्येव तं प्रतिषेधेयुर्यथा मिथुनं चर्यमाणं पश्येदेवं तत्कामं तु द्वारा प्रेक्षेत देवकृतꣳ हि तत् ॥१०॥

३. परिश्रयंत्युव C
४. सामैवैतस्मै TE, सामेवैतस्मै V 2
५. परिश्रयन्त्येतत् TE

Yajus as his share. Hence whatever (is to be done) with *Ṛk* and *Sāman* is done in the *sadas* (a hall, so called in a sacrificial place); because they were taken by Indra and the *sadas* belongs to Indra. This Soma, who is Viṣṇu, they carry with the *Yajus*, because Viṣṇu took as his share the *Yajus*. With this sacrifice, that is Viṣṇu they proceed forward, as it is called *Purascarṇa* (preparatory ceremony).

3. *Yajus* are the mind; *Ṛk* and *Sāman* are the speech. Without speech, one cannot know the mind. When one contemplates silently, nobody knows (what he contemplates upon).

4. The gods said to speech (situated in) the *sadas*—"Without you the mind is not known. So go forward and make known this mind".

5. She (speech) asked—"What shall I gain then?" They said "Whatever is offered with the chanting of *Svāhā* in the Soma sacrifice without *Vaṣaṭkāra*, all that will be your share". So whatever is offered with *Svāhā* chant without *Vaṣaṭkāra* in the Soma Sacrifice, that is the share of vāk.

6. She (speech) went forward and made known "Thus he does this—thus he does this". Thus it is by means of words it is known. So mind and *vāk* became colleagues.

7. Therefore in the *Havirdhāna* too, they perform with *vāk*, when they do things with *vāk* in the form of *Ṛk*. They recite in the morning prayer, when they recite the kindling chants and when they praise the pressing stones (*Grāva-stuti*). Thus they (speech and mind) became colleagues.

8. Therefore in the *sadas* too, they do things with the *Yajus* when they throw up the *Dhiṣṇya* hearths all about the *sadas*. Thus they two became colleagues (there too).

9. They enclose the *Havirdhāna* for cohabitation (the mind and the *vāk* intent to mate, get covered all around). (They think) "Let us cohabit in privacy". The waters are the female and the *soma* plant is the male. They enclose (the *Havirdhāna* hall) to fecilitate their union (thinking) "Let this pair have secret mating".

10. They enclose the *sadas* too for cohabitation (of the *vāk* and the mind). (They think) "Let this pair have privacy for mating". Here the *Ṛk* is the female and *Sāman*, the male. To facilitate their union, they enclose (thinking) "Let this pair mate in privacy". Incomplete is that cohabitation which is exposed. So even when one sees some one intercourse even with his own wife, sin accrues to him, as it were. So any one peeping into the *Havirdhāna* or the *sadas*, except through the door, he should be prohibited by saying 'Don't see', as though he is peeping at the intercourse being carried on. Through the door one can see at will because it (the door) is made by the gods.

स इमा योषा आपो वृषाꣳशुः सोमोऽधिद्रवति हविर्धाने तस्मान्मिथुनात्तस्माद्रेतसश्चन्द्रमा जायतेऽथेमां योषामृचं वृषा सामाधिद्रवति सदसि तस्मान्मिथुनात्तस्माद्रेतसः सूर्यो जायते तेजो वा ऋक्तेजः सूर्यस्तेजस एवैतत्तेजो जायते यदृक्सामभ्याꣳ सूर्य इन्द्र इति ह्येनमाहुरन्नमु वा आपो ऽन्नमꣳशुः सोमो ऽन्नादेवास्मा एतदन्नं जनयति यच्चन्द्रमसं चन्द्रमा उ ह्येतस्यान्नं तद्वा ऋक्सामभ्यामेव यजमानं जनयत्यथाꣳशोश्च सोमादद्भ्यश्चास्मा अन्नाद्यं जनयत्येतद्वा एतज्जनयति[६] ॥११॥

मनो ह वाव यजुर्यज्ञो ह वाव यजुर्यज्ञो ह नामैतद्यजुरित्याहुर्यजुषा ह वा अग्रे देवा यज्ञमतन्वताथर्ग्भिरथ सामभिस्तस्मादप्येतर्ह्येवमेव यज्ञं तन्वते यजुर्भिरेवाग्रेऽथर्ग्भिरथ सामभिः सैषा देवैर्निर्धीततमा विद्या यद्यजूꣳषि तस्मादस्या आशीः पदतमानि निरुक्तानि निर्धीता ह्येषा देवैर्विद्या ॥१२॥

ते ह देवा ऊचुर्हन्तेमां विद्यां पुनराप्याययामेति तेनेयं विद्येतरे विद्ये प्रति प्रति भविष्यति तेनायं लोक इतरौ लोकौ प्रति प्रति भविष्यतीति तथेति होचुस्तां वा उपाꣳशु जपामेति तामुपाꣳश्वजपꣳस्तेनैषा विद्येतरे विद्ये प्रति प्रत्यभवत्तेनायं लोक इतरौ लोकौ प्रति प्रत्यभवत्तस्मादयमन्तरिक्षलोको निरुक्तः सन्पुनरनिरुक्तो ऽनिरुक्तानि हि यजूꣳषि सन्ति पुनरनिरुक्तानि निरुक्तानि वै तेन यजूꣳषि यदेनानि वाचाभिव्याहरति निरुक्ता हि वागनिरुक्तानि वै तेन यदेनानि वाचाभिव्याहरन्नुपाꣳशु जपत्यनिरुक्तꣳ हि तद्युदुपाꣳशु स यो हैतां विद्यामुपाꣳशु जपति स हैनामाप्याययति तमु हैषाप्यायिता पुनराप्याययत्यथ यो हैनामुच्चैर्जपति न हैनाꣳ स आप्याययति तमु हैषानाप्यायिता पुरुषं करोति तस्मादुपाꣳश्वेव जपेत् ॥१३॥

मनो ह वाव यजुस्तद्वा इदमनिरुक्तं मनोऽनिरुक्तꣳ हि तद्यदुपाꣳशु तस्मादुपाꣳश्वेव जपेत् ॥१४॥

मनो ह वाव यजुर्वागेवर्क्साम च स य एषो ऽत्राध्वर्युर्यजुर्भिश्चरति सोऽत्र मनो भवत्यथ यदृक्सामभ्यां चरन्ति ते वाग्भवन्त्येवꣳ ह वा एतद्भवति तस्माद्यदि[७]

६. जनयन्ति TE

७. यदेवाध्वरे TE

11. That *soma* plant which is the male is longing for the waters, the female, at the *Havirdhāna.* From that seed of that union, the moon is generated. The male, *Sāman,* is longing for the female, the *Ṛk* in the *sadas.* From that seed of that union, the Sun is generated. *Ṛk* is splendour and splendour is the Sun. So splendour is born out of splendour when the Sun is generated by the *Ṛk* and the *Sāman.* He is called mighty (Indra). Waters are food and *soma* plant is food. So from food, food in the form of the moon is produced for him (the Sun). For, moon is his (Sun's) food. Moreover it is from *Ṛk* and *Sāman,* he produces the Yajamāna. Out of the *soma* plant and from waters, he produces food for him (the Yajamāna). So this (food) produces this (food).

12. The *Yajus* is mind and the *Yajus* is the sacrifice. '*Yaja*' (meaning worship) is what is called as *Yajus.* The gods performed sacrifice with the *Yajus*; then with the *Ṛks*; then with the *Sāmans.* In like manner, do they now perform sacrifice with them: first with *Yajus,* then with *Ṛks* and then with *Sāmans.* This *vidyā* which is the *Yajus* has been fully milked (extensively utilised) by the gods and so it is full of benidictory words explained. This *vidyā* has been fully milked by the gods.

13. They, the gods, said "Ho! we shall replenish this *vidyā* once again, so that this *vidyā* will be on a par with the other two *vidyās* (namely the *Ṛk* and the *Sāman*) whereby this aerial world (which is of *Yajus*) becomes on a par (in status) with the other two worlds (earth and heaven that belong to *Ṛk* and *Sāman*)". (They said) "Yes, let us chant this (*Yajur vidyā*) in a low voice". They thus chanted her in a low voice and as a result this *Yajur vidyā* became on a par with the other two *vidyās* and hence this (aerial) world became equal with the other two worlds (earth and heaven). So this aerial world while being distinct (defined) is yet indefinable. Because the *Yajus (Mantras)* are defined but yet indistinct. The *Yajus* are distinct in so far as they are expressed by speech; because speech is distinct (helps to define). But (at the same time) these *Yajus* are indistinct because even while expressing them by speech, they are uttered in a low voice. That which is (said) in a low voice is indistinct. So he who mutters this *vidyā* (*Yajus*) in a low voice, he invigorates it and thus strengthened invigorates him (who utters). And he who utters it in a loud voice, he does not invigorate her (the *Yajur vidyā*). Thus weakened, she harms him (who utters aloud). So one should chant in a low voice only.

14. Mind is indeed, the *Yajus.* This mind is indistinct and that which is in a low voice is indistinct. So one should chant only in a low voice.

15. The *Yajus* is mind. The *Ṛk* and *Sāman* are the *vāk* (speech). Since here (in the sacrifice) the Adhvaryu performs with the *Yajus* and he is the mind. Those who perform with the *Ṛk* and the *Sāman,* they are *vāk.* This is how it happens. Therefore when the Adhvaryu says 'recite' (the invitatory prayer) then he recites, when he says 'pronounce' (the offering chant), he makes the offering; when he says 'Ye come back' then (they return) and sing the prayers; thus nothing unauthorised

वाध्वर्युराहानुब्रूहीत्यथान्वाह यदाह यजेत्यथ यजति यदाहोपावर्तध्वमित्यथ स्तुवते न किञ्चनानभिगतमध्वर्युणा क्रियते न हि मनसानभिगतं वाग्वदति तद्वा इदं मनः पुर इव चरति तस्मात्पुरश्चरणं नाम पुर इव ह वै श्रिया यशसा भवति य एवमेतद्वेद ॥१५॥

सूर्यो ह वाव पुरश्चरणं तस्मात्प्राङ्तिष्ठन्हुत्वैतस्यैवावृतमन्वावर्तते प्रतिगीर्यैत-स्यैवावृतमन्वावर्तते स एष एवैतद्रूपं भूतः संचरति तस्य नार्तिर्न ह्वला भवति स यो हैताꣳ शक्नोत्यावृतꣳ शक्नोति हैव भार्यां भर्तुमथो एतस्य सायुज्यꣳ सलोकतां जयति ॥१६॥ इति चतुर्थं ब्राह्मणम् ॥

॥ अष्टमोऽध्यायः समाप्तः ॥

॥ ग्रहकाण्डं समाप्तम् ॥

by the Adhvaryu is done. What is not approved by the mind, the speech does not say. Thus the mind leads as it were (goes in front). So it is called *Puraścarana*. He who knows thus, he stands as it were at the helm, through prosperity and fame.

16. Now, that *Puraścaraṇa* is none else than the Sun. So, standing in front and making the offering (the Adhvaryu) follows the course which is the course of the Sun. When he has responded (to the Hotṛ's recitation) let him turn round in an accordance with the Sun's course. He verily assumes the form of that (Sun) and goes about. For him, there is no pain nor fatigue occurs. He who is capable of following that course and turns round in accordance with that course, alone is capable of supporting his dependants. He wins identity with him (Sūrya) and shares his (Sūrya's) world. (Fourth Brāhmaṇa Ends)

(Chapter Eight Ends)

GRAHA KĀṆḌA ENDS

PĀṬHAVIMARŚA
(Textual Notes)

ADHVARA KĀṆḌA - IV

1-1-5 नेऽऽश्शायादिति — This reading found in most of the Mss is correct since the root is शो तनूकरणे. Caland's conjectural reading नेत्सःश्यायादिति is not warranted.

1.2.10 तदुभयं — Here उभयं has no relevence to the context. So Caland suggests तदु वयं. Even then वयं has to be tagged onto ब्रूम: and even then it is redundant. It may be तदु ह यन्निष्पेष्टवै. Any how we don't dare to alter the Mss reading.

1.3.17 अङ्गुलीर्न्यचति—अञ्चू is the root. Since Pāṇini himself has accepted alternative forms अचु इत्येके and अचि इत्यपरे this reading is justifiable.

1.4.15 तदस्यवैश्वदेवं —It is an interpretation of the expression वैश्वदेवस्य नेतुः. So the masculine form as in TE is accepted. तदस्या of Caland is rejected.

2.1.3 जान्वाक्ण—This is given an alternative reading in TE. MD also has it and Sāyaṇa accepts it. So we adopt it in preference to जान्वक्ण or जान्वक्र.

2.1.15 आसूयदिति is accepted as it is लङ्. आसूयीदिति adopted by Caland in लुङ् is not called for by Mss evidence. Perhaps Caland was influenced by the लुङ् in अवादीद् in the following Kaṇḍikā.

2.1.20 निवेष्टि ह्वेनां — Here निवेष्टि goes with आच्छिनत्ति and some Mss support this reading. निवेष्टिर्हेनां found in some other Mss can also be justified as an adjective. Any how Caland's correction as निवेष्ट्या ह्वेनां is not warranted.

2.1.23 प्रतीलम्भ and प्रतिलम्भ are both correct. डुलभष्प्राप्तौ is the root with उपसर्गे खल्ञ. The elongation is optional as per अमनुष्ये बहुलम्. प्रतिलम्बाय adopted by Caland is on the root लवि अवस्रंसने which seems to be less appropriate for the context.

2.1.26 जुह्वति—The plural form looks odd in the midst of other singular verbs. जुहोति would have been better.

2.1.27 सवनकृताती — This expression is found in MD also and Sāyaṇa explains

सवनकृता निमित्तेन (because he happens to be a Savanakṛt) who ever kills him will be a sinner.

2.2.5 यदभ्रः —अभ्र in masculine is a rare archaic usage.

2.2.14 अनुरात्रेः — There is no incognity in this as suspected by Caland. अनु+रात्रेः would mean "the later part of the following night".

2.2.26 परिह्वालं — This is an adverbial usage. If it was to qualify वाचं it should have been परिह्वलाम्.

2.2.30 धीक्षते — might be an archaic form of धिक्षते from the root धिक्ष सन्दीपनक्लेशन ... etc. having the sense of "mortifying oneself".

2.3.3 अन्तरागत — This is the reading in all Mss . Caland has corrected it as अन्तरगात and we agree to the emendation.

2.3.10 औत्तराहा एव वाग्वदति is what is obviously meant here and as such it should read औत्तराहैव वाग्वदति. The omission of व seems to be a scribal error. In the absence of any Ms support for this,we are to retain औत्तरा है वाग्वदति when the word उत्तरा should be taken as to mean 'superior' as suggested by Sāyaṇa in MD with स्वार्थे अण्. है would mean "indeed".

3.2.5 भागं क्रीयमाणो— Here the passive verb has to be treated as active क्रीणानः.

3.2.5 रातमनाक्रयाय भवति — One way of splitting it in रातम् अनाक्रयाय भवति means *"soma* so procured (by chanting) renders the purchase of it infructuous". If we split it as रातमनाः क्रयाय भवति it would mean "The very feeling that he has procured it by chanting amounts to having purchased it".

3.4.3 न हिनसन्निति—The reading found in TE is adopted. Caland has preferred cropping of न on the ground that नेदेन appearing earlier can split into न–इदं–एनं and hence another negative particle is redundant. But the previous word is नेद् एनं and hence a separate negative particle is inevitable.

3.4.4 पुंःसु adopted by Caland needs to suppose a verb like वर्तते whereas पुंःसो is more direct and hence we prefer the latter.

4.2.9 If कृत्स्न is to be accepted as an alternative reading, it should be read as अकृत्स्न.

4.3.1 The reading in M involves two prepositions अनु and आ which is involved. So Caland's reading is upheld .

4.3.6 अभ्याधायम् is formed by adding ल्यप् to the root धा with preposition अभि. It should be अभ्याधाय. The *anusvāra* seems to be archaic.

4.3.11 औशान्यानामौषधि as found in M and we adopt the reading by Caland which is most clear. Out of the other readings तदेषां संज्ञा नामौषधी is somewhat intelligible if we take संज्ञा itself as the name of the herb as a synonym of औशान्या.

4.3.13 अनभ्यारोह्यं should have been the correct form. Hence the absence of *guna* is archaic.

4.3.16 In the Taittirīya, in the same context, the word is अःशुस्ते in the place of अःशुष्टे. Sāyaṇa gives a different derivation there.

4.3.19 उह्याश्वस्सुत्याया— Here उह्य+श्वः should be only उह्यश्वः. The elongation is archaic or it has to be split as उह्याः श्वस्सुत्यायाः याः चरन्ति meaning "those future *sutyas* which are to follow" where उह्या can be justified.

4.4.1 व्यतिषजति is in the sense of व्यतिषञ्जयति with causality involved and अन्तर्भावित णिच्. So singular will do. Caland's query whether it should be amended is not called for.

4.4.10 युध्यन्ति and युध्यति are in *parasmaipada* which is archaic usage. Interpreting it as युद्धमिच्छन्ति is also not psssible since that will not go with पुरे.

4.4.14 परोःह्वयो and परोङ्ह्वयो are the only two readings available. The words involved are परो and उर्व्यो. It should be परोर्व्यो. The र in उर्व्यो is replaced by ह as is common in Vedic texts. So it should be पोरह्वयो. If the Mss readings are to be accepted, the उ of उह्वयो is transferred before ः or ङ् and do not make sense. This additional nasal sound of ः or ङ् heard while chanting has no place in the text proper. But it has come to be written down as heard (mis-heard) and represented by the symbol of ः or ङ्. For writing purpose this is not acceptable.

5.1.9 अग्निमूदिरिव— Here Caland is not able to decide between this and the other reading अग्निमूदुरिव. The latter does not make sense. अग्निम् ऊदुरिव — "They told Agni" is the correct reading supported by M,T, V2 etc.

5.1.10 सद्यःक्रिय — The root is डु क्रीम् द्रव्यविनिमये. सद्यःक्रेय is the natural formation found only in one Ms. सद्यःक्रिय in all the other Mss is difficult to be explained, since even with अप्रत्यय it can become सद्यःक्रय and not सद्यःक्रिय.

5.1.10 क्रियते — It should be क्रीयते. But in oral tradition the following अ in *anudātta* makes it sound as if ई in क्री is short इ.

5.1.15 आयुना — In the Taittirīya in the same context, it is आयुषा. The Kāṇva Saṁhitā has it in masculine — आयुना. But in the same context in आयुर्ददाति the Brāhmaṇa retains the neuter but while quoting the Saṁhitā it gives as it is (आयुना) in the Saṁhitā text.

5.2.5 इदमहं तप्तं वार्बहिर्धा यज्ञान्निःसृजामि. सिꣳह्यसि स्वाहा etc. of the Kāṇva Saṁhitā 5-17 is partly quoted here and the feminine pronoun सा, verb शोचन्ती etc. refer to सिꣳही of the Saṁhitā text, though not found in the quoted portion.

5.2.5 In the MD, the *mantra* "This heated water etc." is used only once in the case of one who wishes to exorcise. Here there is the mention of the one who does not wish to harm anybody but there is no separate *mantra* for him prescribed. Obviously no *mantra* is prescribed for such a person. Hence if the reading had been: बहिर्धा यज्ञान्निःसृजत्येवं न ब्रूयाद्यदि नाभिचरेद्यद्युवाभिचरेदिदमहं तप्तं वार्बहिर्धा यज्ञादमुमभिनिः-सृजामाति ब्रूयात् (MD). The absence of न in the above text causes confusion in the interpretation of the Kāṇva text.

5.2.7 प्रजावैभूतं— Here Caland questions the singular and suggests भूतानि. There is no need for such a change. प्रजा and भूतं can be in singular in spite of the plural usages that follow like तदाभ्यः .

5.3.21 क्षियन्ते is the correct form for the root क्षि निवासगत्योः . But elongation is possible in archaic usage.

5.3.22 नालम्यौ — Here लम्य is used in the sense of लोम्य to mean "fit for growth of hair".

5.3.23 दृल्ह is in the sense of दृढ.

5.4.11 तावान्वन्तो as well as तावान्वान्तो both are difficult to be explained. Hence the reading in My तावान्वातो is accepted - तावान् वा अतो.

6.1.2 औदुम्बर्या is in instrumental meaning with औदुम्बरी and there is no need for emendation as suggested by Caland who gives तदौदुम्बरीं or तस्मादौदुम्बरीं as possible emendations.

6.1.20 द्यावापृथिव्यौ ऊर्जा usually become द्यावापृथिव्यावूर्जा in *sandhi.* But as per लोपश्शाकल्यस्य the change to व is optional.

6.1.20 संततवर्ण्यनूक्षोषुकः is the reading in C and My, संततवर्ण्यनूक्षोषुशः is TE reading. In all the Mss the letter क्षो is found uniformly. If the root is शुष् it has to change only as छोषुक as already used in IV 5.4.17. This has perhaps induced Caland to amend it as अनुच्छोषुकः . But in the absence of any Mss support, should we take the liberty of changing the word or leave it as based on an archaic verb क्षुष् in the meaning of शुष् is the question. We prefer to retain क्षुष्.

6.1.27 The letters ऽद्धा and ने are found invariably in all Mss. र्धा and दै in their places suggested by Caland have no Ms sanction. अद्ध, though an indeclinable can have अद्धान् in accusative plural. Formations such as this from अद्ध is not uncommon in Vedic texts. So we prefer अद्धानेतत् which has maximum Ms support.

6.1.27 न है वर्त्स्यति is found in all Mss and there is no need to amend it as न हैवर्च्छति as suggested by Caḷand "hesitatingly". है is an indeclinable. वर्त्स्यति is from the root वृतु वर्तने in second future, meaning "He, indeed will not stay".

6.2.3 त्वं वै किल नावजैषीः is suspected as an interpolation by Caland. But if the reading जैषीदिति is to be accepted, it involves grammatical difficulty, since the verb form should be second person singular.

6.2.4 दीक्षातपसो is the reading found in all Mss as well as in TE. Caland has corrected it as दीक्षातपसी which is grammatically correct. But the MD reads here दीक्षातपसौ where the word तपस् is used in masculine gender. Instead of using our discretion, we may adopt the MD reading which is nearest to the Mss readings.

6.2.6 गोपनायां—Ordinarily we would have expected अगोपनायाम् to mean "if not protected it would be stolen". Since we have to retain the Mss reading, it may be interpreted as "by virtue of being protected, possible thieves are alerted".

6.2.12 आगता स्म होति is supported by all Mss. Caland has arbitrarily amended it. हि is in the sense of 'indeed'. No need to change.

6.2.12 उपकरिष्यन्ति of TE is accepted in preference to उपकिरन्ति adopted by Caland. Because the former accords with the future tense used before and after. उपकिरन्ति has perhaps appealed to Caland since there is the same usage later in the Kandikā. But किरन्ति also becomes करिष्यन्ति in future tense, since the root is कृ विक्षेपे.

6.2.14 संपाया is one word meaning "drinking together". The *pratyaya* अ in feminine becomes आय.

6.3.2 अपि व्रता अन्वारभन्त — Here the word व्रता is in the sense of व्रतानि. There is no harm in conjoining and say व्रतान्वारभन्त. The splitting done by Caland is not called for.

6.3.6 एतया-आ-इमं=एतयैमम् — Here आ goes with स्पृणुते.

7.1.24 अनूदपिपत — Here it is to be split as अनु-उत्-अपि-पत. By shifting अपि after पत we get अनूत्पत अपि.

7.2.1 वेदिर्वज्रो is the reading in all Mss as well as in TE. Caland has amended it as वेदिर्वज्रा to suit the plural in यूपाः. But such mixing up of singular and plural is common when used predicatively. So we retain the Mss reading.

7.2.2 यथोद्यद्यत्प्रहृतं — This reading is found in all Mss and in TE. यद् between यथा and उद्यत्प्रहृतं can be taken out to mean "that which is raised and felled". Caland's emendation is not called for.

7.2.4 प्रकुब्रता—Monier Williams refers to this word as not derivable but as found in Śatapatha. कुब्र is a sacrificial pit as per Monier Williams.

7.2.4 आलिप्समानः in C, V 1 and TE is correct. Caland need not have amended it involving a passive sense when पशुं is in the accusative.

7.3.1 अन्नमभवन् (TE) or अन्नमभविष्यन् (other Mss) both do not go with अन्नं in neuter gender. अभवन् is imperfect plural of भू in the sense of causality inherent in it and is in the place of अभावयन्. Similarly अभविष्यन् is in the place of अभावयिष्यन्.

7.3.1 तमशिश्रियुः — The root श्रिञ् सेवायाम् in perfect plural is शिश्रियुः. The preposition अ in the negative sense (rarely found with verbs) is used to mean that the animals were not going to the *yūpa* on their own accord.

7.3.4 उपपरीत्यैनं is preferred to उपपरैत्यैनं and परेत्येनं in view of the usage अनुपरीयात् at the end of the Kaṇḍikā.

7.3.5 निरुणधा — Here रुध् with नि to control in imperfect second person singular should be न्यरुन्धाः. Here the अडागम् in न्य is transfixed after रु and hence निरुणधा, which is archaic.

7.4.6 आलिप्सते meaning "desirous of getting" is quite fitting. Caland need not have amended it as आलप्सते.

7.4.6 आशासता of TE is accepted since it is in accordance with the earlier usage, आशासते except that the elongation is archaic.

8.2.12 मेधस् as meaning a sacrifice is archaic. Monier Williams gives Śatpathabrāhmaṇa as reference.

8.2.21 See the above note.

8.2.21 कृते ऊर्ध्वनभसं — As per *sandhi* rules, it should be कृत ऊर्ध्वं. Hence the usage is archaic.

8.2.21 नेत्ये — In the same context in MD it is नेदिमे. But all the Kāṇva Mss read नेत्ये which is not intelligible.

8.3.1 विशास्ति — Here normally विशसति should have been the form from शस् हिंसायाम्. But the root शास् is used in the sense of शस् and hence विशास्ति.

8.3.2 प्रच्याव cannot be the second person singular in लोट् in which case it should be प्रच्यावय. It may be that it is used in the sense of प्रच्याव्य meaning "having made to drop".

8.3.11 प्रतिष्ठति used in the sense of प्रतितिष्ठति retaining the *parasmaipada* inspite of the preposition. This is archaic.

8.3.15 सक्थिनोः is the archaic form of सक्थ्नोः.

8.3.17 अभ्यवमीत् should have been the correct form. The elongation of वा is archaic.

8.4.16 हार्द्यच्छेति — Here it is to be split as हार्दि+अच्छ. In MD Śatapatha and MD Saṁhitā as well as in the Taittirīya the reading is हार्दियच्छेति.

GRAHA KĀṆḌA

1.1.18 Here the reading अवरःस्वाहाकारं does not contextually seem appropriate. Because, the intention cannot be to reduce the importance of the *svāhākāra*. The obvious intention is to say that 'another *svāhākāra*, makes even an inferior deity for whom it is uttered, superior to the Sun. (May be the व in अवर is only a scribal error and the original reading must have been अपर).

1.2.2 अनाक्षित्— If the root is क्षि निवासगत्योः it would mean "one who is not deprived of an abode". If क्षि क्षये is the root न आक्षित् would mean "that which does not decay".

1.2.3 एत in the place of एव found in two Mss is also justifiable, since एतः means शुभ्रः.

1.2.4 ईष् means to glean used as a noun with पचाद्यच् meaning "that which is gleaned".

1.2.8 अन्तर्याममनुदिते — Caland has himself corrected it to read उदिते which is not correct. It should mean "the offering is made before the Sun-rise, so that he does not burn the people after rising".

1.2.15 प्राणं नु यावज्जिहीते is the correct reading as supported by Ca, M, and Ne. If प्राणन् is taken as a verb, the other predicate अवत् will have no object. प in some of the Mss is a scribal error for य and perhaps motivated by उप in the next line उपोज्जिहीते. There is no need to assume co-relation between the two.

1.3.1 परा: परावतो – Here the actual reading is परा: परावत: which is missing in MD. This expression seems to be enigmatic. So we are obliged to interpret it as if the reading is परान् परावत:

1.3.4 यद् being single, Caland has suggested that there is no need for duplication of तत् and hence amended it as कुर्यात् तत्कुरुते. But in view of the overwhelming Mss support (including the TE reading) तत्तत् is retained. We have to take that यद् itself has the force of यद्यद् instead of resorting to an involved emendation.

1.3.6 सच्युपवाते – Here साचि is shortened as सचि which is archaic, meaning "cut across".

1.4.2 सो एव पुरोधा – Here it is सा-उ-एव-पुरोधा. The word पुरोधा is a feminine noun meaning the status of a priest, identifying the quality or धर्म. With its possession धर्मिन् to highlight the greatness of priesthood.

1.4.2 तस्माद्ब्राह्मणेनैव सर्वेणेव राजन्यबन्धुना विपरिददीत is the reading found in all Kāṇva Mss and in the TE printed edition. But this does not yield satisfactory meaning to fit in with the later statement. So we are compelled to adopt the reading तस्माद्ब्राह्मणेनैव सर्वेणेव etc. to yield the sense "Brāhmaṇa should not associate with any type of Kṣatriya of low order". This also goes with the Dharmaśāstra which prohibits Brāhmaṇa doing अयाज्ययाजन etc.

1.5.3 ईदृगापदिति प्रतिपपात – Here Caland has raised a querry regarding changing the reading to प्रतिपपाद. In ईदृगापद the word आपद् is a noun. Caland perhaps doubts it for a verb and correspondingly asks whether पपात should be changed to पपाद There is no basis for this querry.

1.5.4 आदरिष्म – Here the *ātmanepada* root दृङ् in *parasmaipada* is archaic. अदर्श in other places has made Caland suggest the same here. But in the absence of any Mss support, it is better to accept the archaic form than amend the reading.

1.5.11 Here it should have read दिवाकीर्त्येषु (one fit to be mentioned in the day time), meaning a barber. In the absence of any Mss support to that effect, we are retaining the reading दिवाकीर्तेषु

2.3.5 इमान् and तान् are found in all the Mss. But Caland suggests इमा: and ता: to suit the feminine noun ऋक्. This has the support of the MD reading. But we don't dare to introduce this change. Rather we would assume a masculine noun अंशान् representing one group of *purorukas*. This is further justified by later masculine usages like तेनैव etc.

2.4.14 TE has बद्धवत्स्यु and alternate reading बद्धवत्यो. MD reads बद्धवत्सो. The reading in most Mss is बद्धवत्सो which is ungrammatical. बद्धवत्यो is also not acceptable since in that case the cow becomes the subject. So we are forced to amend it as बद्धवत्सो in tune with the MD reading.

3.1.3 प्रथमावमित: — Caland has on his own amended it as प्रथमावभीत:. अमित: itself serves the purpose and so the change is not called for.

3.2.10 ऋतुना may also signify the number six.

3.2.18 वषट्कृतो भवन्ति — Caland doubts whether this is to be amended as वषट्कृता. वषट्कृत् in plural becomes वषट्कृत: and so no scope for the doubt. The text अनुवषट्कृतो has been amended as अनुवषट्कृता as suggested by Caland.

3.4.11 This is a quotation from the Saṁhita text and the Kāṇva Saṁhitā reads पाहि. It is so in the Mādhyandina Śatapatha and the Taittirīya Saṁhitā. So we have amended it to पाहि .

4.1.2 Caland's emendation is no solution for the grammatical problem posed by शतदायु:. "शतायुस्तदायुस्त: of V1 and H has no problem since तद् would refer to शतायु:. If शतदायु: is to mean "the decaying life", शतृ should be the प्रत्यय but that is not possible since the root is शद्लृ in *ātmanepada*. शतदायुस्त: found in maximum number of Mss and in TE has to be explained as derived from a Vedic root शद् in *parasmaipada*, which is now obsolete.

4.1.11 शरीरैव - शरीरा means शरीराणि. According to सुपां सुलुक् the णि is dropped. So शरीरा एव becomes शरीरैव.

4.1.17 सदोभ्य: is one word meaning सदस्येभ्य: (from among the assembled).

4.1.19 उद्यमानो has maximum support in Mss. This may be interpreted as उच्यमानो from the root वद्. Otherwise it should be उद्यम्यमानो referring to *vajra*. So we accept उद्यमानो which goes well with अनूवाच and अनुब्रूहि . Caland's reading उद्यम्यते is also probable since it corresponds to उदयच्छत् . But most of the Mss do not support this reading.

4.2.3 असथेति Here स्था is treated as if it is in the first conjugation, which is archaic.

4.2.11 उर्ण्वन्ति as accepted by Caland belongs to the eighth conjugation and is correct. But many Mss have ऊर्णन्ति. The roots under भ्वादि have the characteristics of आकृतिगण (Kaumudi : भ्वादेराकृतिगण: तेन चुलुम्पतीत्यादि संग्रह:). So the roots उर्ण् is to be taken as in the first conjugation and उर्ण्वन्ति is justifiable.

4.4.12 किं तस्य न प्रत्युपह्वयति — Here Caland says that it is obviously a corrupt reading. If we take it as affirmative in sense by giving the force of काकु for किं न there is no ambiguity.

5.3.11-12 Kaṇḍikā 11 deals with the observance of the Ādityas and Kaṇḍikā 12 is going to deal with the practice of Aṅgiras. So the last statement in Kaṇḍikā 11 is to be read with the next Kaṇḍikā.

5.3.15 कुमारोऽदति of TE would mean till the boy starts eating. कुमारेऽदति is more contextual since it would mean "till the child develops teeth".

5.4.1 उदेति - आ - एनेन — Here आ goes with यजते.

5.4.3 अनुबन्ध्या — Here अनु refers only to the particular occasion. That which is बन्ध्या for this occasion. Eggeling surmises that it means "to be bound (immolated after the sacrifice)".

5.4.4 आसा: — Sāyana has interpreted as 'ashes'.

6.1.1 सदृश: भाव: यस्मिन् कर्मणि तद्यथा भवति तथा - सदृग्भावम्. This is an adverb to आयु:. Otherwise it should be सदृग्भाव इवायु: or सदृग्भावानि इवायु: .

6.1.2 तमगृह्णीत is the MD reading which we have adopted here. अगृह्णत in plural will not suit the subject स standing for Indra.

6.1.2 स्फिगं — This word is not derivable. स्फिच्/स्फिक् meaning buttock must have become स्फिग् and in the accusative it would be स्फिगं. In the next Kaṇḍikā स्फिग्या must be due to स्फिग् becoming स्फिगी (अल्पार्थे) to indicate a small buttock as in the case of मृणाल and मृणाली and its instrumental is स्फिग्या which goes with अन्यया.

6.2.5 त्वद्यत्वक्स्मात् is the TE reading which we have accepted. In Caland's reading one त्वत् becomes redundent.

6.3.1 In MD अवकाशानवकाशयति is the reading. Harisvāmin interprets it to mean "makes him look at the *Avakāśas* like *Upāṁśu*". But in the foot-note he says that Tantrakāras take it to mean "chant the *Avakāśa mantras*". The latter interpretation is confirmed by the reading अवकाशान् वाचयति. But we can, from the context, interpret it as to make both looking and chanting as simultaneous actions.

6.5.10 Each day 330 comes to be given and 3 to be retained. Each giving should be in tens and so thirteen times to be given to the priest as follows:

Priest	1st ten	2nd ten	3rd ten	4th ten	5th ten	6th ten	7th ten	8th ten	9th ten	10th ten	11th ten	12th ten	13th ten
1. Brahmā	1	1					5	5			1	1	
2. Udgāta	1	1					5	5			1	1	
3. Hotṛ	1	1							5	5	1	1	
4. Adhvaryu	1	1							5	5	1	1	
5. Brāhmaṇā-cchaṁsin	1	1	2	2							1	1	2
6. Prastotā	1	1	2	2							1	1	2
7. Maitrāvaruṇa	1	1	2	2							1	1	2
8. Pratiprasthātṛ	1	1	2	2							1	1	2
9. Potṛ	1	1	2								1	1	2
10. Pratihartṛ	1	1		2							1	1	
11. Acchāvāka					4								
12. Agnīdhra					3								
13. Subrahmaṇya					3								
14. Neṣṭṛ						4							
15. Grāvastut						3							
16. Unnetṛ						3							
No. of turns	3	3	3	3	3	3	3	3	3	3	1	1	1
	10X3	10X3	10X3	10X3	10X3	10X3	10X3	10X3	10X3	10X3	10X1	10X1	10X1
	30	30	30	30	30	30	30	30	30	30	10	10	10

Total 330 each day.

For three days 990. The three kept apart each day come to nine and to that is added the *vaśā* cow to make it ten - to be given to the Hotṛ.

7.1.5 अन्योऽन्यस्य – This is a neutral usage which is justified as it is juxtaposed to देवता as per the dictum सामान्ये नपुंसकम्.

7.2.2 यद्युवतिरात्रः — यद्वयुवति should have been the reading. उवङ् in the place of यङ् is archaic.

7.4.7 तथैषा — तथैता यज्ञतन्व एषान्वत्र as drastically amended by Caland is not warranted. एषा refers to प्रायश्चित्तिः. We can retain the word एषा supported by all the Mss and interpret it as "for one who performs the sacrifice". This *prāyascitta* offers एता meaning शुभ्रता or चित्रता. The word एता is often used in Vedas to mean colourful.

7.6.4 Caland had suggested emendation for सवितुः प्रसूता as सवितृप्रसूताः. There is no need for it, since it can be interpreted as सवितुः सकारात् प्रसूताः or as *Aluk samāsa.*

8.1.10 रोहयेदुसुत्यैव — उ+सुत्या an instrumental verbal noun of षुन् should be उसुत्या एव as it is not proceeded by a preposition like अभि to change the सु to षु as in 8.2.21. So here it is archaic. उदृत्यैव of Caland and some Mss does not fit into the context. So we have adopted the archaic form as found in TE.

8.3.4 आदधीत — Caland has amended it to आददीत which is not necessary since the roots धा and दा have same sense.

8.3.8 दीधरत् — Actually अदीधरत् should have been the usage. The dropping of अडागम is archaic.

8.3.11 अभिगीय is a questionable usage. With ल्यप् it should be अभिगाय.

8.3.17 ब्रह्मोद्य or ब्रह्मविचार by means of *vākovākya* (statements and counter-statements of metaphysical nature) is itself construed as the *śāstra* recitation. The terminologies used in the sacrificial rituals namely *śāstra* and *stotra* are extended to metaphysical deliberations also.

8.4.1 अधीयन् — शतृ प्रत्यय after *ātmanepada* termination is archaic.

8.4.2 Both त्रेधा and व्यैधा are found only in TE, V1 and My. Caland has given only त्रेधा. But we accept both since it would mean "either in three ways or in no way".

Dr. C. R. Swaminathan hailing from an orthodox aristocratic family of Palghat, Kerala, did his M.A. in Sanskrit, in 1950; M.Litt. from Madras University under the able guidance of Dr. V. Raghavan; Ph.D. from Delhi University; and Acharya from Darbhanga Sanskrit University.

He worked as Librarian in the Oriental Manuscripts Library, Madras. He joined Government of India in 1961 as a Lecturer in Sanskrit. For a brief spell of two years he was on deputation to His Majesty's Government of Nepal as Curator, National Archives, Nepal. He retired as Deputy Educational Adviser (Sanskrit) in 1985. After his retirement he worked as Consultant in IGNCA for four years.

As Deputy Educational Adviser (Sanskrit), he was instrumental in initiating Adarsh Sanskrit Mahavidyalaya Scheme; reprinting of out of print Sanskrit works; special incentives for preservation of the oral tradition of Vedic studies; and establishment of Rastriya Veda Vidya Pratishthana— an autonomous Trust, of the Government of India, also in starting a number of Veda Pathashalas in various parts of the country.

Besides several articles and Sanskrit poetic compositions, he has quite a few publications to his credit in English and Sanskrit including his Sanskrit dissertation on *A Comparative Study of Gītā Bhāṣyas* published by the Sahitya Parishad, Lucknow, which is widely acclaimed as an excellent piece of critical scholarship.

Dr.C.R.Swaminathan received President's award for his outstanding contributions to Sanskrit Studies in the year 1997-98.

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